PAṬṬHĀNA IN DAILY LIFE

AN INTRODUCTION TO
THE LAW OF CONDITIONALITY

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With dedication to their beloved teacher, TMC asked me in 2008 to write a book on Paṭṭhana for general readers. I felt greatly honored by this assignment. If this book meets its objective and serves as a grain of sand to slowly begin building up your broad knowledge of Abhidhamma, that will bring me great happiness for which I can never fully thank all the TMC members who supported this project. I cannot even express how much I owe to my Paṭṭhana teachers including U Dhammika-bhivamsa (known as "Thamanay Kyaw" by pen-name), U Kusala (Kyout See) and U Vijayā-laṅkāra with whom I studied Paṭṭhāna about three decades ago in Maha-gandhayon Pali Institute, Upper Burma. Above all else, I must express my immeasurable gratitude to Venerable U Panditābhivamsa, the abbot of Panditarama Meditation Centers, under his guidance I studied English in Burma and England on top of good training in Vipassanā meditation.

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With much metta and gratitude,

U Hla Myint

PREFACE

The Buddha's teaching is classified into three subjects known as Three Baskets (*ti-piṭaka*): *Vinaya* (monastic code), *Suttanta* (doctrinal teaching) and *Abhidhamma* (higher teaching). By the very name Abhidhamma, it shows that it was held in high esteem and honored as the higher teaching and more profound than the other two.

The Abhidhamma has seven books: *Dhammasanganī, Vibhanga, Dhātu-kathā, Kathā-vatthu, Paggala-paññatti, Yamaka* and *Paṭṭhāna*. Among them, the Paṭṭhāna, consisting of five voluminous sections which all together have 2,640 pages in the Burmese edition, is regarded as the deepest and broadest. The material covered by this book "Paṭṭhāna in Daily Life" is found in just the first ten pages of this great book. So, you can imagine how much further we would need to go for a comprehensive understanding of the Paṭṭhāna. However, this book is intended to give readers a taste of the Paṭṭhāna, like taking a drop of salty water out of the mighty ocean.

This book is designed to help you understand the Paṭṭhāna conditions in daily life, but attempts are made to keep all its contents in harmony with the authentic texts. Pāḷi references are given in this book just for those who wish to refer to the texts. For general readers, however, these can be skipped. The basic Abhidhamma introduced here will be greatly helpful for your understanding of the Paṭṭhāna. On top of this,

a rightful faith in the possibility of rebirth would be a fundamental requirement to be able to appreciate the Abhidhamma as well as all the other teachings of the Buddha. This is because they are ultimately all linked to the notion of rebirth in one way or the other.

May you be well, happy and peaceful!

U Hla Myint

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa



AN INTRODUCTION TO
THE LAW OF CONDITIONALITY
(PAṬṬHĀNA)

INTRODUCTION

The Meaning of "Paṭṭhāna"

The term "Paṭṭhāna" is composed of "*pa"* (prefix) and "*thana"* (noun), which literally mean "various conditions." For example, in order for the rose in front of our house to look beautiful and smell fragrant, it requires countless contributing conditions in addition to its basic genetic structure, such as good soil, suitable amount of water, sun, air, our love for roses and so on. Unless we love roses, we would not choose to grow them in front of our house. A rose cannot grow well if it receives too much or too little fertilizer, water, sun, and so on. Moreover, depending on their genetic predisposition, one rose can differ from another in color, size, etc., even though they have been grown under the same conditions. This strong force of nature is called Natural Strong Dependence Condition (*pakatūpanissaya*). In the same way, everything in the world is determined by countless causes and conditions. Paṭṭhāna is all about these powerful conditions and in particular about the conditions necessary for cognitive phenomena and their relationship to our delusory sense of "I," "me" and

"mine."

As an example, therefore, let's take our love of roses:

1. We usually fall in love with a rose because of its beauty and fragrance. So, the fascination of its look and smell, called sense-objects (*arammaṇa*), is near conditions causing its attraction for us. This fascinating power of a sense-object is called "Fascination Condition" (*arammaṇa-paccayo*).
2. There are also remote conditions for our love of roses. According to Abhidhamma, we must have fallen in love with roses some time earlier in this life (*ārammaṇānusaya*). We are also believed to have been attached to such fascinating objects as this in our past lives (*santānānusaya*). Both kinds of love-related mental states were impermanent and disappeared there and then. But they left a dormant form of their energy behind in our mind like an impression on our memory. When the right conditions are met, the dormant form of our love becomes activated and motivates our intention to grow roses in front of our house. Such instinctive power of psycho-physical phenomena is called "Natural Strong Dependence Condition" (*Pakatūpanissaya-paccayo*).
3. In the present moment when our mental state of love comes into existence, it repeats six or seven times continuously during its mental process in accordance with the law of mind (*citta-niyāma*). And this kind of process can also be repeated countless times in an ongoing series of love-associated thoughts.

   Such massive repetition makes our love become so

strong that it can activate our limbs and body to grow the roses in front of our house. Similar in many ways to a series of electric charges that power a machine.

In this case, preceding mind-moments[1] contribute to succeeding ones[2] continuously. The power of this constant flow of mind is called Repetition Condition (*āsevana-paccayo*), Continuity Condition (*anantara-paccayo*) and Contiguity Condition or Absolute Continuity Condition (*samanantara-paccayo*). This power actually belongs to the mental states that have disappeared ahead of conditioned phenomena. Therefore, it is also called Absence Condition (*natthi-paccayo*) and Disappearance Condition (*vigata-paccayo*).

4. Even a single mental state such as love requires certain conditions in order to become strong. Like any other mental states, the mental state of our love never arises alone, but it is always accompanied by many other mental states, which are supporting one another by the force of co-existence and mutuality. Separate individual threads, to take an analogy, are very fragile and weak, but they become very strong when twisted together into a rope. In the same way, our love becomes very powerful by the force of co-existence and mutuality with its concomitant consciousness and other mental states. This mutually supportive power of mental

[1] The word "mind-moment" actually refers to individual mind-units that constitute our thought-processes, but not to a time period of mind. Time, location, formation, etc. are concepts, which manifest depending on mind and matter. Other than mind and matter, they can be found nowhere, nor can they be said to appear or disappear in any form.

[2] According to Abhidhamma, within a few seconds of thought there arise millions of mental processes, which each consists of 10 to 17 mind-moments. Referring to such individual mind-moments or thought-units, the two terms *citta* or v*iññana* (consciousness) will be used synonymously in this book.

states is referred to under several names: Co-nascence Condition (*sahajāta-paccayo*), Mutuality Condition (*aññamañña-paccayo*), Dependence Condition (*nissaya-paccayo*), Association Condition (*sampayutta-paccayo*), Presence Condition (*atthi-paccayo*), Non-disappearance Condition (*avigata-paccayo*).

5. There are some further conditions necessary for love to become even stronger. Among the love-associated mental factors, delusion serves as the root factor of love (*hetu-paccayo*) because this kind of love is rooted in the delusory sense of beauty and fragrance; desire, mental energy, and consciousness serve as its predominant factors (*adhipati-paccayo*); volition as its working factor (*kamma-paccayo*); mental contact, intention, and consciousness as its nutrition factors (*āhāra-paccayo*); psychic life, consciousness, feeling, energy and concentration as its faculty factors (*indriya-paccayo*); attention, joy, happiness and concentration as its absorption factors (*jhāna-paccayo*); and wrong view, wrong thought, etc., as its path factors (*magga-paccayo*). With these conditions working together, our love of roses becomes strong enough to activate our action of growing a rose in front of our house.

6. Last but not least is the role of sense-bases on which our love-associated mental states depend. All our mental states carry out their functions depending on their corresponding physical bases such as, eye, ear, nose, tongue, body, and heart[3]. Like the electronic

[3] Eye means sensitive material in the eye where the images reflect on that helps us to see. Ear means sensitive material phenomena in the ear where the sound strikes and then we hear. Nose means the sensitive material in the nose. Tongue means tongue sensitive material in the tongue, and body means the sensitive

energy functions in an electronic device, our love of a rose takes place and carries out its function in our heart. Such dependability in the power of the physical phenomena is called Base Dependence Condition (*vatthu-purejāta nissaya-paccayo*).

Thus, our love for roses is not created by anybody, not by a person, nor gods or goddesses. Nor is it anything or anyone that can be taken as "I" or "mine," for it is, like anything else on earth, the product of conditions. It exists nowhere in particular, but just comes into existence when the right conditions are met similar to a flame that appears when a match is rubbed against the right surface. Another example given in Pāḷi is music that sounds only when musical instruments are played. The conditionality of mental and physical phenomena is what Paṭṭhāna teaches us. This is the meaning of Paṭṭhāna.

There are 24 Conditions:

1. *Hetu-paccayo*	Root condition
2. *Ārammaṇa-paccayo*	Fascination condition (Sense-object condition)
3. *Adhipati-paccayo*	Predominance condition *(sahajāta, ārammaṇa)*

material in the whole body except the tip of the nails and the outer part of the hairs.
Regarding the heart base *(hadayavatthu)*, Buddha did not explain what it is. According to the commentaries, it is just blood in the heart, not the whole heart. More accurately, it is material phenomena that arise in the blood inside the heart. It is called heart-base since it serves as the base for our thoughts (from Dependent Origination by Sayadaw U Sīlānanda).

Here, the Pāḷi cannon just makes the general statement that thoughts depend on whatever physical phenomena on which they arise. The commentaries, however, unanimously take the heart as the base of our thoughts. In the modern days of successful heart transplantation and deeper understanding of the brain's functions, however, some Pāḷi scholars, referring to the original Pāḷi, would like to take brain as base of our thoughts rather than the heart.

4. Anantara-paccayo	Continuity condition
5. Samanantara-paccayo	Contiguity condition
6. Sahajāta-paccayo	Co-nascence condition
7. Aññamañña-paccayo	Mutuality condition
8. Nissaya-paccayo	Dependence condition *(sahajāta, purejāta)*
9. Upanissaya-paccayo	Strong-dependence condition *(ārammaṇa, anantara, pakatupa)*
10. Purejāta-paccayo	Pre-nascence condition *(vatthu, ārammaṇa)*
11. Pacchājāta-paccayo	Post-nascence condition
12. Āsevana-paccayo	Repetition condition
13. Kamma-paccayo	Kamma condition *(sahajāta, nānakkhaṇika)*
14. Vipāka-paccayo	Resultant condition
15. Āhāra-paccayo	Nutriment condition *(sahajāta, kabaḷīkāra)*
16. Indriya-paccayo	Faculty condition *(sahajāta, rūpajīvita, vatthu-purejāta)*
17. Jhāna-paccayo	Jhāna condition
18. Magga-paccayo	Path condition
19. Sampayutta-paccayo	Association condition
20. Vippayutta-paccayo	Dissociation condition *(sahajāta, pacchājāta, vatthupurejāta)*

21. Atthi-paccayo	Presence condition *(sahajāta, ārammaṇa, vatthu-purejāta)*
22. Natthi-paccayo	Absence condition
23. Vigata-paccayo	Disappearance condition
24. Avigata-paccayo	Non-disappearance condition

Note: The Pali words in the parenthesis are for academic study only.

Three Factors to Scrutinize: For a better understanding of Paṭṭhāna, we need to scrutinize three factors that are related to each of the 24 conditions. In the case of the relationship between a rose and our love of it, the beautiful appearance and fragrance of the rose are the Conditioning Factors (*paccaya*); our love and love-associated mental states are the Conditioned Factors (*paccayuppanna*); fascination condition is the Conditioning Mode (*paccaya-satti*). Here, "conditioning" means producing (*janaka*), and supporting (*upaṭṭhambhaka*) or maintaining (*anupālaka*) the effect so that it continues to arise. We should understand the correct meaning of these factors within this context.

The Phenomena Involved: The phenomena involved in the 24 conditions are of three kinds:

1. Mental phenomena (*nāma*) (*Nibbāna* is also counted as *nāma* in a sense)
2. Physical phenomena (*rūpa*)
3. Conceptual phenomena (*paññatti*) like time, location, mode, manner, form, shape and so on.

In order to understand what exactly these

phenomena are, it is necessary for us to learn some basic *Abhidhamma* before studying these 24 conditions.

Basic Abhidhamma

In the Abhidhamma, there are four kinds of ultimate phenomena (*paramattha*): consciousness (*citta*), mental states (*cetasika*), physical phenomena (*rūpa*), and *nibbāna*. Other than these four, everything else are non-substantial illusions or make-believes or concepts (*paññatti*).

Consciousness *(Citta)*

Three Kinds of Consciousnesses

According to Buddha's teaching, cognitive phenomena constitute consciousness (*citta*) and its mental states (*cetasika*), which are collectively called mind (*nāma)*. The consciousness is only one kind in terms of experiencing or perceiving the sense-objects, but it is classified into 89 kinds by its concomitant mental states. Basically, however, it can be generally divided into three types as follows:

1. Sub-consciousness: The first kind of consciousness is called *inborn consciousness*, which is the result of past kamma[4]. This inborn consciousness determines whether we are smart, stupid, kind or cruel. In other words, it represents both our heredity and personality. Like the water current of a river, this inborn consciousness arises and passes away every moment throughout one's entire life except during the intervals of fully conscious thoughts. Literally, this inborn consciousness is called by three names: "relinking

[4] Kamma is a kind of mental legacy that is left dormant by the volitional actions we have done in the past. It always brings us its corresponding result when the right conditions are met. See the 13th Condition for detail.

consciousness" (*paṭisandhi*) at the first moment of a life or conception, and "death consciousness" (*cuti*) at the last, and "life-continuum" (*bhavaṅga*) in between when there is no conscious thought. There is no equivalent term for it in common English but the closest concept would likely be "sub-consciousness"[5]. The unbroken flow of inborn consciousness or sub-consciousness takes place when we are in our mother's womb, in deep sleep, or otherwise unconscious.

When sense-objects impinge on its stream, this sub-consciousness gives rise to wholesome or unwholesome thought depending on our mindset (*manasi-kāra*). In other words, our thoughts enter into the mind-stream through our inborn consciousness or sub-consciousness, which is, therefore, called "mind-door" (*mano-dvāra*)[6]. Referring to this inborn consciousness or sub-consciousness, the Buddha said as follows:

Pabbasaramidaṁ bhikkhave cittaṁ. Tañca āgantukehi upakkilesehi upakiliṭṭhaṁ.

Monks, crystal clear is the mind, which is interfered with interim mental hindrances.

(Aṅguttara-nikāya)

There are 19 kinds of sub-consciousness as follows:

1. The sub-consciousness of animals, ghosts or hell beings is called *santīraṇa*[7] that results from unwholesome kamma.
2. The sub-consciousness of human beings who are disabled by birth is also called *santīraṇa* that results

[5] The two terms, "inborn consciousness" and "sub-consciousness" will be therefore used synonymously.

[6] *Mano-dvāraṁ pana bhavaṅganti pavuccati*. (Abhidhammattha-sangaha 47)

[7] *santīraṇa* is literally translated as "investigating consciousness," which is one of 18 Rootless minds.

from wholesome kamma of poor quality, as it was done without wisdom, and preceded or succeeded by unwholesome mental states.

3. The sub-consciousness of normal human beings and divine beings is one of the eight Great Resultant consciousnesses. These eight consciousnesses are the results of past wholesome kamma of good quality.

4. The sub-consciousness of the *Brahma* beings[8] is one of the nine jhānic resultant consciousnesses (5 Fine-Material Sphere Resultant, and 4 Immaterial Sphere Resultant). These consciousnesses are the results of jhānic absorptions from the previous life.

2. Sense-Consciousness: The second kind of consciousness is called *sense-consciousness*, which mainly consists of the five sense-related consciousnesses: seeing, hearing, smelling, tasting and touching. Each is divided into two kinds, wholesome and unwholesome.

When a sight impinges on our eye-door, the contemporaneous moment of sub-consciousness passes away (*atīta-bhavaṅga*); the second sub-consciousness shakes (*bhavaṅga-calana*); the third sub-consciousness breaks the subconscious flow (*bhavaṅg'upaccheda*); and next our full attention is drawn toward the sight (*pañca-dvārāvajjana*). Then there arises the seeing consciousness (*cakkhu-viññaṇa*) followed successively by the sense-object-receiver (*sampaṭicchana*), the sense-object-investigator (*santīraṇa*), and the sense-object-determiner

[8] Ghost (*peta* in Pali), Deva and Brahma are beings that we cannot see through our naked eyes unless they want us to. However, there has been a lot of scientific research which has shown the possibility of the existence of unseen beings like ghost.

(*vuṭṭhabbana*). The same process takes place when sound, smell, taste and touch knock on our ear-door, nose-door, tongue-door, and body-door, respectively. These sense-consciousnesses (except *pañca-dvārāvajjana* and *vuṭṭhabbana*) are linked to our past kamma. As a result of good kamma, we experience desirable sense-objects; as a result of bad kamma, we experience undesirable ones. So, through these sense-consciousnesses, we simply experience sense-objects at their present moment in a passive manner without any wholesome *(kusala)* or unwholesome *(akusala)* reaction or with any happy (*somanassa)* or unhappy (*domanassa*) feeling.

3. Full Consciousness: The third kind of consciousness is *fully active consciousness*, known as *javana*. This is actually what we call "thoughts" involving wholesome *(kusala)* or unwholesome reactions (*akusala*), and happy *(somanassa)*, unhappy *(domanassa)* or neutral feeling *(upekkhā)*. This full consciousness is powerful enough to leave behind its associated mental energy (*viññāṇa-satti*) in dormant form. It is of two kinds: five-sense-door javana (*pañca-dvārika-javana*) and mind-door javana (*mano-dvārika-javana*).

We have described above the eight mind-moments, beginning with the first sub-consciousness and concluding with sense-object-determining consciousness (*vuṭṭhabbana*), which arise when one of the five sense-objects comes through its corresponding sense-door. The five-sense-door javana takes place immediately after this *vuṭṭhabbana*. The mind-door javana (thoughts) arises when any kind of sense-object including general objects or objects of the mind

(*dhammā-rammaṇa*)[9] comes through the mind-door (sub-consciousness). Javanas of either kind (five-sense-door javana or mind-door javana) repeat six or seven times, and are succeeded by two moments of registering consciousness (*tadārammaṇa*) if the sense-object is obvious enough to draw full attention (*atimahanta-ārammaṇa*). These javanas or thoughts are classified into 55 kinds as follows:

1. Eight Greed-rooted thoughts that motivate such unwholesome deeds as stealing, sexual misconduct, abusing drinks and drugs, etc.
2. Two Hate-rooted thoughts that motivate such unwholesome deeds as killing, tormenting, hurting, speaking ill of other, insulting or backbiting words, etc.
3. Two Delusion-rooted thoughts that gives rise to all the mindless actions including gossiping, daydreaming, restless minds, and wandering thoughts
4. Smile-producing thought (*hasituppāda*) that belongs to an Arahatta, a fully enlightened person
5. Sixteen wholesome thoughts (8 Great Wholesome, and 8 Great Functional) that motivate such good deeds as generosity, morality, volunteer work, cultivation of mind and so on
6. Eighteen Jhānic thoughts that are associated with highly developed concentration (or jhānic factors). They are: ten Fine-Material Sphere Consciousnesses (5 Wholesome, 5 Functional) and eight Immaterial Sphere Consciousnesses (4

[9] "General objects" or "objects of the mind" (mind-door objects) are the objects that can come only through our sub-consciousness, but not five senses. They include all kinds of mental, physical and conceptual phenomena exclusive of present five-sense-door objects.

Wholesome, 4 Functional).

7. Eight Supramundane thoughts (4 Paths, and 4 Fruitions) that are associated with highly developed insight knowledge, or the Eight-fold Noble Path.

Note: See the Appendix-1 for the enumeration of consciousnesses or thoughts mentioned above. Among the seven kinds of thoughts (*javana*) mentioned above, the first five are regular thoughts that include such mental states as thinking, planning, daydreaming, analyzing, reasoning, happy, and unhappy and so on. The last two (*jhāna* and supramundane) are the consciousnesses that are highly developed with concentration and insight knowledge, respectively, which will be explained in detail in the 17th and 18th paṭṭhāna conditions.

The Mental Process of Five Senses

For better understanding of what is mentioned above, we need to understand two kinds of mental process (*vīthi*), namely five-sense-door process (*pañca-dvārika vīthi*), and mind-door process (*mano-dvārika vīthi*), which often interfere with the flow of the sub-consciousness. When the five sense-objects impinge on their corresponding sense-doors, the mental process (*pañca-dvārika vīthi*) takes place with the successive mind-moments as follows:

1. Past sub-consciousness (*atīta-bhavaṅga*)
2. Vibrational sub-consciousness (*bhavaṅga-calana*)
3. Arresting sub-consciousness (*bhavaṅg'upaccheda*)
4. Five-sense-door-examiner or adverting consciousness (*pañca-dvār'āvajjana*)
5. Seeing consciousness (*cakku-viññāṇa*) (hearing,

smelling, etc.)

6. Sense-object-receiver or receiving consciousness (*sampaṭicchana*)
7. Sense-object-investigator or investigating consciousness (*santīraṇa*)
8. Sense-object-determiner or determining consciousness (*vuṭṭhabbana*)
9. Seven moments of fully active consciousness (*javana*) accompanied by wholesome or unwholesome mental states (*cetasika*) depending on one's mindset
10. Two moments of sense-object-registrar or registering consciousness (*tadārammaṇa*)

In this mental process, the mind-moments 1 to 3 are subconscious moments, 4 to 7 are sense-consciousnesses, and the rest is regarded as full-consciousnesses. Actually, only the 9th (that includes seven mind-moments) is real full-consciousness because it involves unwholesome *(akusala)* or wholesome *(kusala)* mental reaction, and happy *(somanassa)*, unhappy *(domanassa)* or neutral feeling *(upekkhā)*, and is, therefore, powerful enough to leave behind its mental energy in dormant form. The 8th and 10th mind-moments, however, are included in the full-consciousness just because they respectively precede and succeed the full-consciousness called *javana*. The 5th, however, is not included in full-consciousness because it precedes and contributes only to the sense-consciousnesses, but not to the full-consciousnesses.

Interpretation: "Examining, receiving,

investigating, determining, and registering" are actions that normally take time and energy. In the case of mental process (*vīthi*), however, these terms actually refer to the particular mind-moments that react to a sense-object in such unique manners. Mind-moments like these are so short that billions of them can take place within a split second. So, these terms should be interpreted as the certain kinds of mental function rather than what they really mean in daily language.

The Mental Process of Sixth Sense

When a general object (see previous footnote 9) impinges on the mind-door (the flow of sub-consciousness), the mind-door mental process (*mano-dvārika vīthi*) arises as follows:

1. Vibrational sub-consciousness (*bhavaṅga-calana*)
2. Arresting sub-consciousness (*bhavaṅg'upaccheda*)
3. Mind-door-examiner or adverting consciousness (*mano-dvār'āvajjana*)
4. Seven moments of the fully active consciousness (*javana*) that can be associated with wholesome or unwholesome mental states depending on one's mindset
5. Two moments of registering consciousness (*tadārammaṇa*)

Note: In this mental process, the first two are subconscious moments, and the remaining moments are taken as full consciousnesses for the same reason mentioned above. There are no sense consciousnesses.

Mental States *(Cetasika)*

The second kind of ultimate phenomena is mental states called "*cetasika."* The mental states (*cetasika*) classify consciousnesses into several kinds just as water is classified into several kinds depending on whether it is pigmented with red, green or purple dye. Actually, consciousness and its concomitant mental states take place together and disappear at the same time experiencing the same sense-objects and depending on the same sense-bases. So, to understand the classification of consciousness, we need to understand the several kinds of mental states. They are 52 in number: 14 Unwholesome, 25 Wholesome, and 13 Common.

13 Common: There are 13 mental states that are common to any kind of wholesome or unwholesome consciousness. Among them, the first seven are common to every consciousness and the last six are only to particular ones on particular occasion.

a. Seven Common to All: mental contact (*phassa*), feeling (*vedanā*), perception (*saññā*), intention (*cetanā*), concentration (*ekaggatā*), life faculty (*jīvitindriya*), attention (*manasi-kāra*). These seven factors accompany every mind-moments whether they are wholesome, unwholesome or indeterminate.

b. Six Common to Particular: Initial attention (*vitakka*), sustained attention (*vicāra*), decision (*adhimokkha*), energy (*vīriya*), zest (*pīti*), desire (*chanda*). These six accompany some mind-moments selectively and occasionally.

Some of the 13 Common play a very significant role by the force of their own characteristics:

- Mental contact (phassa) is the mental state that helps the mind contact with sense-objects in such a vivid manner that it seems to touch the sense object.
- Feeling (vedanā) is the mental state that helps the mind to experience the taste of sense-objects, whether it is pleasant, unpleasant and neutral.
- Perception (saññā) is the mental state that helps the mind to remember sense-objects. This mental factor is characterized by what we call memory or intellectual knowledge.
- Intention (cetanā) is the mental state that is responsible for all our good or bad actions called "kamma'."
- Concentration (ekaggat*ā*) is the mental state that helps the mind to focus on sense-objects. Concentration is supportive to our knowledge and also serves as the key factor of the meditative absorption (jhāna).
- Life Faculty (jīvitindriya) is the mental state that keeps our mental states alive.
- Attention (manasi-kāra) is the mental state that serves as an attention paid to the sense objects.
- Initial Attention (vitakka) and Sustained Attention (vicāra) are the two mental states that direct the mind toward sense-objects and keep it on the sense objects. These two along with zest (pīti), rapture (sukha), and concentration (ekaggatā) serve as the factors of the meditative absorption (jhāna).

- Energy (vīriya) and Desire (chanda) are two mental states that energize the mind. They belong to a group of four mental faculties known as success-makers *(iddhi-pāda)*. They are desire *(chanda)*, will *(citta)*, energy (*vīriya*) and reasoning (*vīmaṁsa*).

14 Unwholesome: There are 14 kinds of unwholesome mental states. Among them, the first four factors are common to every unwholesome mind, and the last ten are associated with particular unwholesome minds on a particular occasion.

a. Four Common Unwholesome: ignorance and delusion (*moha*), lack of moral shame (*ahīrika*), lack of moral fear (*anottappa*), restless mentality or agitation (*uddhacca*).

b. Ten Particular Unwholesome: greed (*lobha*), wrong view (*diṭṭhi*), conceit (*māna*), hatred (*dosa*), envy (*issā*), jealousy (*macchariya*), regret (*kukkucca*), sloth and torpor (*thina* and *middha*), doubt (*vicikicchā*).

The four Common Unwholesome to every unwholesome state are always involved in any kind of evil deed. They manifest in terms of mindless behaviors, worthless speeches, delusion, illusion, confusion, wandering thoughts, and so on. Along with these four Unwholesome Common, *lobha* (that is characterized by greed, craving, selfishness, sensual desire, sexual desire, wrong view, or conceit) plays the main role in stealing, cheating, robbery, rape, adultery and so on. Contributed by these four Unwholesome Common, *dosa* (that manifest itself as anger, hatred, ill will, envy, jealousy, prejudice, or regret) operates in killing, hurting,

backbiting, slandering, speaking ill of other, and so on.

25 Wholesome: There are 25 wholesome mental states. Among them the first 19 factors are common to every wholesome mind, and the last six are associated only with particular kinds of wholesome mind on a particular occasion.

a. Nineteen Common Wholesome: rightful faith (*saddhā*), mindfulness (*sati*), moral shame (*hirī*), moral fear (*ottappa*), non-greed (*alobha*), non-hatred (*adosa*), stability of mind (*tatra-majjhattatā*), tranquility of mental body (*kāya-passaddhi*), tranquility of consciousness (*citta-passaddhi*), lightness of mental body (*kāya-lahutā*), and lightness of consciousness (*citta-lahutā*), malleability of mental body (*kāya-mudutā*), malleability of consciousness (*citta-mudutā*), adaptability of mental body (*kāya-kammaññatā*) and adaptability of consciousness (*citta-kammaññatā*), proficiency of mental body (*kāya-pāguññatā*), and proficiency of consciousness (*citta-pāguññatā*), moral integrity of mental body (*kāyujukatā*), moral integrity of consciousness (*cittujukatā*).

b. Six Particular Wholesome: Three Abstinences such as right speech (*sammā-vācā*), right action (*sammā-kammanta*), right livelihood (*sammā-ājīva*); two Illimitable such as compassion (*karunā*) and appreciative joy (*muditā*); and Wisdom Faculty (*paññā*)

The 19 mental states that are common to every wholesome mind are always involved in all kinds of wholesome deeds such as acts of generosity (*dāna*), acts of moral conducts *(sīla)*, and spiritual development

or meditation (*bhāvanā*) and so on. For example, dāna requires all 19 mental factors such as faith in the benefits of generosity (*saddhā*), recollection of the value of dāna (*sati*), moral conscience (*hirī, ottappa*), unselfishness (*alobha*), loving kindness (*adosa*), mental stability (*tatra-majjhattatā*) and so on. The same is true with the remaining good deed such as morality (*sīla*), spiritual development (*bhāvanā*), and so on.

In addition to these 19, there are six other mental states that are associated with some particular wholesome minds: three abstinences (*viratī*) play the main role in acts of moral conducts, compassion *(karunā)* plays its role in helping others in need or in trouble, and appreciative joy (*muditā*) in appreciating the wholesome deeds done by others, and wisdom (*paññā*) manifests itself in reasoning, understanding, experiencing insight knowledge and enlightenment.

Physical Phenomena *(Rūpa)*

The third kind of ultimate phenomena is the physical phenomena. Many of us think that physical things are tangible solid forms. As a matter of fact, according to Abhidhamma, a physical object can be divided repeatedly until nothing but energy remains. So, there is nothing solid in the world. Here, we may pose a question: If nothing is solid, why can't we pass through a wall or a mountain the way we can through the air? It is because that is the way our senses experience the earth element, not because they are inherently solid. That is why certain kinds of rays can pass through the wall or mountain.

Moreover, these physical elements are disappearing so rapidly that they have no time to age, or to change location. Things appear to last long because they are continuously replaced with new phenomena like the water in a river or the material burning in a candle. Things appear to move because their continuous new replacements arise at progressively further locations. And things appear to age because their replacements deteriorate both in quantity and quality as time passes by. It is because of such continuous and massive replacements that we mistake them for something solid or everlasting, something that gets old or moves. Actually, old or young, beautiful or ugly, moving or standing still are all an illusion. They are exactly like a candle's light, ever changing and continuously getting replaced with new ones. That is why it is said:

"What is unarisen arises. What is arisen disappears. All conditioned things are always brand-new like the sound from a harp." (Abhidhammattha Sangaha Bhāsā-tīka)

Eight Inseparables: There are eight basic physical phenomena that constitute our body and all things in this universe. These eight always go together so they are called the inseparables (*avinibbhoga*). Kamma, mind, climate, and nutrition produce these eight so incessantly and so infinitely that our body seems to be solid and everlasting. They are as follows:

1. Earth element (*pathavī*)
2. Fire element (*tejo*)
3. Water element (*āpo*)
4. Wind (*vāyo*)

5. Color (*vaṇṇa*)
6. Smell (*gandha*)
7. Taste (*rasa*)
8. Nutrition (*oja*)

Inanimate Things: Inanimate things (*anindriya-baddha-rūpa*) are born from the climate called "*utu*" in Pāḷi, which is the fire element or the temperature in the ultimate sense. So, it might be reasonable to speculate that the inanimate is born of the sun and mutated into many kinds of things we see in daily life, or into recently discovered physical elements such as neutrons, protons and electrons. According to Abhidhamma, inanimate things are constituted by the Eight Inseparables which are generated by climate or fire element. If we touch an apple, for example, we can experience a sense of hardness or softness (the earth element), or cold or warmth (the fire element), solidness or cohesiveness (the water element), tension or pressure (the air element). We can also experience its color, smell, taste, and nutrition through our senses. These Eight Inseparables that constitute the apple are arising and passing away every moment. But the apple seems to be lasting because of continuous and massive replacement with new Eight Inseparables like the candle light or the current of a river.

It is impossible to see the complete picture of such a massive process of physical phenomena through our external senses. Vipassana insight, however, can help us penetrate into it to some extent.

Animate Body: As for the animate body, it is much more complicated than the inanimate world because it is born not only from fire element or the sun but also

from *kamma, citta* (mind) and *āhāra* (nutrition). In our mother's womb, as we all know, our body is started from a combination of our mother's ovum and our father's sperm. That combination is called in Pāli "*kalala*" and said to be constituted by 30 physical elements in addition to consciousness and its mental states. It is from that very moment that we begin our long journey in this current life. Later, our embryo is mutated into "*abbuda*" (bubble) in the first week, and then "*pesi*" (particle) in the second week, and "*ghana*" (solid particle) in the third week, and then "*pasākha*" (limbs and head) including hair and nails in the fourth week. After 11 weeks, our senses, such as eye, ear, etc., start to form. So, as an embryo in that first moment in life, our body is constituted solely by kamma-born physical phenomena. To be exact, *kalala* and all our senses are solely kamma-born.

The Meaning of Kamma: Kamma literally means action. But the Buddha said kamma means intention or volition, which is responsible for all the actions we do. When a car hits someone, for example, the driver is responsible, but not the car although it is the car that really hits. In the same way, we take volition or intention as kamma instead of action itself. Depending on our intention, our action is classified as wholesome or unwholesome. The intentions actually arise and pass away along with our actions. However, they leave a latent form of mental energy (*kamma-satti*) behind in our mental process like the disposition for fire in the match. It will bring us corresponding results when the right conditions are met. This is what we call kamma.

Kamma-born Body: Our body is influenced not only by our heredity and environment, but also something

else. That is why we can see many differences even between identical twins that are born and brought up with the same heredity and environment. Although they have similar appearance and features, one may be brainier, healthier or more fortunate than the other. Moreover, there are points to ponder: why we were born to this particular kind of heredity and environment, why not to the other kinds; why we were born as men or women, why not otherwise; why some of us were born with a particular talent and aptitude, why are others not born with these; why some of us get opportunities to be successful in life, why do others not have the same. These are points to ponder beyond our heredity and environment.

According to the Buddha's teaching, it is kamma that makes us different from one another in all aspects. If we did wholesome kamma like giving to charity, keeping moral conducts in a past life, we would be born to a family of high social status in the present life, and also receive a healthy and beautiful body, healthy and beautiful eyes, healthy and beautiful nose, and so on. We would be otherwise if we did unwholesome deeds like killing, stealing, etc. According to Abhidhamma, our kamma directly produces many of our physical phenomena (mentioned below) ceaselessly for the whole life starting from the very moment of becoming an embryo.

1. Eight Inseparables (*avinibbhoga*)
2. Space (*ākāsa*)
3. Eye-sensitivity (*cakkhus-pasāda*)
4. Ear-sensitivity (*sota-pasāda*)
5. Nose-sensitivity (*ghāna-pasāda*)

6. Tongue-sensitivity (*jivhā-pasāda*)
7. Body-sensitivity (*kāya-pasāda*)
8. Femininity (*itthi-bhāva*)
9. Masculinity (*puṁ-bhāva*)
10. Heart-base (*hadaya-vatthu*)
11. Life faculty (*jīvitindriya*)

Mind-born Body: Obviously, our mind influences our physical body in one way or another. There is mind behind all our actions like typing, walking, smiling and so on. The mind always plays the leading role in chemical changes in our body. When we get angry, for example, there arise physical changes in our body making our face turn red, our heart beats faster and so on. When we are excited or nervous, our feet turn cold. When we think of sad events, tears come out; when we think of delicious food, saliva comes out; when we think of sex, other physiological changes result. Wholesome mental states always give rise to healthy chemicals that make our life long and healthy, while unwholesome ones do otherwise. Thus, our mind is producing the following physical phenomena or chemicals in our body incessantly for the whole life starting from the second mind-moment in our mother's womb:

1. Eight Inseparables (*avinibbhaga*)
2. Space (*ākāsa*)
3. Bodily posture (*iriyāpatha*)
4. Bodily gesture (*kāya-viññatti*)
5. Verbal gesture (*vacī-viññatti*)
6. Manner of Laugh and smile (*hasana*)

7. Sound or voice (*sadda*)
8. Bodily lightness (*lahutatā*)
9. Bodily flexibility (*mudutā*)
10. Bodily Adaptability (*kammaññatā*)

Climate-born Body: As mentioned before, climate (*utu*) is the fire or temperature element in ultimate sense. If we can manage to have suitable climate, we can live longer and healthier. Of course, we know how much the sun influences our lives. If not for the sun, we and everything else on earth would not have been able to come into existence in this universe. That fact is indisputable. So, the climate or fire element produces the following physical phenomena incessantly in our body for the whole life starting from the moment of the relinking consciousness (rebirth consciousness):

1. Eight Undividable (*avinibbhoga*)
2. Space (*ākāsa*)
3. Sound or voice (*sadda*)
4. Bodily lightness (*lahutatā*)
5. Bodily flexibility (*mudutā*)
6. Bodily Adaptability (*kammaññatā*)

Nutrition-born Body: The essence of food is called *oja* in Pāli, which most likely refers to vitamins and minerals involved in the food we eat. My father was just five feet four inches. However, he said he was much taller than most Japanese soldiers he met during WWII. He told me he used to call them “shorty.” Nowadays, many Japanese people are as tall as Europeans on average. No doubt, it is nutrition that makes a big difference to the body. Nutrition (*oja*) produces the following phenomena

incessantly throughout our life starting from the time we began as a fetus to obtain nutrition from our mother. Following are the nutrition-born physical phenomena:

1. Eight Undividable (*avinibbhoga*)
2. Space (*ākāsa*)
3. Bodily lightness (*lahutatā*)
4. Bodily flexibility (*mudutā*)
5. Bodily Adaptability (*kammañña tā*)

Below are questions raised by the members of the audience when I gave a talk on Abhidhamma in Antioch University, Ohio, in 2007.

Q: Buddhist scholars always put emphasis on four fundamental elements as ultimate of the world. Actually, we have discovered a hundred plus elements. Can you explain that?

A: As mentioned above, our universe is made up of the fire element (*utu-ja*). If not for the sun, this planet could not even have come into existence. In view of this fact, it might be reasonable to assume that the fire element has mutated into a hundred plus elements we have discovered today, or millions of things we can see today.

Moreover, the Buddha taught according to the intellectual or spiritual background of the audience (*āsayā-nusaya*). In other words, he taught in such a way that his teaching was appreciated by people of those days. The following incident indicates this point:

One day, Venerable Moggalāna said to the Buddha: "I found so many spirits or ghosts (*peta*) all over the Mt. Gijjakuta." Then the Buddha said that he had also

found them, but not revealed his finding because it was not the right time yet for people to accept it. Given this incident, it is obvious that the Buddha limited his teaching to the capability of the people of those days.

Q: Even some of Einstein's theories become shaky under the latest scientific experiments. How about Buddha's Abhidhamma?

A: I am not in the position to make a judgement of the Buddha's Abhidhamma. Anyway, you have the right to agree or disagree with the Buddha on his teaching if you wish.

Nibbāna

The Definition of Nibbāna: The last kind of ultimate phenomena is "*Nibbāna*" which is literally defined as the eradication of craving or attachment (*vānato nikkhantaṁ nibbānaṁ*). That is why in his first sermon the Buddha himself described nibbāna (*nirodha-cacca*) thus:

> *Tassāyeva taṇhāya asesa-nirodho, cāgo, patinissaggo, mutti, anālayo* (Suttanta Mahāvagga Page 247)
>
> *The cessation of suffering (nibbāna) is the complete cessation of attachment, giving it up, eradication of it, freedom from it, or detachment.*

To elaborate this point, let me relate an event. In a car accident in Burma, a woman cried in anguish over her husband's dead body, as it lay face down on the road. When the police came and turned over the body, however, she broke into laughter because she found that the dead one was not her husband, but his

coworker. Actually, what made her feel pain was not that someone was killed, but how much she was attached to him. If the co-worker were someone she was attached to, then she would have felt extreme suffering. On the other hand, if she was not attached to her husband, she would not have suffered very much. So, attachment or craving is responsible for our suffering or sadness. The deeper the attachment is, the more severe the suffering becomes; the less the attachment, the less the suffering; no attachment, no suffering. This is the literal meaning of *nibbāna*.

Moreover, attachment or craving is what creates our lives. Whether it is blissful or woeful depends on how good or bad our kamma is. Craving for leaves in tall trees, for example, could be a kind of energy that creates genetically long necks in the species of giraffe. Craving for protection may be a force that creates the hard shell for the turtle species. During WWII, a British plane was shot down somewhere in lower Burma. Two pilots were killed and reborn as twin girls in a village nearby. They could relate their past lives so vividly that nobody could deny them. Asked why they were reborn as girls at the interview with an American researcher, they answered that it was probably because they always thought of their wives when they were away from home. Their answer indicates that attachment creates our life in the way we crave for it to be. That is why it is said in Paticca-samuppāda: "Dependent on attachment, there arises rebirth." But it is our kamma that determines the quality of life.

Apparently, nobody on earth wants to die. That means everybody on earth is attached to life. No

wonder we are reborn over and over again. If there is no attachment to life or to anything else in life, there will be no more rebirth, no more old age, no more sickness and no more death. So, cessation of attachment leads to the cessation of suffering. That is exactly what *nibbāna* means according to the first sermon of the Buddha. Here, a question may be posed: "If the cessation of attachment is the cessation of suffering, then why did the Buddha, for example, suffer backaches after having fully eradicated the attachment?" The answer is: "He suffered backaches because he still had a physical body that was the legacy of attachments from his previous lives. This is why this kind of *nibbāna* is called *sa-upādisesa nibbāna* (the *nibbāna* with leftover phenomena). While there was still physical pain, the Buddha did not experience mental suffering due to that pain.

There are some more common questions regarding *nibbāna*: Where is *nibbāna*? How does one get there? To these questions, the following story may give an answer:

The Origin and The End of The World: Once upon a time, a hermit exercising his supernormal power tried to reach the end of the universe. He could fly through an entire universe at the speed an arrow passes through the shadow of a palm tree. He traveled at such supernormal speed for his entire life. However, he never reached the end of the universe. After his demise, he was reborn as a powerful deva called Rohitassa. One day, that deva visited the Buddha with the question: "Where is the end of the world and how does one get there[4]?" The Buddha gave him an answer in a very enlightening way thus:

I say, in this very fathom-long body that is cognitive and conscious, there is the world, the origin of the world, and the end of the world. (Anguttara-1, 356)

As mentioned above, it is attachment that makes us take birth, get old, and die over and over again. This continuous cycle of lives (*samsāra*) is known as the world (*loka*). We can reach its end (or *nibbāna*) when we are fully enlightened leaving no room for attachment and rebirth. It is, however, not annihilation of any individual. Nor is it a unique kind of heavenly rebirth in a heavenly realm, where there exists eternal bliss as suggested by some. In reality, it is just like awakening from a dream. Everything good or bad, pleasant or unpleasant in a dream turns out to be nothing once we awaken. Nibbāna is awakening out of such a delusory sense of life.

Concepts or Make-believes (*Paññatti*)

As mentioned so far, there are only four kinds of phenomena in the ultimate sense according to Abhidhamma: consciousness (*citta*), mental factors (*cetasika*), physical phenomena (*rūpa*) and *nibbāna*. Other than these four, everything else are non-substantial illusions or make-believes called *paññatti*. *Paññatti* is normally translated as "concept;" however, it is literally defined as "something that makes us perceive or believe" (*paññāpeti paññāpīyate vā paññatti*). So, it should be literally translated as "make-believe" rather than "concept." For example, there is a big difference between a one-dollar bill and a hundred dollar bill although both are made up of the same kind of material in the ultimate sense. We are made to believe these kinds of paper are money which we will even sacrifice

our life for. That's what is meant by "*paññatti.*"

There are countless kinds of make-believe (*paññatti*) mentioned in the Abhidhamma, such as shape (*saṇṭhāna-paññatti*), time (*kāla-paññatti*), person (*puggala paññatti*), location (*desa-paññatti*), formation (*ākāra-paññatti*), and so on.

The Concept of Shape *(saṇṭhāna paññatti)*

The same material can have different functions or cause different effects depending on their shape or design. Steel, for instance, can turn into several kinds of things from a toy to aircraft (*saṇṭhāna-paññatti*) according to how it is shaped or designed. This shows how important the role the *paññatti* plays is in our life.

For example, about four decades ago, Marilyn Monroe was extremely popular with men. Her body shape shook the world of men. And it is said that the way she talked or walked was very sexy. Even the then American president (John F. Kennedy), it is said, had an affair with her. Her shape or manner was that powerful although she was made up of the same kinds of bones and flesh as every other woman in the world. Shape or manner is not what really exists, but it makes us believe one is more beautiful than the other. We are living in a make-believe world. This illusion always makes us crazy. So, the Buddha said:

Under the illusory sense (of permanence, pleasure, person, and prettiness) the common people become crazy. Realizing it well, one can escape from the bondage to death. (Vipallāsa Sutta Anguttara 1, 361)

The Concept of "Person" *(puggala paññatti)*

Another kind of concept is that of person. Regarding

this concept, King Milinda asked Nāgasena who he really was. Reverence Nāgasena answered that Nāgasena was just name or notion of person. Actually there is no person in the ultimate sense. Then the king asked: "Who then offers you garments, food, shelter and medicine, and who receives and enjoys them." Venerable Nāgasena answered that depending on the combination of 32 parts of body, or (more exactly) the five aggregates (of psycho-physical phenomena), there arises a name or a notion of Nāgasena. He concluded his long answer with a reference to the following Pāḷi verse:

Just as there arises the notion of a horse-drawn cart depending on the combination of its pieces, so also there arises the concept of person depending on the continuous process of aggregates. (Milinda-pañhā 24 -26)

The Concept of Time (*kāla paññatti*)

Like shape, form and person, "time" is also a concept, which does not really exist in the ultimate sense. In other words, "time" is just a kind of dimension of mind and matter, nothing else. Without mind and matter, it cannot be found or said to appear or disappear in any form. The same explanation is applicable to countless kinds of remaining concepts, such as location, dimension, name, race, caste, loveliness and ugliness, and so on.

Two Kinds of Truth (*saccā*)

As mentioned repeatedly, concepts or make-believes (*paññatti*) are not what really exist in the ultimate sense. However, it does not mean that they are not important.

Actually, the make-believes (*paññatti*) and the ultimate phenomena (*paramattha*) are inseparable from each other like something and its dimension. So, if we lay too much emphasis on the ultimate phenomena, then it would be even difficult for us to distinguish between merit and demerit. As Pakudha Kaccāyana[10] said, for example, no offence is constituted by cutting someone's throat with a sword, as it is just putting the sword into the elements (that constitute a person). On the other hand, if we only care about the make-believes, however, we will be like a thirsty deer that mistakes mirage for water and goes after it in vain.

In order to avoid these extreme points (*ati-dhāvana*), therefore, we must accept two kinds of truth appropriately: conventional truth (*sammuti-saccā*) and absolute truth (*paramattha-saccā*). We need to have the sense of the conventional truth so that we can appreciate the differences, for example, between our mothers and girlfriends, and between merit and demerit, and so on. On the other hand, we need to make a great effort to see the absolute truth beyond the delusory sense of permanence, pleasure and person so that we can be awakened from delusion.

[10] *Pakudha Kaccāyana is the founder of a particular creed during the Buddha's time. He taught his disciples seven elements as unchangeable ultimates of the world: earth, fire, water, wind, pleasure, displeasure, and soul. He said that cutting someone's throat with a sword was just tantamount to putting the sword into the elements. (Sīlakkhandha-vagga, page 53)*

ROOT CONDITION

(Hetu-paccayo)

The Pāli Reference: (Paṭṭhāna-1, Page 1)

Hetū hetusampayuttakānaṁ dhammānaṁ, taṁsamamuṭṭhānānañca rūpānaṁ hetu-paccayena paccayo

English Translation:

Roots serve as a condition for the root-associated consciousness and mental states and root-generated matter by the force of Root Condition.

Six Mental Roots

"Root" here refers to the mental factors that serve as roots for their concomitant consciousness and mental states in the same way as real roots do for a tree. They are six in number:

1. *Lobha*: the mental factor that includes such mental states as greed, selfishness, desire, craving, attachment, romantic love and so on.
2. *Dosa*: the mental factor that includes such mental states as aversion, anger, hatred (in active form), worry, anxiety, remorse, regret, frustration, lamentation (in passive form).
3. *Moha*: the mental factor that includes such mental

states as ignorance, delusion, illusion, confusion.

4. *Alobha*: the mental factor that includes such mental states as non-greed under which there come unselfishness, generosity, detachment.
5. *Adosa*: the mental factor that includes such mental states as non-hatred that refers to kindness, unconditional love.
6. *Amoha*: the mental factor that includes such mental states as non-ignorance under which there come knowledge, wisdom, reasoning power, common sense, general knowledge, insight knowledge, and enlightenment.

Among these six roots, the first three are regarded as unwholesome (*akusala*) because they are impure (*sāvajja*) and produce bad results (*dukkha-vipāka*). The last three are wholesome (*kusala*), as they are pure (*anavajja*) and bring about desirable results (*sukha-vipāka*). However, the wholesome roots that belong to an arahat are called "functional" (*kriyā*), not "wholesome" (*kusala*), as they cannot bring about any result. In addition, roots that result from wholesome or unwholesome kamma are called resultant roots (*vipāka)*.

Three Factors in General

a. Conditioning Factor (*paccaya*) includes six kinds of mental factors mentioned above.
b. Conditioned Factor (*paccayuppanna*): Root-associated consciousnesses, their concomitant mental states, and physical phenomena generated by them.
c. Conditioning Mode (*paccaya-satti*): Root Condition,

which is the force by which the factors under "a" serve as a condition for the factors under "b."

Roots In Daily Life

Three wholesome mental factors such as *alobha, adosa* and *amoha* serve as roots for meritorious deeds such as acts of generosity (*dāna*), observance of moral conduct (*sīla*), and spiritual development, i.e., meditation (*bhāvanā*). Three unwholesome roots *lobha, dosa,* and *moha* are the roots of misdeeds such as killing, stealing, and so on.

Roots of Generous Actions *(Dāna)*

We succeed in doing acts of generosity when we are unselfish (*alobha*), kind (*adosa*), and wise (*amoha*). If we are too attached to our property and belongings, and become selfish and stingy, we cannot succeed in performing *dāna*. If we hate someone, we will not give him or her any thing. If we are not wise, we might give something useless or harmful. The act of generosity requires at least two wholesome roots, unselfishness and loving kindness. Therefore, it is not considered *dāna* if we offer a million dollars to charity just for our fame and gain. On the other hand, it can be considered *dāna* if we pay income tax to the government with the intention of assisting the wellbeing of our fellow citizens.

There are acts of *dāna* that are performed with only two roots, unselfishness and kindness, but without wisdom. These are called poor quality *dāna* (*dvi-hetuka omaka*). There are times when we give something to someone to be kind without realizing the consequences. For example, even with the good intention to help relieve

someone's pain, we might inadvertently give him or her the wrong medicine. This kind of *dāna* has only two roots, and is called wholesomeness without wisdom (*ñāna-vippayutta-kusala*).

Three factors: At the moment of doing *dāna*, our mental states are constituted by three factors under the root condition as follows:

a. Conditioning Factors: three or two wholesome roots

b. Conditioned Factors: their concomitant consciousness (one of the eight Great Wholesome or Great Functional Consciousnesses if the doer is a fully enlightened saint called arahat[11]) and mental states, and mind-generated physical phenomena

c. Conditioning Mode: The factors under "a" serve as a condition for those under "b" by the force of Root condition.

Roots of Moral Conduct *(Sīla)*

Morality in the ultimate sense is composed of three kinds of abstinence (*viratī*): right speech (*sammā-vācā*) which is abstaining from four kinds of wrong speech[12]; right actions (*sammā-kammanta*) which is abstaining from three kinds of wrong actions[13]; and right livelihood (*sammā-ājīva*) which is earning one's livelihood without committing four wrong speeches and three wrong actions. So, these three mental factors and their concomitant consciousness and mental states are

[11] *Arahat are fully enlightened ones. Their wholesome deeds like dāna, sīla, etc., give no result, as they have no more rebirth. That is why their wholesome mental states are called Functional (kriyā) but not Wholesome (kusala).*

[12] *Four wrong speeches: telling a lie, backbiting, insulting, and gossiping or frivolous speech*

[13] *Three wrong actions: killing, stealing and sexual misconduct*

collectively called *sīla* (moral conduct).

In order to keep our moral conduct pure, we need the moral courage to resist the temptation of sensual pleasure, to be able to sacrifice personal gain and fame, and to be able to face difficulties and hardships. Such moral courage comes out of three wholesome roots: unselfishness, loving kindness and wisdom. If we are greedy, it is difficult for us to refrain from being involved in unlawful acts such as stealing, trafficking in drugs or even human beings. If we are unkind, we are likely to commit killing, hurting and backbiting others. If we are unwise, we will not know how to become successful in life nor will we understand the benefits of morality. As a result, we will make many mistakes in addition to having improper moral behavior. So, it is not possible to act morally without wholesome roots.

To be successful in life, we need to meet two requirements: to make intelligent attempts (*payoga*) and to activate our inborn gift (*kusala kamma*) by performing wholesome deeds. Some of us may have been taught that a great opportunity comes only once in a life time, and so try to seize it by all means available. Actually there are countless opportunities that come along within our reach. By acting wisely (*payoga*) and doing wholesome deeds *(kusala kamma)* to activate our past good kamma we will be able to seize these great opportunities at any time.

That is why the Buddha said in Pubbanha Sutta as follows:

> *"For one who does good, there always occur lucky stars, lucky blessings, lucky day, lucky timing, lucky moments and lucky honors." (Anguttara-1, 298)*

So, it is moral courage that enables us to resist the powerful temptation of sensual pleasure and to refrain from killing, stealing, sexual misconduct, telling lies and abusing intoxicating drink or drugs. Such moral courage arises out of three wholesome roots: unselfishness (*alobha*), loving kindness (*adosa*), and wisdom (*amoha*). However, as in the case of *dāna*, there are times when we observe *sīla* without wisdom. This type of *sīla* has only two roots, *alobha* and *adosa*.

At the moment of observing *sīla*, our mental states are constituted by three factors under the root condition as follows:

a. Conditioning Factors: two or three wholesome roots
b. Conditioned Factors: their concomitant consciousness (one of eight Great Wholesome or Great Functional as only found in an arahat), mental states, and mind-generated physical phenomena
c. Conditioning Mode: The factors under "a" serve as a condition for those under "b" by the force of Root Condition.

Roots of Spiritual Development *(Bhāvanā)*

There are two kinds of meditation for spiritual development. They are tranquility meditation (*samatha*) and insight meditation (*vipassanā*).

Roots of Tranquility Meditation *(Samatha)*

Tranquility meditation is used to develop concentration by focusing our mind on a single object such as in-and-out breath, or on one of the four kinds of color, or on the meditative devices like a disk of

clay (*pathavī-kasina*), and so on. When our mind is fully concentrated on the meditative object, tranquility spontaneously takes place as a result of quieting the mental defilements such as sensual desire, anger, sadness, worry, anxiety, and so on. By practicing *samatha*, we can attain certain levels of concentration called *jhāna*. More important is that the concentration directly contributes to our knowledge and wisdom. If our mind is restless and unstable, we cannot effectively learn anything. If our mind is stable and tranquil, we become smarter and wiser.

That is why the Buddha said:

"Monks, a monk with concentration knows things correctly" (Saṁyutta-3, 302)

Practice of *samatha* is just regular wholesomeness (that belongs to one of the Eight Great Wholesome Consciousnesses), but the *jhāna* attained through that practice is a special wholesomeness that is superior to the regular wholesome deeds like the act of generosity and moral conduct. *Jhāna* in its actual sense is high-level concentration. By no means can such concentration occur if our mind is defiled with greed, lust, anger, hatred, jealousy and so on. So, it is very obvious that concentration can arise only when our mind is pure of such mental hindrances. In other words, *jhāna* can only take place when it is associated with the three wholesome roots. Basically there are five levels of *jhāna*, and all of them require the three wholesome roots. However, before *jhāna* is attained, the practice of meditation can be done without wisdom, and therefore it can be of only two roots without having wisdom (*amoha*). In any case, *jhāna* has three wholesome roots, which serve as a condition for the

jhāna-associated consciousness and mental states, and mind-born physical phenomena by the force of Root Condition.

Roots of Insight Meditation *(Vipassanā)*

"Vipassanā" literally means extraordinary seeing. According to the Buddha's teaching, there exists only the fluxing of mental and physical phenomena in this universe, nothing else. For example, when we were born, we weighed only a few pounds. Now, we may be over one hundred pounds. Such changes take place neither immediately nor suddenly, but gradually, moment by moment. The same is true with our minds, which are changing every moment. Moreover, in the ultimate sense, there is nothing solid. A material item can be divided repeatedly until there remain nothing solid but physical elements in the form of just pure energy, which are changing so rapidly that they don't even have time to move from one spot to another. In such flux, to see someone or something moving or standing still, beautiful or ugly, pleasant or unpleasant is just considered an illusion, or ordinary seeing. Whereas, seeing the flux of minds and bodies beyond the illusion is extraordinary seeing called *Vipassanā* Insight.

To gain such insight, our mind must be purified of mental defilements through concentration. So, it is obvious that *vipassanā* insight requires three wholesome roots. But before obtaining insight knowledge, the practice of *vipassanā* can be done with only the two roots other than wisdom. Of course, insights and enlightenment (*magga-phala*) must contain the three wholesome roots. So, in the case of *vipassanā* insight or *magga-phala* enlightenment, the three

wholesome roots are a condition for their concomitant consciousness, mental states, and mind-born physical phenomena by the force of Root Condition.

Roots In Stories

One day, the Buddha was sitting under a tree in a small forest on the way from *Vārāṇasī* to *Uruveḷa* when thirty young men came over to the Buddha with a problem. They were there to enjoy time with their wives. One of them, however, had no wife and brought a fancy girl. She ran away taking their valuables with her. So, while undertaking a desperate search in the forest for her, they came across the Buddha sitting under the tree. They approached him with the hope of getting a clue to her whereabouts. They asked the Buddha whether he had seen any woman pass by. Instead of answering their question, the Buddha posed an enlightening question to them:

"Young men, which do you think is more worthwhile to search for: the woman or yourself." (*Vinaya Mahāvagga* 30)

This question served as a point to ponder for them. What the Buddha meant is we are ignorant of what we really are or what is really happening to us. As mentioned above, we have been incessantly and infinitely changing from a very minute fetus until we become what we are now. But we are ignorant of how we become what we are now. We always think that we are the same person from the day we were born until today. We can be compared to a deer that mistakes a mirage for water and pursues it in vain. So, we need to find the truth of what we really are. That is why the Buddha advised them to find themselves rather than the woman. After

having listened further to the Buddha's teaching, they became enlightened.

Mental Phenomena Involved: Here, the cause of the young men's problem was sensual or sexual desire (*lobha*), which was rooted in illusion. Indisputably, we can experience pleasure (*somanassa-vedana*) in life. But we can enjoy such pleasure only under our illusion in the same way as we can enjoy a movie only when we are not thinking of how it was created in Hollywood. What we call pleasure can be compared to scratching an itch. Real bliss takes place when there remains no more itch. Thus, our sensual or sexual pleasure is always rooted in illusion. In the story of the young men, their illusion (*moha*) served as the root of their sensual or sexual desire (*lobha*) and its concomitant consciousness and mental states that include lack of moral shame (*ahīrika*), lack of moral fear (*anottappa*), instability of mind (*uddhacca*), ego-belief (*diṭṭhi*), conceit (*māna*) in addition to the 13 Common Mental Factors (for which, see the Basic Abhidhamma).

Physical Phenomena Involved: Moreover, the sensual desire and illusion serve as roots for physical phenomena (sex-related chemical changes) in the bodies of the young men including sex-related bodily posture (*iriyāpatha*), bodily gesture (*kāya-viññatti*), verbal gestures (*vacī-viññatti*), laughing and smiling (*hasana*), the sound of their voice (*sadda*), bodily lightness (*lahutā*), bodily flexibility (*mudutā*), bodily adaptability (*kammaññatā*) in addition to the Eight Inseparables (*avinibbhoga*).

At the moment of enjoying the sensual pleasure, the 30 princes were made up of three factors under the root condition as follows:

a. The Conditioning Factor (*paccaya*): sexual desire (*lobha*) and delusion (*moha*).

b. The Conditioned Factor (*paccayuppanna*): their concomitant consciousness (one of the eight Greed-rooted consciousnesses), mental states and physical phenomena produced thereby.

c. The Conditioning Mode (*paccaya-satti*): The factors under "a" serve as a condition for those under "b" by the force of Root Condition.

Anger-root: When the young men found out the woman had taken their valuable things away, they became angry with her. In this case, the anger (*dosa*) and delusion (*moha*) were roots of their concomitant consciousnesses, mental states and physical phenomena.

At the moment of anger, the 30 princes were constituted by three factors under the root condition as follows:

a. The Conditioning Factor: anger (*dosa*) and delusion (*moha*).

b. The Conditioned Factor:

Nāma: one of the two hate-rooted consciousnesses and its concomitant mental states such as envy (*issa*), jealousy (*macchariya*), regret (*kukucca*), sloth and torpor (*thina-middha*) in addition to four Common to all unwholesome and 12 General (exclusive of zest, *piti*).

Rūpa: generated by these mental states, there arise physical phenomena (or chemical changes) including anger-related bodily posture (*iriyāpatha*), bodily gesture (*kāya-viññatti*), verbal gesture (*vacī-*

viññatti), sound or voice (*sadda*), bodily lightness (*lahutā*), bodily flexibility (*mudutā*), bodily adaptability (*kammaññatā*) on top of the Eight Inseparables (*avinibbhoga*).

c. The Conditioning Mode: the factors under "a" serve as a condition for the factors under "b" by the force of Root Condition.

Difference: All kinds of mind-generated physical phenomena are generally the same in quantity, but different in quality and the effect they have on us. For example, our physical gestures, facial expression, tone of voice, etc., would be unpleasant to another if they are generated by *dosa*; tempting and alluring if generated by *lobha*; pleasant and peaceful if generated by a wholesome mind led by loving kindness, compassion and wisdom. And furthermore, negative mental states like anger, hatred, worry, jealousy, etc., have negative effects on our body, such as interfering with our digestion system, blood circulation, metabolism and so on. Wholesome mental states will generate healthy physical phenomena, and well-organized body functions. In the same way, there is a difference between physical phenomena generated by good or bad kamma, good or bad climate, and good or bad food.

Root In The Buddha's Talk: It is through unselfishness (*alobha*), loving kindness (*adosa*) and wisdom (*amoha*) that the Buddha advised the young men to search for themselves instead of for the woman. Suppose, for example, we know how to make a million dollars in the stock market. That is considered knowledge. We might teach it to someone we love, but not to someone we hate, or if we are too selfish we might not even teach it to anybody. So,

unselfishness (*alobha*), loving kindness (*adosa*) and wisdom (*amoha*) are involved in giving good advice to somebody. The Buddha was fully endowed with complete unselfishness (*alobha*), unconditional love (*adosa*), and perfect wisdom (*amoha*). These three were roots of their concomitant consciousness, mental states, and physical phenomena that took place in the Buddha when he gave this wonderful guidance to the young men.

At the moment of giving his advice to the princes, the Buddha was constituted by three factors under the root condition:

a. The Conditioning Factors: *alobha* (unselfishness or non-greed), *adosa* (non-anger or loving kindness), and *amoha* (non-ignorance or wisdom).
b. The Conditioned Factors:

   Nāma: the first Great Functional consciousness (*mahā-kriyā*), its concomitant mental states such as kindness, compassion and wisdom in addition to 19 Wholesome Common and 13 General Common.

   Rūpa: generated by the above-mentioned mental states, there arise physical phenomena (or chemical changes) including bodily posture (*iriyāpatha*), bodily gesture (*kāya-viññatti*), verbal gesture (*vacī-viññatti*), sound or voice (*sadda*), smile (*hasana*), bodily lightness (*lahutā*), bodily flexibility (*mudutā*), bodily adaptability (*kammaññatā*) on top of the Eight Undividables (*avinibbhoga*).
c. The Conditioning Mode: The factors under "a" are a condition for the factors under "b" by the force of Root Condition.

   Note: Hereafter, in the later conditions,

consciousnesses, mental states, and physical phenomena will be mentioned in general, rather than in the detail as they are here, simply because it is not necessary for general readers to learn that level of detail.

FASCINATION (SENSE-OBJECT) CONDITION

(Ārammana-paccayo)

The Pāli Reference: (Paṭṭhāna-1, Page 1-2)

1. *Rūpāyatanaṁ cakkhu-viññāna-dhātuyā taṁsampayuttakānañca dhammānaṁ ārammaṇa-paccayena paccayo. (saddāyatanaṁ sota-viññāṇa-dhātuyā; gandhāyatanaṁ ghāna-viññāṇa-dhātuyā; rasāyatanaṁ jivhā-viññāṇa-dhātuyā; phoṭṭhabbāyatanaṁkāya-viññāna-dhātuyā)*
2. *Rūpāyatanaṁ saddāyatanaṁ gandhāyatanaṁ rasāyatanaṁ phoṭṭahabbāyatanaṁ mano-dhātuyā taṁsampayuttakānañca dhammānaṁ ārammaṇapaccayena paccayo.*
3. *Sabbe dhammā mano-viññāṇa-dhātuyā taṁsampayuttakānañca dhammānaṁ ārammaṇa-paccayena paccayo.*

English Translation:

1. The visible-object-base serves as a condition for eye-consciousness-element and its concomitant mental states by the force of Fascination Condition. (Sound-base, odor-base, taste-base and tangible-object-base serve as conditions for ear, nose, tongue and body consciousnesses, respectively.)
2. Five sense-object-bases serve as conditions for the mind-element and its concomitant mental states by

the force of Fascination Condition.

3. All the phenomena serve as a condition for mind-consciousness-element and its concomitant mental states by the force of Fascination Condition.

Seven Mental Elements vs Six Sense-objects

In this condition, our mind is classified into seven mental elements:

1. Eye-consciousness element
2. Ear-consciousness element
3. Nose-consciousness element
4. Tongue-consciousness element
5. Body-consciousness element
6. Mind element
7. Mind-consciousness element

Among them, the first five each are of two kinds: wholesome resultant and unwholesome resultant. The sixth, the mind-element (*mano-dhātu*) refers to two kinds of mind-moments: sense-object-examiner (*pañca-dvārāvajjana*) and sense-object-receiver (*saṁpaṭicchana*), which arise respectively right before and after sense-consciousness in a five-sense-door mental process. The seventh, the mind-consciousness-element (*mano-viññāṇa-dhātu*), refers to all the remaining kinds of minds[14].

[14] *The mind-consciousness-element refers to one of 76 kinds of consciousness out of 89 (exclusive of five pairs of sense-consciousness, one pair of sense-object-receiver and the sense-object-examiner).*

Out of the seven mental elements, the 1st element perceives visible objects, the 2nd element the sound, the 3rd element the smell, the 4th element the taste, the 5th element the tangible object, the 6th element all the five-sense-door objects, and the 7th element exclusively the mind-door objects (*dhammārammaṇa*) in addition to mental images of the actual five-sense-door objects[15]. The mind-door objects are the objects that can come only through our sub-consciousness, not through our five senses. They include all kinds of mental, physical and conceptual phenomena exclusive of present five-sense-door objects, which are appropriately taken by the first six elements. That is why we can think, perceive or experience many more phenomena through the 7th element than through the other six.

The Literal Meaning of Ārammaṇa

The word "*ārammaṇa*" (*ā + ramu + ṇa*) literally means something enjoyable or fascinating. That is why the Buddha once said to Māgaṇḍiyo, a wandering ascetic thus:

Cakkhuṁ kho Māgaṇḍiya, rūpa-rāmaṁ, rūpa-rataṁ, rūpa-sammuditaṁ. (Majjhima-pannāsa 171)

"Eyes, Māgaṇḍiya, enjoy a visible object, take delight in it, and are happy with it."

As the Buddha said, our eyes always enjoy a visible object whether good or bad, pleasant or unpleasant. Even though the sight is horrible or disgusting, we cannot resist looking at it, even more so if it is pleasant and attractive. That is why thriller novels or movies in which people are killed are never out of demand in the world. The same is true with the remaining sense-

[15] *Mental images of the actual five-sense-door objects are often taken by several subsequent mind-door mental processes (tadanuvattaka-mano-dvārika-vithi).*

objects, such as sweet or harsh sounds, fragrant or foul smell, sweet or sour taste, smooth or rough touch, pleasant or unpleasant mental objects.

Here, "eye" actually refers to eye-related consciousness and its mental states, "ear" to ear-related consciousness and mental states, and so on. Thus, our senses (or sense-related consciousnesses and mental states) are always fascinated by the objects such as sights, sound, etc., which are, therefore, called "*ārammaṇa."* Referring to this passage, the word "*ārammaṇa paccayo"* is translated here as "Fascination Condition" although it is normally translated as "Object Condition."

Sight

If we were blind, it would be alright to see nothing. If, however, we have eyes, it is very difficult for us, when we are awake, to keep our eyes closed or refrain from looking around at things. If we were to stay in a room with no windows to see through, we will most likely get depressed sooner or later no matter how nicely we are treated in that room. A better and more pleasant view always makes us happier and healthier, whereas a horrible view often makes us feel sad and depressed. So, to satisfy our eyes, we spend a lot of money on visiting beautiful places and seeing beautiful celebrities, decorating our house, garden, and lawn, in addition to beautifying ourselves by all means available. Especially, someone of the opposite sex is the most fascinating object for our eye. Just like being attracted by a magnet, our eyes are always attracted to the sight of the opposite sex. That is why the Buddha said:

"I can find no visible object that is more influential on

a man's mind than the sight of a woman. I can find no visible object that is more influential on a woman's mind than the sight of a man." (Anguttara-1, 1)

It is difficult for us to refrain from seeing things and people around us even if they are not pleasant. This is how a sight (a visible object) serves as a condition for our eyes (eye-related consciousness and mental states) by the power of Fascination Condition. Here, the former is conditioning factors (*paccaya*); the latter is conditioned factors (*paccayuppanna*); and the way they are related is conditioning mode (*paccaya-satti*).

Sound

As the Buddha said, our ears (ear-related consciousness and mental states) are always fascinated by sound. Apparently different kinds of music and sounds will cause different feelings and emotions in us. Some may make us happy, and others sad. But, both fascinate our ears. Even if we do not understand the content of the sound, its tune can cause emotion in us, like excitement, happiness, sadness and so on. It is still difficult for us to refrain from listening to things and people around us even if they are not pleasant. Our ears even enjoy painful screaming, spiteful shouting and melancholy sounds. So, they are always thirsty for sound or voice, whether pleasant or unpleasant. No wonder the music industry is forever booming continually trying to satisfy our ears. Among the sounds, the most fascinating is, of course, that of the opposite sex. This is why the Buddha said:

"I can find no voice that is more influential on a man's mind than the sound of a woman. I can find no voice that is more influential on a woman's mind

than the voice of a man's."

This is how a sound serves as a condition for ears (ear-related consciousness and mental states) by the power of Fascination Condition.

Smell

Any kind of smell, fragrant or foul, influences our nose (nose-related consciousness and mental states). Nowadays, several kinds of perfume are produced in very sophisticated and complicated ways. It is said that there are some kinds of perfume that are formulated to arouse our sexual desire. When the Buddha suffered severe constipation, his personal physician, Dr. Jīvaka gave three sticks of medicated water lilies to the Buddha to smell. It is said that the smell of each stick resulted in the Buddha having to go to the restroom ten times (Vinaya-Mahavagga 390). So, different kinds of smell have different effects and can cause a variety of feelings and emotions. The smell of a baby, it is said, can keep a mother physically healthy and emotionally happy. Of course, the most fascinating smell for us is that of the opposite sex. Our nose (nose-related consciousness and mental states) is always fascinated by smell, whether fragrant or foul. This is how our nose (nose-related consciousness and mental states) is conditioned by smell.

Taste

We spend a lot of money on taste rather than nutrition, making some restaurants rich almost overnight. We crave for pleasant tastes so much that it is difficult for us to go on a diet. It is no wonder there are people who are killed by their insatiable desire for taste similar to an ant that is attracted to honey, sinks into it and dies. The Buddha

said that the most fascinating taste for us is that of food cooked or prepared by those of the opposite sex. So, our tongue (tongue-related consciousness and mental states) is always fascinated by the taste whether sweet, sour or bitter. It is hard for us to refrain from enjoying a taste. This is how tongue-related consciousness and mental states are conditioned by the taste.

Touch (Tangible Object)

Touch, whether pleasant or unpleasant, can be experienced almost all the time in our body. At the minimum, touching is occurring between the cloth and our limbs. A mattress and pillow are made to be smooth and pleasant to touch. Some scientific studies tell us that human touch has healing powers. Among the senses, touch is probably the most fascinating for us, especially when it is related with sex. We are always vulnerable to the touch of the opposite sex. So, the touch of the opposite sex, Buddha said, is more fascinating for us than any other touch. In brief, our body is always thirsty for touch. This is how our body (or body-related consciousness and mental states) is conditioned by touch.

Mind-door Object (Object of the Mind)

As mentioned earlier, it is only through the 7th mental element (mind-consciousness element) that we can perceive an object of the mind or mind-door object, which includes all the phenomena mental, physical, conceptual, past, present, future, or whatever (except five present sense-objects). This 7th mental element consists of two kinds of minds: sub-consciousness and full consciousness (*javana*). Our sub-consciousness (inborn mind), however, only takes one of the six sense-

objects that we had previously taken on our deathbed in our last life, but not any object in this present life. With our full consciousness (*javana*), however, we can experience something real or think of something imaginary in this present life. That is why we can create almost anything out of imagination (mental objects). For example, first we design awesome skyscrapers, rockets or satellites on a piece of paper before we get them built. It is this imaginative and creative power of the mind that has helped us become the most powerful species on this planet. This is how objects of the mind (mind-door objects) fascinate the 7th mental element by the force of Fascination Condition.

Sense-objects For Acts Of Dāna

As mentioned before, *dāna* is done chiefly with a generous intention (*dāna-cetanā*) along with its concomitant consciousness[16] and mental states. There are two factors necessary for the performance of *dāna*: someone inspiring our generosity, and having something good to donate. So, these two factors as sense-objects serve as a condition for the act of generosity by the force of Fascination Condition as follows:

a. Conditioning Factor: Six sense-objects that are related to perceptible qualities of the dāna-recipient and to the thing offered.

b. Conditioned Factor: A donor's generous intention, its concomitant consciousness (one of the eight Great Wholesome or Functional consciousnesses) and mental states.

[16] *Dāna* is done with one of the eight Great Wholesome consciousnesses or eight Great Functional consciousnesses if the donor is an *arahat*.

c. Conditioning Mode: The factors under “a” serve as a condition for the factors under “b” by the force of Fascination Condition.

Sense-Objects For Sīla

Taking a vow to abstain from unwholesome deeds like killing, etc., is called *samādāna-sīla* when there is nothing special to refrain from. The actual abstinence from the unwholesome deeds is called *viratī sīla*. So, something to refrain from can serve as a sense-object condition for morality as follows:

a. Conditioning Factors: Six sense-objects that belong to unwholesome deeds

b. Conditioned Factors: Moral abstinence (*viratī*) or intention (*cetanā*), its concomitant consciousness (one of eight Great Wholesome or Functional consciousnesses) and mental states.

c. Conditioning Mode: The factors under “a” serve as a condition for the factors under “b” by the force of Fascination Condition.

Sense-objects For Samatha

Concentration is a prerequisite for any kind of knowledge and wisdom. In order to learn something in the class room, for example, we should concentrate on what the teacher is teaching. For deeper knowledge, we even need stronger concentration. We can develop high-level concentration by focusing on a meditative object such as the in-and-out breath, earth, water, fire, space or one of the four kinds color (blue, yellow, red and

white), and so on. When our mind is fully concentrated on one of these meditative objects, we attain a certain level of concentration called *jhāna*. Here, the in-and-out breath, earth, water, fire, etc., refer to their conceptual forms, but not to the real elements of wind, etc. Such conceptual objects (*paññatti*) are objects of the mind (mind-door objects); they constitute a condition for tranquility meditation with its culmination in *jhāna* as follows:

a. Conditioning Factors: Conceptual form of meditative objects (mind-door objects)[17]

b. Conditioned Factors: Tranquility meditation that is constituted by one of the eight Great Wholesome or Functional consciousnesses or jhanic consciousness and its mental states at the *jhāna* level.

c. Conditioning Mode: the factors under ”a” serve as a condition for the factors under “b” by the force of Fascination Condition.

Sense-objects of Vipassanā

In order to develop insight knowledge, we have to observe our own mind and body so that we can experience the mental and physical phenomena beyond illusion. For example, we might find someone beautiful or ugly. That is actually an illusion in the ultimate sense, as everyone is composed of bone and flesh, or more accurately, of mental and physical phenomena that arise and pass away every moment, but seem to be lasting thanks to continuity of replacements. So, to see

[17] The meditative objects such as earth, fire, water, air, etc. are objects just to concentrate on in the case of the *samatha*, but not to perceive in terms of their characteristics as in the case of *vipassanā*. The second and fourth Immaterial Jhāna, however, take as their objects the first and third jhānic minds, respectively.

someone beautiful or ugly is an illusion, whereas to see someone as mental and physical phenomena is insight. The mental and physical phenomena as sense-objects constitute a condition for *vipassanā* insight as follows:

a. Conditioning Factors: Six sense-objects that constitute mental and physical phenomena
b. Conditioned factors: *Vipassanā* insights that is constituted by one of eight Great Wholesome or Great Functional consciousnesses and its mental states
c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Fascination Condition.

By contemplating on the mental and physical phenomena in us, the mind develops through the successive stages of *vipassanā* insights into *magga-phala* enlightenment experiencing *nibbāna*. Thus, *magga-phala* enlightenments are conditioned by their only object, *nibbāna*, as follows:

a. Conditioning Factors: *Nibbāna* (object of the mind)
b. Conditioned Factors: *Magga-phala* enlightenments (eight Supramundane consciousnesses)
c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Fascination Condition.

Sense-objects in The Story

A sense-object can cause different mental states, wholesome or unwholesome, depending on our mind-set or our way of thinking (*manasi-kāra*). The

sight of the Buddha in all his radiance, for example, was pleasant to most people, but painful for Queen *Māgaṇḍiyā*. The reason is she was once humiliated by the Buddha when she was introduced to him as a potential bride. Her father was very good at reading people's personality and body features. Reading the foot-prints left by the Buddha, he knew that the Buddha was someone extraordinary in the world, but his wife knew even better. She said that the Buddha was a holy man who was fully enlightened and had eradicated sensual and sexual desire. However, he did not listen to his wife, and introduced his daughter to the Buddha as a potential bride. Then, Buddha purposely said that he did not want to touch her even with his feet, as she (like anybody else in the world) was full of disgusting things.

Listening to the Buddha's talk, the Brahmin and wife were enlightened. However, their daughter was so humiliated that she spitefully decided to take revenge on the Buddha if or when she was married to a powerful man. Later, she became one of the three chief queens of King Utena in *Kosambhī* State. When the Buddha visited her state, she connived to get people to call the Buddha names in order to drive the Buddha and his monks out of the city. In this incident, the merit developed by the Brahmin parent and demerit by their daughter were caused by the Buddha's talk (more specifically, the mental objects that were the ideas he communicated) by the force of Fascination Condition.

PREDOMINANCE CONDITION

(Adhipati-Paccayo)

The Pāli Reference: (Paṭṭhāna-1, Page 2)

Chandā (vīriyā, cittā, vimaṁsā) dhipati chanda (vīriya, citta, vimaṁsa) sampayuttakā-naṁ dhammānaṁ taṁsamuṭṭhānānañca rūpānaṁ adhipati-paccayena paccayo.

English Translation:

Predominant desire (effort, mind, wisdom) serves as a condition for its concomitant consciousness, mental states and mind-born physical phenomena by the force of Predominance Condition.

a. Conditioning Factors: Predominant desire, effort, mind and wisdom

b. Conditioned Factors: Their concomitant consciousnesses and mental states[18] and mind-born physical phenomena

c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominance Condition.

Predominant Desire

It is said in the Sub-commentary, (Mūlaṭīkā-3, 169) thus: "For one who has strong desire, there is nothing that cannot be accomplished." Everyone, for example,

[18] Predominant consciousnesses consist of 52 kinds called *sādhipati javana* (exclusive of two Delusion-rooted consciousnesses and Smile-producing consciousness out of 55 javana), their mental states are 50 in number (exclusive of desire and doubt out of 52), and all kinds of mind-born matter.

has desire to become wealthy, but many of us are very poor. Why? It is simply because our desire to become a wealthy person is not strong enough. Actually we are mostly thinking about how to enjoy our life rather than how to make money. When we have spare money, we are most likely to think about where we can go for vacation instead of where to invest our money. If we are wise and kind enough, we may think of donating to charity. So, it is very obvious that we really do not have strong enough desire to become wealthy although we may wish to be so. Wishing alone leads us nowhere. That is why the Buddha said:

What is not expected may happen; what is expected may fail.

Wealth cannot be made by one's expectation. (Jātaka-2, 160)

If our desire to be rich were to predominate, we would surely find the ways and means to be so; we would create opportunities to make money; we would only care about money more than anything else. Then, there would be no reason why we cannot become wealthy. In the same way, if we have a strong desire to be educated, we will surely become educated; if we have a strong desire to become powerful, we will become powerful; if we have a strong desire to attain enlightenment, we will become enlightened. How about older people's desire to be young again or those with a terminal disease to live longer? Surely, if their desire is very strong, it will be fulfilled very soon. That is the reason why we are reborn after death.

Unwholesome Predominant Desire

During the Buddha's time, King Kosala had a son

named Viḍaḍūbha whose mother, Queen Vāsabha-khattiyā, was of low caste because she was born to King Mahānāmo and his concubine. One day, prince Viḍaḍūbha visited to Sāvatthi, the kingdom of his mother's relatives. The younger princes and princesses avoided paying their respects by purposely going somewhere else. Although he was welcome there, he was required to pay his respects to everybody he met because they were all older than him. On his way back home, he realized that he had left something behind, and went back to Sāvatthi to retrieve it. When he arrived, he heard someone washing the seat with milk[19], upon which he had sat, and complaining that it was the seat used by the son of a servant. Hearing this, he felt so humiliated that a very strong desire to take revenge on them arose.

One day, King Kosala visited the Buddha with a huge royal escort led by Dīga-kārāyana, the chief commander of his royal army in Kosala kingdom. Out of respect, the king went alone into the Buddha's chamber leaving the entire set of royal regalia with Commander Dīga-kārāyana who was the nephew of the former commander, Bandhula. The former commander was so brave and so powerful that the king had him killed as he was suspected of wanting to assassinate the king. Seeing the opportunity to take revenge on the king, Commander Dīga-kārāyana left the king alone in the Buddha's chamber, went to the royal palace and handed

[19] It is a caste-related custom in India that a seat is washed with milk if it is used by someone of low-caste. In India, a cow is regarded as a sacred animal and milk as something like divine water that can wash out such a disgusting thing. Dr. B.R. Ambedkar (1891-1956) was the first highly educated (Ph.D., Columbia University) and politically prominent member of the Hindu "Untouchable" caste. According to the documentary film of his biography, the seat in the parliament upon which he sat was washed with milk as soon as he left.

over the entire set of regalia to Prince Viḍaḍūbha. Thus, Prince Viḍaḍūbha now became the powerful king in what was once his father's kingdom. To make a long story short, one day King Viḍaḍūbha marched with a huge army to Sāvatthi where his seat was once washed with milk and killed thousands of people of Khattiya caste. His strong desire, although evil, was now fulfilled. (Dhammapada-1, 220)

Here his anger-related consciousness and its mental states were conditioned by his strong desire to take revenge on those who humiliated him with extreme caste prejudice. So, this condition has three factors as follows:

a. Conditioning Factors: Unwholesome Predominant Desire (*chanda*).
b. Conditioned Factors: One of the two Hate-rooted consciousnesses (See the Appendix-1), its mental states and mind-born physical phenomena.
c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominant Condition.

Wholesome Predominant Desire

In the Buddhist history, a wealthy merchant called Anātha-piṇḍika was very well known because he was rich and very generous. He had a very famous monastery built especially for the Buddha, where the Buddha spent nineteen rain retreats. Moreover, the merchant served meals for two thousand monks every day. However, at one point, he suffered bankruptcy

for various reasons and could no longer afford *dāna* on such a grand-scale as before. He could only serve broken rice and fermented bean curry for meals to the Buddha and his monks. Being one of the most generous men on earth, he always had a strong desire to be able to give *dāna* on a grand-scale as he had done previously. His strong wholesome desire triggered the kindness of a deva, who helped him regain his lost wealth (Dhammapada-2, 7). There is no doubt that a wholesome desire is easily fulfilled in one way or the other without making much effort, especially if we have good morality. The Buddha said: "Fulfilled is the wish of those with purity due to good morality.[20]"

Note**:** As in the case of Prince Viḍaḍūbha, the unwholesome desire, if strong enough, will help us to accomplish our unwholesome purpose; however, we have to pay the price for that even in this very life, not to mention in the life after death.

In the case of the merchant, Anāthapiṇḍika, the three factors are as follows:

a. Conditioning Factors: Wholesome Predominant Desire (*chanda*).

b. Conditioned Factors: One of the eight Great Wholesome consciousnesses (*mahā-kusala*), and its concomitant mental states and mind-born physical phenomena.

c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominance Condition.

[20] *Ijjhati bhikkhave sīlavato ceto-paṇidhi, visuddhattā*

Predominant Effort

It is said thus: “For the one who makes great effort, there is nothing that cannot be accomplished.” Generally, great effort always brings us great success. But this may be difficult to accomplish for someone who, for example, works as a laborer in a coal mine, even though he may work much harder than many of us. So, why is it that even though they expend great effort in doing their work, they are not able to become successful? In one way, it can be said that one goal they do accomplish for their effort is that of receiving their daily wage.

About six centuries ago, Burma was comprised of many small kingdoms. In those days, one could become a king any time in a kingdom if he could assassinate the reigning king. One day, a king while enjoying deer hunting was lost in the forest and separated from his escort. When the sun set, he happened to come upon a cucumber field. Feeling tired and very hungry, he plucked and ate some of them without asking the farmer’s permission. The farmer, therefore, beat him to death on that very spot. According to custom of those days, the farmer was offered the kingship. He refused because, he said, he could not leave his cucumbers that were similar to many little puppies sucking milk from their mother. Obviously, the farmer made a great effort for his cucumbers to bear so much fruit. As a result, his efforts helped accomplish his main aim of growing cucumbers.

To set a lofty goal is a matter of having wisdom. If we make the right effort in harmony with the right aim, there is no reason why we cannot become successful

in life. There are many successful people in the world who once were homeless or even alcoholics. However, we must know what goal is right for us and then make a great effort in the appropriate manner. At some point, we will then become successful in life even if we previously were working in a coal mine. The Pāḷi text says, wise effort (*payoga*) is the prerequisite for our wealth and health in human life.

The Story of Mahā-janako

Even if we are in a hopeless situation, the Buddha taught us not to give up, but to continue to make a heroic effort. In one of the *Jātaka* stories, the Buddha-to-be by the name of Mahā-janako was trading across the ocean between Kāla-campa and Suvaṇṇa-bhūmi[21]. The purpose of his journey was to earn enough money to battle his uncle, King Pola-janako who killed his father King Ariṭṭha-janako and took over the entire kingdom. The Bodhisatva was traveling on a boat that was over-loaded with several hundred people and tons of goods they took with them for the thousand-mile journey on the open sea. Unfortunately, after a week, the boat broke down. Some of the people on board were running and shouting in panic, and others were praying to God for help. Mahā-janako did not pray, but kept himself calm and saw what he needed to do. First, he filled his stomach with butter and sugar when the boat began to sink. Then, he soaked his clothing in oil so that it would help him float more easily on the surface of the water. As the boat sank, he climbed up to the top of the mast, and jumped as far away as possible from the people beneath who were immediately attacked by sharks.

[21] Supposedly, it was between Calcutta India and Malaysia that was then known as Suvaṇṇa-bhūmi in Buddhist history.

So, even in such a hopeless and disastrous situation Mahā-janako did not give up; he just kept swimming in the open sea for a week. At one point, an ocean-guardian devī, who could no longer ignore him, came down and said: "Who's that swimming in the open sea without seeing the other shore? For what purpose are you making such a heroic endeavor?" Mahā-janako replied thus: "Understanding the law of the world and the benefit of the endeavor, I am struggling in the open sea even though indeed I can't see the shoreline."

To make a long story short, the guardian devī picked him up out of the sea and brought him to Mithila City where his uncle King Pola-janako passed away on that very day. He then became the king of the kingdom that was once his father's (Mahājanaka Jātaka 160). As a moral of this story, the Buddha said thus:

"*Āsīsetheva puriso, na nibbindeyya paṇḍito.*
Passāmi vohaṁ attānaṁ yathā icchiṁ, tathā ahu."

Be full of hope, and never give up.
I saw myself accomplish what I wished for.

So, here Mahā-janako's heroic effort was obviously a powerful pre-condition for his success. More precisely, the effort-related consciousness and its mental states and mind-born physical phenomena were what helped him succeed. So, the three factors are as follows:

a. Conditioning Factors: Predominant effort.
b. Conditioned Factors: Its concomitant consciousness (one of the 8 Great Wholesome consciousnesses), mental states, and mind-born physical phenomena.

c. Conditioning Mode: The factors under “a” serve as a condition for the factors under “b” by the force of Predominance Condition.

Predominant Mind

It is said thus: “For the one who has a strong mind, there is nothing that cannot be accomplished.” For example, we can graduate from school only if our mind is strong and stable enough to resist several kinds of temptation and difficulties during our school years. With a weak and unstable mind, we will get nowhere. We do not know how to solve problems that come up in our daily life or to improve the quality of our life. So, a strong and stable mind is necessary for success. A strong mind, whether wholesome or unwholesome, can shape our life and our world.

There is a *jataka* story (Jātaka aṭṭhakathā-1, 419) that illustrates the fact that a strong and stable mind is necessary for us to resist temptations and to reach our destination. Six princes were summoned to come to the royal city. They needed to cross a desert where cannibals lived. When they got to the desert, they were welcomed and entertained by the cannibals in the guise of pretty women. One of the princes could not resist the temptation and stayed there. The remaining princes continued with their journey, and were entertained with various pleasurable sense-objects such as sweet sounds at the second camp; fragrant smells at the third camp; tasty food at the fourth camp; and soft touch at the fifth camp. Each prince fell victim to the fascination to which his mind was vulnerable except for one prince who was able to resist it and reached the royal city. As a result, he was bestowed with the kingship crown.

Thus, a strong and stable mind is a condition for its concomitant mental states and mind-born physical phenomena that helped him succeed. So, the three factors are as follows:

a. Conditioning Factor: The Predominant Mind of the successful prince. (This could be one of eight Greed-rooted minds, or one of the eight Great Wholesome Minds depending on his mindset.)

b. Conditioned Factors: Its concomitant mental states and mind-born physical phenomena.

c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominance Condition.

So, something that fascinates our mind is also something we most likely will fall victim to. It is only a strong and stable mind that can help us make our way straight to the goal by resisting temptations. In such a case, we are similar to a nail that is driven straight into the wood.

Eight Vicissitudes Of Life

Moreover, there are eight vicissitudes of life that all of us need to face: gain and loss, having many friends and loneliness, fame and disrepute, happiness and sadness. Out of these eight, we are always seeking the pleasant four while we try our best to avoid the unpleasant four. If we gain something, however, we will lose it some time in the future, upon our demise at the very latest. The same is true with fame, popularity and happiness, as they are all subject to impermanence. So, while we are following the pleasant four, we are followed by the unpleasant four. That is why the Buddha said:

"Eight vicissitudes and human beings are followed by each other." (Aṭṭhaṅguttara-3, 7)

Only a strong and stable mind can resist these vicissitudes of life. People with a weak mind cannot go past the vicissitudes to reach their goal. They are even likely to forget what their goal is. Thus, their goal fades away or they get further and further away from gaining success. Many young students in college, for example, are there for the purpose of obtaining a degree. Some of them cannot accomplish their purpose because of financial shortage, loneliness or unpopularity that sometimes leads them into depression. It is actually a matter of mind. If our mind is strong enough, we can find a way to overcome these difficulties. There are always options and choices for those who have a smart and strong mind. Although financially well supported, some students waste their money enjoying their time instead of putting an effort into studying. In the end, they leave college without achieving anything. So, it is very obvious that a stable and strong mind is necessary for our success.

On the other hand, there are successful people who eventually end up as losers. For example, a boy from a remote village in Burma became the most successful singer of his time. He had been simple and humble before, but when successful, he became a drunkard and womanizer. Finally, he ended up losing his fame and died from lung cancer due to excessive drinking. Obviously, his success ruined his life because his mind was not strong enough to resist the vicissitudes of life. That is why the Buddha said thus:

"Banana trees, bamboos and reeds are killed by their fruit. A man of weak mind is killed by his success

like an assatari (a particular breed of horse) that is killed by the baby in her womb." (Cūḷavagga 346)

Every day, these vicissitudes of life are testing our minds. Only when our mind is wise and strong, can we protect our life and prevent our goal from being destroyed. That is why such a strong mind is honored by Buddha as the most precious blessing:

A mind that is stable, free of worry, flawless and tranquil in the face of the vicissitudes of life, this is the most precious blessing on earth. (Maṅgala Sutta)

So, a strong mind is always related to our achievement and accomplishment. Below are the three factors in general:

a. Conditioning Factors: The Predominant minds[22]

b. Conditioned Factors: Its concomitant mental states and mind-born physical phenomena.

c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominant Condition.

Predominant Knowledge

It is said thus: "For the one who has strong knowledge, there is nothing that cannot be accomplished." There are three kinds of knowledge or wisdom mentioned in the Pāḷi text:

1. The knowledge gained from learning, study or research (*suta-maya ñāṇa*).

2. The knowledge gained from analyzing and reasoning

[22] Depending on the situation, it can be one of the 52 predominant consciousnesses that include 8 Greed-rooted, 2 Hate-rooted, 8 Great Wholesome, 8 Great Functional, 10 Material Sphere (5 Wholesome and 5 functional), 8 Immaterial Sphere (4 Wholesome and 4 functional) and 8 Supramundane.

(*cintā-maya ñāṇa*).

3. The knowledge gained from spiritual development (*bhāvanā-maya ñāṇa*).

First Kind of Knowledge

Science and technology are the kind of knowledge we have gained from studying countless kinds of things and doing countless kinds of research. With the help of this knowledge, we can reshape our life or even our planet. It is this kind of knowledge that makes us the most powerful species on earth. All kinds of animals have to live at our mercy whether they are giant animals such as elephants or whales, or lethal animals such as lions or sharks. We can even extend our reach outside our planet to the moon and Mars. We have achieved what our forefathers could never have imagined. So, if we have a good knowledge of science and technology, there would be almost nothing that cannot be accomplished. This kind of predominant knowledge is composed of three factors as follows:

a. Conditioning Factors: The Predominant Knowledge of science and technology (*suta-maya ñāṇa*).

b. Conditioned Factors: Its concomitant consciousness (one of four Wisdom-associated Great Wholesome or Functional consciousnesses), and mental states and mind-born physical phenomena.

c. Conditioning Mode: The factors under “a” serve as a condition for the factors under “b” by the force of Predominant Condition.

Second Kind of Knowledge

However, it is not science and technology, but our reasoning power that enables us to distinguish between

right and wrong, good and bad, or wholesome and unwholesome. We have established a civilized society under a constitution and laws without which we would perish. It is through this reasoning power that we make a right choice, select a right time, place and person. Obviously, therefore, it is not science and technology but the reasoning power (*cintā-maya*) that helped us establish the civilized society. A hydrogen bomb is definitely powerful, but our reasoning power is even more powerful because it can help us to create a win-win situation for our human society. So, if we have good reasoning power (*cintā-maya*), there would be almost nothing that we cannot accomplish.

Here, three factors of this knowledge will be as follows:

a. Conditioning Factors: Reasoning power (*cintā-maya ñāṇa*), the Predominant Knowledge.

b. Conditioned Factors: Its concomitant consciousness (one of the four wisdom-associated Great Wholesome or Functional consciousnesses), and its mental states and mind-born physical phenomena.

c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominant Condition.

Third Kind of Knowledge

The most superior knowledge is to see the truth beyond illusions and make-believes. For example, Einstein and Washington no longer exist anywhere in the world. All of us who are living on earth today will be gone within one hundred years. We are all dream-like figures. And also we are just guests in this world like a seasonal insect that appears and disappears after a

short while. In the ultimate sense, we die and are reborn at every moment because all the mental and physical phenomena - which we identify with what we think we are - are arising and passing away at every moment. It is common sense and indisputable that our planet itself will disappear one day. So, what we call achievements or accomplishments on this planet are just make-believes (*paññatti*); claiming something to be one's own is just ignorance (*moha*); thinking of oneself or someone else as to be beautiful or ugly is just delusion (*vipallāsa*). That is why Buddha said in Vipallāsa Sutta:

> *One becomes crazy under illusions created by false notion, false thought, and false belief. Seeing things correctly, one can escape the bond of death. (Aṅguttara Nikāya)*

So, we need the knowledge that can help us see the truth beyond illusions and make-believes. Of course, it is the *vipassanā* insight and *magga-phala* enlightenment that enable us to see the truth. These kinds of knowledge are called "*bhāvanā-maya",* as they have to be developed by practicing vipassanā meditation. This will be explained in detail in the *Magga*-condition.

a. Conditioning Factors: Magga-phala enlightenments (*bhāvanā-maya ñāṇa*).
b. Conditioned Factors: Its concomitant consciousness (eight Supramundane consciousnesses) and mental states and mind-born physical phenomena.
c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominant Condition.

Another Predominant Condition: Fascination Predominance Condition

(Ārammaṇādhipation) (Predominant Condition – 2)

There is another kind of Predominance Condition that belongs to predominant sense-objects (Fascination Condition). Sometimes, sense-objects (sight, sound, etc.,) are so powerful that they can influence our consciousnesses and mental states by the force of Fascination Predominance Condition (*ārammaṇādhipati*). Regarding this condition, the text says as follows:

The Pāḷi Reference: (Paṭṭhāna-1, Page 2)

Yaṁ yaṁ dhammaṁ garuṁ katvā ye ye dhammā uppajjanti citta-cetasikā dhammā; te te dhammā tesaṁ tesaṁ dhammānaṁ adipati-paccayena paccayo.

English Translation:

Whatever consciousness and mental states arise through giving weight (in one's attention) to a particular phenomenon, those sense-objects are a condition for those consciousnesses and mental states by the force of Predominance Condition.

Three factors in general are as follows:

a. Conditioning Factors**:** Six predominant sense-objects[23]**.**

[23] Six predominant sense-objects refer to fascinating sense-objects that include 18 kinds of desirable matter (*piya-rūpa sāta-rūpa*), 84 consciousnesses (exclusive of two Hate-rooted, two Delusion-rooted and Pain-associated Body-consciousness), 47 mental states (exclusive of five mental states: anger, jealousy, worry, regret and skeptical doubt), and *nibbāna*.

b. Conditioned Factors: One's consciousnesses and their mental states[24].
c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominant Condition.

Sometimes, our minds are extremely influenced by certain sense-objects, especially when romance is involved. In the history of England, Prince Edward VIII (1894-1972) fell in love with an American divorcee, Wallis Simpson. He was so overwhelmed with love for her that he gave up his throne in accordance with the royal constitution in order to marry her. No doubt, the prince's mind was greatly influenced by the six sense-objects that comprised the lady. In this condition, three factors will be as follows:

a. Conditioning Factors: Six sense-objects that comprised the woman.
b. Conditioned Factors: One of the eight Greed-rooted consciousnesses and mental states that belonged to the prince.
c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominant Condition.

Nibbāna: On the wholesome side, *nibbāna* is the most predominant sense-object[25] (of a *magga-*

[24] 8 Greed-rooted, 8 Great Wholesome, 4 Great Functional associated with knowledge, 8 Supra-mundane; 45 mental states (exclusive of anger, jealousy, worry, regret, skeptical doubt and two).

[25] We cannot really experience the *nibbāna* through our normal senses. Only through *Magga-phala* consciousnesses, can we experience it in terms of unique moment when the flux of psycho-physical phenomena ceases. Referring to this moment, we use the phrase "the sense-object of *magga-phala* enlightenment" although it is not really an object of our senses.

phala experience) among others. Its unique tranquility and peacefulness are indescribable. We may only approximate how tranquil it would be by comparing it with a state of deep sleep, which is a much more blissful state than we can enjoy through our waking senses. We cannot enjoy *nibbāna* though our normal senses. This explains why *nibbāna* is peaceful. Just like dark and light, the characteristic of *nibbāna* is diametrically the opposite of mental and physical elements, which arise and pass away under countless conditions.

The Buddha apparently preferred to be absorbed in *nibbāna* although he carried out his duty teaching for 45 years. He took every chance available to be absorbed in it even for very short periods as while his audience expressed their appreciation of his talk by saying, "Well done! Well done! Well done!" So, *nibbāna* is the most influential object for the noble persons. In this case three factors will be as follows:

a. Conditioning Factors: Nibbāna.

b. Conditioned Factors: *Magga-phala* enlightenment (8 Supramundane consciousnesses).

c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Predominance Condition.

CONTINUITY CONDITION

(Anantara-Paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 2-3)

1. Cakkhu-viññāṇa-dhātu (sota-, ghāna-, jivhā-, kāya) taṁsampayuttakā ca dhammā mano-dhātuyā taṁsampayuttakā-nañca dhammānaṁ anantara-paccayena paccayo.
2. Mano-dhātu taṁsampayuttakā ca dhammā mano- viññāṇa-dhātu taṁsampayuttakā-nañca dhammānaṁ anantara-paccayena paccayo.
3. Purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ anantara-paccayena paccayo.
4. Purimā purimā kusalā dhammā pacchimānaṁ abyākatānaṁ kusalānaṁ dhammānaṁ anantara-paccayena paccayo.
5. Purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ anantara-paccayena paccayo.
6. Purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantara-paccayena paccayo.
7. Purimā purimā abyākatā dhammā pacchimānaṁ abyākatānaṁ dhammānaṁ anantara-paccayena paccayo.
8. Purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ anantara-

paccayena paccayo.

9. Purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ anantara-paccayena paccayo.
10. Yesaṁ yesaṁ dhammānaṁ anantarā ye ye dhammā uppajjanti citta-cetasikā dhammā; te te dhammā tesaṁ tesaṁ dhammānaṁ anantarapaccayena paccayo.

English Translation

1. Seeing (hearing, smelling, tasting, touching) consciousness and its concomitant mental states serve as a condition for the succeeding consciousness and its concomitant mental states by the force of Continuity condition.
2. Consciousness and its concomitant mental states serve as a condition for the succeeding consciousness and its concomitant mental states by the force of Continuity Condition.
3. Preceding wholesome states serve as a condition for succeeding wholesome states by the force of Continuity Condition.
4. Preceding wholesome states serve as a condition for succeeding indeterminate states
5. Preceding unwholesome states serve as a condition for succeeding unwholesome states
6. Preceding unwholesome states serve as a condition for succeeding indeterminate states
7. Preceding indeterminate states serve as a condition for succeeding indeterminate states

8. Preceding indeterminate states serve as a condition for succeeding wholesome states.
9. Preceding indeterminate states serve as a condition for succeeding unwholesome states.
10. Immediately after whatever preceding states, there arise whatever succeeding states, consciousnesses and mental states; those preceding states serve as a condition for those succeeding states by the force of Continuity Condition.

Three Technical Terms

Here we should learn three technical terms that are repeatedly used in the Paṭṭhāna: *kusala, akusala* and *abyākata*[26].

1. Kusala: *Kusala* refers to wholesome consciousnesses, which are associated with wholesome mental states such as unselfishness, loving-kindness, understanding, compassion, and so on. They always lead to the wholesome deeds such as the acts of generosity (*dāna*), morality (*sīla*), meditation (*bhāvanā*), humility (*apacāyana*), volunteer work (*veyyāvajja*) and so on. Obviously, they are pure (*anavajja*) and benefit both oneself and others (*sukha-vipāka*). For these two reasons they are called "*kusala*."

2. Akusala: *Akusala* refers to unwholesome consciousnesses that are associated with unwholesome mental states such as selfishness, greed, anger, hatred, jealousy, conceit, arrogance, prejudice, ill will, confusion,

[26] There are 12 unwholesome consciousnesses, 21 wholesome consciousesses, 36 resultant consciousnesses and 20 functional consciousnesses. See the Appendix-1 for their enumeration.

delusion, and so on. They always lead to unwholesome actions like killing, stealing, sexual misconduct, etc. Evidently, they are immoral (*sāvajja*) and harmful to both oneself and others (*dukkha-vipāka*). So, they are called "*akusala*."

3. Abyākata: *Abyākata* literally means "indeterminate" that refers to the phenomena that cannot be determined as wholesome or unwholesome. These are of four kinds: resultant consciousnesses (*vipāka*), functional consciousnesses (*kriyā*), physical phenomena (*rūpa*) and *Nibbāna*. The functional minds, which belong to *arahats*, are always behind wholesome deeds done by an arahat. Obviously, these are wholesome but called functional because they cannot bring any result for an arahat who has no more rebirth.

Predecessor to Successors

According to this condition, preceding mind-moments serve as a condition for the succeeding ones by the force of Continuity Condition. This fact explains how the dormant forms of mental energies can be passed from the preceding mind-moments to the succeeding ones, from one life to another. Before we discuss them, we will review three kinds of mental process (*vīthi*):

1. Sub-consciousness process (*bhavaṅga-santati*).
2. Five-sense-door process (*pañcadvāra-vīthi*).
3. Mind-door process (*mano-dvāra-vīthi*).

Sub-consciousness Process (*bhavaṅga-santati*)

As mentioned in the Basic Abhidhamma section, our inborn consciousness is called by three names: "relinking consciousness" (*paṭisandhi*) at the first moment of our life, "death consciousness (*cuti*) at the last, and "life-continuum" (*bhavaṅga*) in between. This inborn consciousness is most probably the same as what we call "sub-consciousness" because it is never active enough to experience current sense-objects. Moreover, it is part of what we call "life" because it represents our heredity like a tiny little seed in which the potential for a whole giant tree exists. So, it cannot be reshaped nor can it be described as wholesome (*kusala*) or unwholesome (*akusala*), and is, therefore, classified as an indeterminate state (*abyākata*). This sub-consciousness has been flowing constantly throughout our life since the moment we were conceived. It can be compared to a host, whereas sense-consciousness and full consciousness can be compared to a visitor. Its unbroken flow is most obvious when we are in our mother's womb, in deep sleep, or in somewhat like unconscious state. During its constant flow, its preceding moments serve as a condition for the succeeding ones. Thus, it is said: preceding indeterminate minds serve as a condition for succeeding ones (*abyākata* to *abyākata*).

Five-sense-door Process (*pañca-dvāra-vīthi*)

The five-sense-door process is of five kinds: seeing process, hearing process, smelling process, tasting process and touching process. According to Abhidhamma, our senses[27] occur and become full-fledged starting from the 11th week of life in our mother's womb. When sense-objects[28] impinge on our senses, the sense-related mental processes take place right away. For example, when a visible object impinges on the eye-door drawing our attention[29], then seeing consciousness takes place with the successive mind-moments as follows:

1. Past sub-consciousness (which is indeterminate, *abyākata*).
2. Vibrational sub-consciousness (*abyākata*).
3. Arresting sub-consciousness (*abyākata*).
4. Five-sense-door-examiner or advertence consciousness (*abyākata*).
5. Seeing consciousness (hearing, smelling, etc.) (*abyākata*).
6. Receiving consciousness (*abyākata*).
7. Investigating consciousness (*abyākata*).

[27] There are six sense-organs: eye, ear, nose, tongue, body and heart.

[28] Six sense-objects: visible object, sound, smell, taste, touch and objects of the mind (mind-door objects).

[29] Application of attention is one of the mental factors, called *manasi-kāra*. Here in the case of five-sense-door process, however, the phrase "drawing one's attention" *(manasi-kāra)* refers to the mind-unit called "five-sense-door-examiner" *(pañca-dvārā-vajjana)*. In the case of mind-door process, this phrase will refer to "mind-door-examiner" *(mano-dvārā-vajjana)*. Moreover, in the case of doctrinal teaching *(Suttanta)*, *yoniso manasi-kāra* and *ayoniso manasi-kāra* respectively refer to wholesome and unwholesome attitude. Thus, there are four kinds of *manasi-kāra*.

8. Determining consciousness (*abyākata*).
9. Seven moments of fully active consciousness (*javana*) that can be associated with wholesome (*kusala)*, functional (*kriyā-byākata*) or unwholesome (*akusala)* mental states depending on one's mindset.
10. Two moments of registering consciousness (*abyākata*).

In this mental process, the mind-moments 1 through 8 are called *abyākata* (indeterminate states) as they cannot be determined as wholesome (*kusala*) or unwholesome (*akusala*). The 9th one that includes seven mind-moments can be wholesome (or indeterminate *abyākata* for an arahat) or unwholesome depending on our mindset. The two registering mind-moments are also *abyākata*. Thus, preceding *abyākata* is a condition for succeeding *abyākata*, *kusala* or *akusala* according to the process of successive mind-moments. Among the seven moments of full-consciousness (*kusala* or *akusala*), the preceding *kusala* and *akusala* serve as a condition for succeeding *kusala* and *akusala,* respectively. Again the last moment of *kusala* or *akusala* is a condition for the registering minds (which are *abyākata*) and so on. This is the explanation made according to Pāḷi reference. In brief, however, the three factors will be as follow:

a. Conditioning Factors: Preceding Mind-moments.
b. Conditioned Factors: Succeeding Mind-moments.
c. Conditioning Mode: Continuity condition.

Mind-door Process (*mano-dvāra-vīthi*)

The above-mentioned five-sense-door processes are always followed by several kinds of subsequent mind-door processes recalling past memories of whom or what we are now seeing, hearing, and so on (*tadanuvattika-manodvāra-vīthi*). There are also other kinds of mind-door processes that take place when a mind-door object[30] drawing our attention impinges on our sub-consciousness. Both kinds of mind-door processes are composed of the following successive mind-moments:

1. Vibrational sub-consciousness (*abyākata*)
2. Arresting sub-consciousness (*abyākata*)
3. Mind-door-eximiner or adverting consciousness (*abyākata*)
4. Fully active consciousness (*javana*) that often repeats seven times, fully experiencing the sense-object. It can be wholesome (*kusala*) or unwholesome (*akusala*) according to our way of thinking.
5. The process is concluded with two registering mind-moments.

Millions of such mental processes appear and disappear within a split second. So, one moment of thought involves millions of these mental processes. Here in the above-mentioned process, the mind-moments 1 to 3 are *abyākata* (indeterminate states), and the 4th mind-moments can be *kusala* (or *abyākata* for an arahat) or *akusala*. So, preceding *abyākata* (or

[30] Mind-door object refers to all the objects that can only come into contact with subconsciousness (called mind-door) but not with five senses. This mind-door object includes all mental and physical phenomena, conceptual objects and *nibbāna* exclusive of present sense-objects.

kusala or *akusala*) serve as a condition for succeeding *abyākata* (or *kusala* or *akusala*) by the force of Continuity Condition.

Thoughts But No Thinker

We assume that there is someone who is thinking. According to Abhidhamma, however, there is no thinker other than the series of thoughts. It is like a river. We think and say that a river has water, but actually the water itself is the river or there is no river other than water. Thought is a process of mind-moments that is constantly flowing like the water current of the river. Other than that there is no thinker. There comes one mental process after another so continuously, so densely that it seems to be "I'," "Me" or "Mine." They have a high density (*ghana*) in four ways:

1. *Santati-ghana*: Density of different mental processes that are arising one after another without any break in between.
2. *Samūha-ghana*: Density of different mind-moments which are incessantly replaced by new ones at every moment without any break in between.
3. *Kicca-ghana*: Density of different mental functions that are continually carried out by different mind-moments without any break in between. For example, a single seeing process involves different mind-moments with different functions such as examining a visible object (*āvajjana-kicca*), seeing it (*dassana-kicca*), receiving it (*sampaṭicchana*), investigating it (*santīraṇa*), judging it (*vuṭṭhabbana*), fully experiencing it (*javana*), and registering it (*tadārammaṇa*).

4. *Ārammana-ghana*: Density of different sense-objects such as sight, sound, smells, etc., that are constantly impinging on our senses without any break in between.

Billions of Mind-Units

In this way, the process of our thoughts is, as the Abhidhamma says, so dense and so solid that billions of mind-moments arise and pass away within a split second. It can be compared to the candle light and the current of a river. The candlelight seems to last an hour or so, but actually if we watch it carefully, we can see it being replaced every moment with a new current of fire. The same is true with a river current. "You cannot step twice into the same river" as the saying goes. The river may seem to be the same throughout the year, but it is actually a different river every moment. No wonder, such massive processes of thoughts are identified with someone everlasting[31]. As a result, a famous philosopher stated, "I think therefore I am." It is just the density of processes of phenomena (*santati*) that makes every thing or every one of us seem to be long-lasting.

How to Become Mature

Here, a question may be raised thus: "If we are constituted by the process of psycho-physical phenomena that are changing every moment, then how do we become mature and knowledgeable?" We

[31] **Note:** According to this Continuity Condition, there is no interim life between the past life and the current one because the last consciousness *(cuti)* of the past life was immediately succeeded by the first consciousness *(paṭisandhi)* of the current life by the force of Continuity Condition.

become mature and knowledgeable because of six kinds of mental energy that lie dormant in our mental process, and that are passed from each preceding mind-moment to each succeeding one by the force of Continuity Condition.

Six Kinds of Mental Legacy

Our mental states and subsequent physical actions arise and pass away moment by moment. As mentioned previously, however, preceding ones vacate their position for the succeeding ones to occupy, and in the process relaying the following mental legacies:

1. *Kamma*: The mental legacy left by the volition that was involved in good or bad actions that we performed in past lives
2. *Anusaya*: The mental legacy left by unwholesome mental states such as greed, anger, etc., that motivated such unwholesome deeds as killing, stealing, etc., in our past lives
3. *Pāramī*: The mental legacy left by wholesome mental states that got involved in dāna, sīla, etc., that we did in our past lives
4. *Ajjhāsaya*: Liking and disliking that are related to our experiences in past lives
5. *Vāsanā*: Tendencies that are associated with our habits in our past lives
6. *Carita*: Mentality that we cultivated in our past lives.

Seven Kinds of Unwholesome Dormant Energies (*Anusaya*)

Among the six kinds of mental legacies, the first one, *kamma*, will be discussed later in the 13th Condition called *kamma-paccayo*. The second one is the unwholesome mental legacy called *anusaya*. It is of seven kinds as follows:

1. Attachment to sensual pleasure (*kāma-rāgā-nusayo*)
2. Attachment to life (*bhava-rāgā-nusayo*)
3. Aversion or hatred (*paṭighā-nusayo*)
4. Conceit or egoism (*mānā-nusayo*)
5. Wrong view (*diṭṭhā-nusayo*)
6. Skeptical doubt (*vicikicchā-nusayo*)
7. Delusion (*avijjā-nusayo*)

Dormant Energy of Craving: When we enjoy sensual pleasure, our enjoyment and subsequent actions arise and pass away moment by moment, but they transfer their quality or dormant form of their energy to the succeeding ones. That is what we call the dormant form of sensual desire (*kāma-rāgā-nusaya*). It is somewhat like "memory." Some beautiful sights, sweet sounds, delicious food, etc., are impressed on our memory, and the effect of this lasts for years. Suppose, somebody had once given us a romantic hug. We might forget it after some time, but it tends to return to us even decades later when the right conditions are met.

Beyond the Brain: The mechanistic and scientific view is that our memory is based completely in our brain. However, it is not particularly unusual that there are some people who can remember many things related to their past life, which has nothing to do with our present brain. A friend of mine (Ms. May Lwin from LA) told me about her nephew who showed her where to dig for a diamond ring, gold watch, and necklace he had hidden under ground in his previous life. Birthmarks of some people can be found to be linked to the events in their past life. For example, one of my best friends, the abbot of the Meditation Center in Manchester England, has three birthmarks on his chest. He said that they were scars left by bullets in his previous life during WWII in Burma. This was confirmed when as a child he led his parents to another village and introduced them to four women who had been his wife and three daughters from his previous life and recalled to them how he was killed. According to this Continuity Condition, his birthmarks can be attributed to his past memory on which the bullet injuries were deeply impressed. So, memory or any other dormant forms of mental energies can sometimes appear to be beyond our physical brain in this lifetime.

Other Unwholesome Dormant Energies: Other unwholesome dormant energies are anger (*paṭigha*) conceit (*māna*), wrong view (*diṭṭhi*), skeptical doubt (*vicikicchā*) and delusion (*moha*). Suppose, for example, we once got angry with someone and shouted or beat him. Our anger and anger-related actions arose and passed away on that spot. We might even forget the event over time. However, the memory may come

back to us years later. That means the dormant form of our anger has been left within us. As a result of such unwholesome dormant energy, we may be reborn with a short-tempered personality and the bad habit of shouting. This dormant form of anger called *paṭighā-nusaya* has been passed from one mind-moment to another, from one life to another by the force of Continuity Condition. The same account can be given for the remaining unwholesome dormant energies.

Ten Kinds Of Wholesome Dormant Energies (*Pāramī*)

The third kind of mental legacy is called *pāramī*, which is normally translated as "perfection," but literally means "deed of noble people" or "noble deed" (*paramānaṁ kammaṁ pāramī*). When we do noble deeds like acts of generosity, morality, etc. our wholesome minds and wholesome actions arise and pass away moment by moment. However, the dormant form of their wholesome mental energy is passed from one mind-moment to another and from one life to another by the force of Continuity Condition. Such dormant forms of wholesome mental energy are called "*pāramī,"* which are of ten kinds as follows:

1. Acts of generosity (*dāna-pāramī*)
2. Acts of morality (*sīla-pāramī*)
3. Acts of renunciation (*nikkhamma-pāramī*)
4. Acts of wisdom (*paññā-pāramī*)

5. Acts of effort (*vīriy-pāramī*)
6. Acts of forbearance (*khantī-pāramī*)
7. Acts of truthfulness (*saccā-pāramī*)
8. Acts of resolution (*adhiṭṭhāna-pāramī*)
9. Acts of loving kindness (*metta-pāramī*)
10. Acts of equilibrium (*upekkhā-pāramī*)

Suppose we do acts of generosity. Our generous intention and actions involved in that deed arise and pass away moment by moment. But the dormant forms of their energy are relayed from one mind-moment to another, from one life to another, by the force of this Continuity Condition. As a result, we will be reborn with a generous personality in very fortunate circumstances. Regarding the *sīla pāramī*, for example, we may abstain from killing a mosquito when we'd rather kill or otherwise get rid of it. Such abstinence is called morality (*sīla*), which disappears on the spot, but passes its dormant form of morality from one mind-moment to another and from one life to another continuously. As for renunciation, to ordain as monks and nuns, or to attend a meditation retreat means to renounce our worldly pleasure for at least a limited period of time. This spirit of renunciation in its dormant form (*nikkhamma*) is relayed from one mind-moment to another, from one life to another continuously.

Regarding the remaining *pāramī* such as acts of intelligence (*paññā*), acts of heroic effort (*vīriya*), acts of patience (*khantī*), acts of truthfulness (*saccā*), acts of resolution (*adhiṭṭhāna*), acts of kindness (*mettā*), and acts of equanimity (*upekkhā*), the mental states

involved in these acts arise and pass away moment by moment, but their dormant forms of mental energy will be relayed from one mind-moment to another, from one life to another continuously. That is how preceding mind-moments serve as a condition for the succeeding ones by the force of Continuity Condition.

Likes and Dislikes, Tendency and Mentality

In addition to *kamma*, *anusaya* and *pāramī*, there are three more mental legacies that are left by our mental states from previous lives. Our likes and dislikes (*ajjhāsaya*), tendency (*vāsanā*) and mentality (*carita*)[32] are often different from those of our sisters and brothers. In many cases, these can be attributed to our past life. For instance, there are many men with a female personality. They look like a female, sound like a female, behave like a female, feel and think like a female. That is most probably because they were a woman in their past life. From an Abhidhamma point of view, their past female personalities including their likes and dislikes, habits and mentality are believed to have been relayed from preceding minds to succeeding ones and from past life to the current life by the force of Continuity Condition as well as Kamma Condition. The same is true with women who have a male personality.

These unique functions are carried out by the mind due to the force of Continuity Condition, but not by the brain that will stop their functions once and for

[32] There are roughly six kinds of mentality: lust-oriented, hate-oriented, delusion-oriented, worry-oriented, faith-oriented, wisdom-oriented. People of lust-oriented mentality often think of romantic life, those of hate-oriented mentality tend to get angry very easily, and so on.

all upon our demise. Given this fact, it is obvious that we can reshape our lives in a better way by presiding over our minds and mind-generated actions in a more wholesome manner. That is why the Buddha said thus:

> *"Monks, I can't see any species more miraculous than living beings. It is the mind that makes them miraculous. The mind, therefore, is more miraculous than those living beings. So, you should always consider that the mind has been defiled for long with lobha (the mental states such as greed, craving, attachment, etc.), dosa (anger, hatred, jealousy, etc.), and moha (ignorance, delusion and confusion, etc.). With the mind defiled, the living beings become defiled. With the mind purified, the living beings become purified." (Khandha- vagga Saṁyutta, Page 123)*

Discussion Made From Scientific Point Of View

According to neuroscience, our brain is believed to be in control of the entire nervous system regulating our mind and body. Obviously, certain kinds of chemical changes result in certain kind of thought patterns. A tranquilizer pill, for example, makes our mind tranquil; a certain kind of hormone pill arouses romantic feeling in us. Given this fact, people who are scientifically well informed believe that our mind is nothing but a certain form of physical body, or in other words, mental state is nothing other than a particular set of physical states.

According to Abhidhamma, however, mind is a particular kind of phenomenon, which is essentially different from body although they are firmly and closely

interrelated. The Abhidhamma analysis suggests that lifeless bodies become alive with the addition of mind (sub-consciousness at a minimum). In this regard, Abhidhamma teachers draw an analogy between mind and electricity. Our mind is believed to power and run our body depending on the nervous system in the same way as the electricity powers and runs a computer according to the hardware and software programs installed. So, the Buddha said:

> *"A living being is run and regulated by the mind. All phenomena (that constitute a living being) follow the wish of a single phenomenon, the mind." (Devatā Saṁyutta, 36)*

In order to appreciate the important role the mind plays in our life, it is necessary to accept the possibility of rebirth. From a scientific point of view, however, we may find it difficult to accept the possibility of rebirth until it can be completely described in molecular terms. The Abhidhamma describes rebirth in terms of continuity of mental process, which carries the dormant form of mental energies (such as habit, memory, etc.) from moment to moment, from life to life by means of Continuity Condition. This fact would be acceptable given the past life experiences related by some people in an undeniable manner as mentioned before. It would not be possible to explain the possibility of rebirth in terms of brain molecules which obviously stop all their functions on our demise although they are in control of the entire nervous system while we are alive. If we have this rightful faith in the possibility of rebirth, it would not be necessary for us to discuss whether a continuity of habits, memories, etc., between lifetimes is a continuity of high-level patterns of physical cause and effect.

Five Other Conditions Are Included In This Condition

1. The fifth condition, Absolute Continuity Condition (*samanantara-paccayo*), is entirely the same as this Continuity Condition. The two are mentioned separately just to emphasize how dense our mental processes are.
2. The twelfth condition, Repetition Condition (*āsevana-paccayo*), deals with fully active consciousness (*javana*), which often repeat six or seven times within a single mental process. Such active mind-moments are called "*javana," a*s they are powerful enough to fully experience the sense-objects, leaving behind their energies in a dormant form. Thus, this 12th condition comes under this Continuity Condition.
3. The 22nd condition, Absence Condition (*natthi-paccayo*), is also included in this Continuity Condition. Consciousness (*citta*) takes place one at a time; two or more mind-moments never take place together although every consciousness is accompanied by many mental states (*cetasika*). So, the preceding mind-moments no longer exist when their succeeding ones take place. Vacating their moment for the succeeding one is how the former serve as a condition for the latter. So, the Absence Condition and the Continuity Condition are all the same in essence in spite of different definitions.
4. The 23rd condition, Disappearance Condition (*vigata-paccayo*), also comes under this Continuity

Condition for the same reason.

5. The 9th condition, Strong Dependence, partly comes under this Continuity Condition by the name of *Anantarūpanissayo*.

Note: Therefore, the five conditions such as Continuity, Absolute Continuity, Absence, Disappearance, Strong Dependence always go together. The Repetition Condition is added to them in the case of *javana*, and thus six conditions go together.

CO-NASCENCE CONDITION

(Sahajāta-Paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 5)

1. Cattaro khandhā arūpino aññamaññaṁ sahajāta-paccayena paccayo.
2. Cattaro mahābūtā aññamaññaṁ sahajāta-paccayena paccayo.
3. Okkantikkhaṇe nāma-rūpaṁ aññamaññaṁ sahajāta-paccayena paccayo.
4. Citta-cetasikā dhammā citta-samuṭṭhānānaṁ rupānaṁ sahajāta-paccayena paccayo.
5. Mahābūtā upādārūpānaṁ sahajāta-paccayena paccayo.
6. Rupino dhammā arūpīnaṁ dhammānaṁ kiñci kāle sahajāta-paccayena paccayo, kiñci kāle na sahajāta-paccayena paccayo.

English Translation:

1. The four immaterial (i.e. mental) aggregates serve as a mutual condition for one another by the force of Co-nascence Condition.
2. The four great primaries (ie. earth, wind, fire and water) serve as a mutual condition for one another by the force of Co-nascence Condition.
3. At the moment of conception, mentality and

materiality serve as a mutual condition for one another by the force of Co-nascence Condition.

4. Consciousnesses and their concomitant mental states serve as a condition for mind-born matter by the force of Co-nascence Condition.
5. The great primaries serve as a condition for dependent matter[33] by the force of Co-nascence Condition.
6. Material states (heart-base) serve as a condition for immaterial states (inborn minds) by the force of Co-nascence Condition one time (i.e. at the moment of conception), and not by the force of Co-nascence Condition at other times (i.e., during one's life time).

The Explanation:

1. There is neither a soul (*jīva-atta*) nor a god or goddess (*parama-atta*) who has control over us; rather we are composed of only the five aggregates: matter, feeling, perception, mental formation (or working aggregate) and consciousness. Among these, the last four are mental aggregates and mutually related to one another in such a manner that one aggregate is a condition for the remaining three; three aggregates to the remaining one, and any two aggregates to the remaining two.
2. There are four great physical elements: earth, fire, water and wind. They always arise together and are mutually related to one another by the force of Co-

[33] All the physical phenomena except the four fundamental elements are considered "dependent matter."

nascence Condition.

3. At the moment of conception of five-aggregate beings, the inborn consciousness and its concomitant mental states and heart-related physical phenomena arise together, and are mutually related to one another by the force of Co-nascence Condition.
4. Consciousnesses and their concomitant mental states serve as a condition for mind-born matter by the force of Co-nascence Condition (but not mutually).
5. The four great elements: earth, fire, water and wind, serve as a condition for their dependent matter by the force of Co-nascence Condition (but not mutually).
6. It is only at the moment of conception, but not during the rest of life that the particular mind (in this case, inborn mind) and matter (in this case the heart-base) are mutually related by the force of Co-nascence Condition.

What Co-nascence Condition Means

Any mental or physical phenomenon never arises alone, but they are always accompanied by their concomitant mental states and physical phenomena. They support one another by means of co-existence. Consider how individual threads, which are fragile and weak when separate, become very strong when twisted together into a rope. In the same way, mental and physical phenomena, arising together and contributing to one another, become powerful by means of co-existence.

An American astronaut once gave a TV interview relating how he had experienced his happiest moment on returning to earth and seeing other people around after having been on the moon where there was no one. Being with another person means a lot to us psychologically or emotionally even if we may not always need his or her help. Even if we are not very pleased with our neighbors, a household isolated from its neighbors can become very depressing after some time. So, being together with another person is a condition for our well-being in some way. In the same way, mental and physical phenomena that arise together are contributing to one another by means of co-existence.

Moreover, the interaction between mind and body can be blissful or woeful depending on whether our mindset is wholesome or unwholesome. For example, smiling has been clinically shown to lower blood pressure, boost immunity, and even release natural painkillers (endorphins). This can help lower stress, boosts happiness, and improve overall health. Apparently, a genuine smile is generated by wholesome mental states preceded by loving kindness. So, wholesome mental states and smiling are believed to work together to bring about blissful results by the force of Co-nascence Condition. Similarly, negative physical behavior like hostile looks, angry shouting, etc., are related to unwholesome mental states, and the two are believed to work together to bring us unhealthy results. Thus, our minds and bodies (chemical changes in our bodies) that arise together are working together by means of Co-nascence Condition.

Five Aggregates

Now, we need to take note here of the five aggregates (*khandha*) as mind and matter are described by the names of aggregates (*khandha*) in this *Paṭṭhāna* condition. They are as follows:

1. Body aggregate (*rupa-kkhandha*) that constitutes 28 kinds of physical phenomena (as mentioned in the Basic Abhidhamma.)
2. Feeling aggregate (*vedana-kkhandha*) that includes five kinds of feeling: comfort, discomfort, happiness, unhappiness and neutral feeling.
3. Perception aggregate (*saññā-kkhandha*) including a single mental factor called *saññā,* which is often related to memory and intellectual knowledge.
4. Working aggregate (*saṅkhāra-kkhandha*) that is composed of the remaining 50 mental states (*cetasika*) exclusive of the above-mentioned two.
5. Consciousness aggregate (*viññāṇa-kkhandha*) that includes 89 kinds of consciousnesses.

Note: Among the five aggregates, feeling and perception are each constituted by a single mental state because these two factors play very significant roles in our life.

Working Aggregate

The working aggregate called *saṅkhāra-kkhandha* is constituted by 50 mental states. The term "*saṅkhāra-kkhandha"* is normally translated as the aggregate of mental formation, but the word "*saṅkhāra"* literally means "working" (*saṅkhatam'abhisaṅkharontī'ti saṅkhāraṁ.* Khandhavagga Saṁyutta 72). For example, a car is what actually runs on the road, but the driver is responsible for that. In the same way, when we are actually doing things, 50 mental states led by intention or volition (*cetanā*) are always behind all our actions. So, they are called the "Working Aggregate."

89 Kinds Of Consciousness

Here in this co-nascence condition, we need to learn how consciousnesses *(citta)* and their mental states (*cetasika*) take place together and are mutually related to one another and support their concomitant physical phenomena. As mentioned in the basic Abhidhamma, consciousness has only one kind in essence, but its concomitant mental states divide it into 89[34] as follows:

- Eight Greed-rooted consciousnesses (*lobha-mūla*)
- Two Hate-rooted consciousnesses (*dosa-mūla*)
- Two Delusion-rooted consciousnesses (*moha-mūla*)
- Eighteen Rootless consciousnesses (*a-hetuka*)
- Eight Great Wholesome consciousnesses (*mahā-*

[34] For the detail enumeration of 89 consciousnesses see the appendix-I

kusala)

- Eight Great Resultant consciousnesses (*mahā-vipāka*)
- Eight Great Functional consciousnesses (*mahā-kriyā*)
- Five Fine-Material Sphere Wholesome consciousnesses (*rūpāvacara kusala*)
- Five Fine-Material Sphere Resultant consciousnesses (*rūpāvacara vipāka*)
- Five Fine-Material Sphere Functional consciousnesses (*rūpāvacara kriyā*)
- Four Immaterial Sphere Wholesome consciousnesses (*arūpāvacara kusala*)
- Four Immaterial Sphere Resultant consciousnesses (*arūpāvacara vipāka*)
- Four Immaterial Sphere Functional consciousnesses (*arūpāvacara kriyā*)
- Four Supramundane Wholesome consciousnesses (*lokuttara kusala*)
- Four Supramundane Resultant consciousnesses (*lokuttara vipāka*)

Note: Each moment of consciousness is accompanied by its corresponding mental states. Indeed, consciousness is classified into 89 kinds based on the particular mental states that accompany each one. Only one of these consciousnesses, with its associated mental states, can arise at any time.

Eight Greed-rooted Consciousnesses: Like the electricity that powers a motor, it is one of the eight Greed-rooted consciousnesses that power our unwholesome activities such as stealing, cheating, robbery, sexual misconduct, adultery, abuse of drink and drugs, and so on. At the moment of stealing, for instance, one of the eight Greed-rooted consciousnesses and its mental states and mind-born physical phenomena arise together. That consciousness and its mental states are mutually related to one another by the force of Co-nascence Condition (1), and support their mind-born physical phenomena by the force of Co-nascence Condition (4). The mind-born physical phenomena are also related to one another by the force of Co-nascent Condition (2 & 5).

Note: The numbers in the parenthesis are the cardinal numbers of the English Translation of the Pāḷi reference.

Two Hate-rooted Consciousnesses: One of the two hate-rooted consciousnesses is always behind unwholesome actions such as killing, hurting, insulting, backbiting, slandering, speaking ill of others and so on. Motivated by anger or hatred, for example, we tend to kill a mosquito that bites us, or even massacre thousands of people in a war. That hate-rooted consciousness and its mental states are mutually related to one another by the force of Co-nascent Condition (1), and support their mind-born physical phenomena by the force of Co-nascent Condition (4). The mind-born physical phenomena serve as a condition for one another by the force of Co-nascent Condition (2 & 5.)

Two Delusion-rooted Consciousnesses: "*Moha*" in Paḷi has two meanings: ignorance (*apaṭipatti avijjā*) and delusion (*micchā-paṭipatti avijjā*). The ignorance-rooted or delusion-rooted consciousness is always accompanied by either skeptical doubt or confusion (*vicikicchā*), or speculative thoughts and worry (*uddhacca-kukkucca*). These mental states are manifest when we are thinking foolishly (*uddhacca*), gossiping frivolously and acting stupidly. Traditionally in India, for example, a wife was supposed to jump into the fire in which her husband's body was cremated in order to show her fidelity. Such stupid actions or foolish customs have their origin in the delusion-rooted consciousness and its mental states. It is also with this delusion-rooted consciousness that we feel and behave as if we were never to die. In other words, our thoughts and behaviors are guided by the delusory sense of "I" or "mine," or of permanence, pleasure and person. Consciousness and mental states involved in such stupid actions, speech and thoughts are mutually related to one another and support their concomitant physical phenomena by the force of Co-nascent Condition (1 & 4 respectively). The mind-born physical phenomena are also related to one another by the force of Co-nascent Condition (2 & 5).

Eighteen Rootless Consciousnesses: There are particular kinds of consciousness that are not associated with any of the six roots, i.e., greed, hate, delusion, non-greed, non-hate, and non-delusion. They are 18 in number: 7 Unwholesome Resultant, 8 Rootless Wholesome Resultant and 3 Rootless Functional.

- Seven Unwholesome Resultant Consciousnesses include five sense-consciousnesses (seeing, hearing, etc.), receiving consciousness, and investigating consciousness. These are results of unwholesome deeds (constituted by 12 Unwholesome consciousnesses) that we did in past lives. As a result of bad deeds, therefore, conditions are met for us to see undesirable objects, to hear harsh words, and so on. Among these seven, the investigating consciousness uniquely serves as the inborn consciousness for woeful beings such as hell-beings, animals and ghosts.
- Eight Rootless Wholesome Resultant Consciousnesses are the same as above, plus the extra Investigating Consciousness that is accompanied by happiness. These eight consciousnesses are the results of good deeds (constituted by eight Great Wholesome Consciousnesses) we did in past lives. As a result of good deeds, therefore, we get the opportunity to see, hear, or experience pleasant and desirable sense-objects. Among these eight, the investigating consciousness serves as the inborn consciousness for human beings disabled from birth. Such human beings are called wholesome no-root persons, whereas animals, ghosts and hell beings are unwholesome no-root beings.
- Three Rootless Functional Consciousnesses are: Five-door-checking consciousness (*pañca-dvārāvajjana*), mind-door-checking consciousness (*mano-dvārā-vajjana*) and *Arahatta*'s smile-consciousness (*hasituppāda*).

Each and every of these 18 Rootless consciousnesses are mutually related to their mental states. Especially, the two Rootless inborn consciousnesses each arise together with their corresponding mental states and kamma-born matter. They are mutually related to one another at the moment of conception by the force of Co-nascent Condition (3). For the rest of life, the consciousness and mental states are mutually related, and also contribute to their mind-born physical phenomena by the force of Co-nascent Condition (1 & 4 respectively). Their concomitant mind-born physical phenomena are also related to one another by the force of Co-nascent Condition (2 & 5). The remaining rootless consciousnesses each arise together with their concomitant mental states. They mutually contribute to one another and support their mind-born physical phenomena by the force of Co-nascent Condition (1 & 4 respectively).

Eight Great Wholesome Consciousnesses: There are eight Great Wholesome consciousnesses (see Appendix-1). Through one of them, we carry out such wholesome activities as acts of generosity (*dāna*), moral conducts (*sīla*), paying respect to the respectable ones (*apacāyana*), volunteer works (*veyyāvacca*), sharing one's merit with others (*patti-dāna*), taking delight in other's merit (*pattānumodana*), learning the Dhamma (*Dhamma-savana*), teaching the Dhamma (*Dhamma-desanā*), development of concentration (*samatha-bhāvanā*), and development of insight knowledge (*vipassanā-bhāvanā*). So, one of these eight consciousnesses and its mental states arise together and are mutually related to one another and support

their mind-born physical phenomena by the force of Co-nascent Condition (1 & 4 respectively). The mind-born physical phenomena are also related to one another by the force of Co-nascent Condition (2 & 5).

Eight Great Resultant Consciousnesses: Eight Great Resultant Consciousnesses (in addition to eight Rootless Wholesome Resultant Consciousnesses) are results of the good deeds (constituted by eight Great Wholesome Consciousnesses) we did in our previous lives. One of these eight resultant consciousnesses serves as inborn mind for normal human beings and all kinds of celestial beings. Among the eight, four are associated with two roots, i.e., non-greed (unselfishness) and non-hate (loving kindness), but not with non-delusion (wisdom), and the remaining have all three roots. So, people with two-root inborn mind are called two-root persons; they may be highly educated, but not wise enough to be enlightened, whereas there are three-root persons, though they may not be educated, but may be wise enough to be fully enlightened. At the moment of their conception, one of these eight consciousnesses, its mental states and kamma-born matter arise together and are mutually related to one another by the force of Co-nascent Condition (3). The same kind of consciousness that is referred to in other contexts as the life-continuum (*bhavaṅga*) and the death consciousness (*cuti*) or the registering consciousness *(tadārammaṇa)* arises together with its mental states. This consciousness and its mental states are mutually related to one another and form a condition for mind-born physical phenomena by the force of Co-nascent Condition (1 & 4 respectively). The mind-born physical

phenomena are also mutually related by the force of Co-nascent Condition (2 & 5).

Eight Great Functional Consciousnesses: These eight Great Functional Consciousnesses (*mahā-kriyā*) are the same as the eight Great Wholesome Consciousnesses (*mahā-kusala*) in terms of wholesome deeds like acts of generosity, morality, etc. One of the eight Great Functional Consciousnesses and its mental states manifest when an *arahat* (a fully enlightened person) carries out such wholesome deeds. They arise together and are mutually related to one another and support their mind-born physical phenomena by the force of Co-nascent Condition (1 & 4 respectively). The mind-born physical phenomena are also related to one another by the force of Co-nascent Condition (2 & 5).

Fine-material Sphere, Immaterial Sphere, and Supramundane Minds: These will be discussed later in the *Jhāna* Condition and Path Condition, respectively.

MUTUALITY CONDITION

(Aññmañña-Paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 5)

1. *Cattaro khandā arūpino aññamañña-paccayena paccayo.*
2. *Cattaro maha-bhūtā aññamañña-paccayena paccayo.*
3. *Okkantikkhaṇe nāma-rūpaṁ aññamañña-paccayena paccayo.*

English Translation:

1. The four immaterial (i.e., mental) aggregates are mutually related to one another by the force of Mutuality Condition.
2. The four great primaries are mutually related to one another by the force of Mutuality Condition.
3. At the moment of conception, mentality and materiality are mutually related to one another by the force of Mutuality Condition.

Note: This Mutuality Condition (*aññamañña - paccayena paccayo*) is equivalent to 1-3 of the Co-nascence Condition (*sahajāta-paccayo*).

DEPENDENCE CONDITION

(Nissaya-Paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 5)

1. *Cattaro khandā arupino aññamaññaṁ nissaya-paccayena paccayo.*
2. *Cattaro mahā-bhūtā aññamaññaṁ nissaya-paccayena paccayo.*
3. *Okkantikkhane nāma-rūpaṁ aññamaññaṁ nissaya-paccayena paccayo.*
4. *Citta-cetasikā dhammā citta-samuṭṭhānānaṁ rūpānaṁ nissaya-paccayena paccayo.*
5. *Mahābūtā upādā-rūpānaṁ nissaya-paccayena paccayo.*
6. *Cakkhāyatanaṁ cakkhu-viññāṇadhātuyā taṁsampayuttānañca dhammānaṁ nissaya-paccayena paccayo. (The same with sota, ghāna, jivhā, and kāya)*
7. *Yaṁ rūpaṁ nissaya mano-dhātu ca manoviññāṇa-dhātu ca pavattanti, taṁ rūpaṁ mano-dhartuyā ca mano-viññāṇa-dhātuyā ca taṁsampayuttakānañca dhammānaṁ nissaya-paccayena paccayo.*

English Translation:

1. The four immaterial (i.e. mental) aggregates serve as a mutual condition for one another by the force of Dependence Condition.

2. The four great primaries (ie. earth, wind, fire and water) serve as a mutual condition for one another by the force of Dependence Condition.
3. At the moment of conception, mentality and materiality serve as a mutual condition for one another by the force of Dependence Condition.
4. Consciousnesses and their concomitant mental states serve as a condition for mind-born matter by the force of Dependence Condition.
5. The great primaries serve as a condition for dependent matter[35] by the force of Dependence Condition.
6. Eye-base is a condition for eye-consciousness-element and its concomitant mental states by the force of the Dependence Condition. (The same is true with the remaining sense-consciousnesses).
7. Dependent on whatever (physical) matter, there arise mind-element and mind-consciousness-element. That matter is a condition for those mind-elements, mind-consciousness-element and their concomitant mental states by the force of Dependence Condition.

Note: Number 1 to 5 are all the same as those of the Co-nascence Condition, while 6 to 7 are the same as those of the Pre-nascence Condition that will be explained later.

[35] All the physical phenomena except the four fundamental elements are considered "dependent matter."

STRONG-DEPENDENCE CONDITION

(Upanissaya-Paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 5-6)

1. *Purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ upanissaya-paccayena paccayo.*
2. *Purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ kesañci upanissaya-paccayena paccayo.*
3. *Purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānnaṁ dhammānaṁ upanissaya-paccayena paccayo.*
4. *Purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ upanissaya-paccayena paccayo.*
5. *Purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ kesañci upanissaya-paccayena paccayo.*
6. *Purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānnaṁ dhammānaṁ upanissaya-paccayena paccayo.*
7. *Purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ abyākatānnaṁ dhammānaṁ upanissaya-paccayena paccayo.*
8. *Purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ*

upanissaya-paccayena paccayo.

9. *Purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ upanissaya-paccayena paccayo.*
10. *Utu-bhojanamp upanissaya-paccayena paccayo; puggalopi upanissaya-paccayena paccayo; senasanampi upanissaya-paccayena paccayo.*

English Translation:

1. Preceding wholesome states serve as a condition for subsequent wholesome states by the force of Strong-dependence Condition.
2. Preceding wholesome states serve as a condition for subsequent unwholesome states not immediately by the force of strong-dependence condition.
3. Preceding wholesome states serve as a condition for subsequent indeterminate states by the force of Strong-dependence Condition.
4. Preceding unwholesome states serve as a condition for subsequent unwholesome states by the force of strong-dependence condition.
5. Preceding unwholesome states serve as a condition for subsequent wholesome states not immediately by the force of Strong-dependence Condition.
6. Preceding unwholesome states serve as a condition for subsequent indeterminate states by the force of Strong-dependence Condition.

7. Preceding indeterminate states serve as a condition for subsequent indeterminate states by the force of Strong-dependence Condition.
8. Preceding indeterminate states serve as a condition for subsequent wholesome states by the force of Strong-dependence Condition.
9. Preceding indeterminate states serve as a condition for subsequent unwholesome states by the force of Strong-dependence Condition.
10. Temperature, food, (and so on) serve as a condition by the force of Strong-dependence Condition; a person is also a condition by the force of Strong-dependence Condition; lodging-place is also a condition by the force of Strong-dependence Condition.

Three Kinds of Strong-dependence

This Strong-dependence Condition is of three kinds as follows:

1. Fascination Strong-dependence Condition (*Ārammaṇ'upanissaya*).
2. Continuity Strong-dependence Condition (*anantar'ūpanissaya*).
3. Natural Strong-dependence Condition (*pakat'ūpanissaya*).

The first one is the same as the Predominance Condition-2 and the second is as the Continuity Condition. So, only the third kind will be explained here.

Natural Strong-depencence Condition
(*pakatūpanissaya*)

Kusala Is a condition for Kusala
(Pakatūpanissaya-1)

As mentioned above, this ninth *Paṭṭhāna* condition has ten sections. The first one says: "Preceding wholesome states serve as a condition for subsequent wholesome states by the force of Strong-dependence Condition."

Deed of Generosity and Moral Conduct *(Dāna, Sīla)*

Wholesome mental states (*kusala cetasika*) include rightful faith (*saddha*), mindfulness (*sati*), moral shame *(hiri)* and moral fear (*ottappa*), unselfishness (*alobha*), loving kindness (*adosa*), understanding (*amoha*) and so on. These wholesome mental states encourage us to do wholesome deeds like acts of generosity, morality and spiritual development. In addition, when we see the benefits of these wholesome deeds, our faith in them increases, our understanding of them (*paññā*) gets deeper, and our love and kindness (*metta*) to people becomes stronger. Thus, the preceding *kusala* is a condition for the subsequent *kusala*. Moreover, our acts of generosity and morality result in an abundant life that brings us the opportunities to perform more meritorious acts. There are many wealthy people who spend their wealth for needy people instead of for their

own pleasure. Thus, the preceding wholesome states *(kusala)* is a condition for subsequent wholesome states *(kusala)* by the force of Natural Strong Dependence Condition[36].

Spiritual Development *(Bhāvanā)*

The development of concentration and insight knowledge (*samatha* and *vipassanā*) are wholesome deeds called Great Wholesome. They naturally lead to higher wholesome states such as jhānic concentration (*mahaggata-kusala*), higher vipassanā insights (*vipassana-kusala*) and enlightenment (*magga-kusala*). Moreover, it is our *pāramī* (the merits we have accumulated throughout the cycle of our rebirths) that will bring us enlightenment (*magga-kusala*) in one of our future lives. Thus, the preceding wholesome states (*kusala*) are a condition for subsequent wholesome ones by the force of Natural Strong Dependence Condition (*pakatūpanissaya*).

In order to develop concentration *(samatha),* we have to focus our mind on a single object such as the in-and-out breath or a meditative device such as earth-disk (*pathavī-kasiṇa*), the motionless fire of a candle

[36] *Dāna* and *sīla* in ultimate sense are one of the eight Great Moral consciousnesses. Under the name of *javana*, one of these eight consciousnesses normally repeats seven times in a single mental process. And millions of such mental processes constitute our acts of *dāna* and *sīla*. Within each and every single process, the preceding *javana (kusala)* is a condition for succeeding one *(kusala)* by the force of Continuity Condition *(anantara)*, Absolute Continuity Condition *(samanantara)*, Repetition Condition *(āsevana)*, Absence Condition *(natthi)*, Disappearance Condition *(vigata)* in addition to this Natural Strong Dependence Condition *(pakatūpanissaya)*.

(*tejo-kasiṇa*), the crystal-clear water in a glass (*āpo-kasiṇa*) and so on. In due course of time, our mind becomes fully concentrated on or totally absorbed in the meditative object. Such a strong concentration or absorption is called *jhāna*. In this process, preceding concentration (*kusala*) is a condition for subsequent concentration successively until the *jhāna* attainment by the force of Natural Strong Dependence Condition (*pakatūpanissaya*).

To develop insight knowledge *(vipassanā)*, we have to practice *vipassanā* until *magga* enlightenment by observing four kinds of phenomena such as body (*kāya*), sensations (*vedanā*), thoughts (*citta*) and general objects (*dhamma*). For body, we have to observe all bodily behaviors such as going, standing, sitting, reclining, bending or stretching our limbs, closing or opening our eyes, the rising and falling of the abdomen and so on. In the same way, we have to be aware of pleasant or unpleasant sensations (*vedanā*), good or bad thoughts (*citta*), and general objects such as seeing, hearing, etc., (*dhamma*). We have to observe them passively the moment they become obvious to us in a manner without analyzing, reasoning, or judging, and without expecting anything to happen or not to happen.

Initially, however, in order to develop concentration, it is highly recommended to focus on a stable object such as the rising and falling of the abdomen during sitting, and on the feet during walking. Centered on these as a home object, we then need to observe any of the four kinds of phenomena the moment they become obvious

so that we can see them as they really are. If we want to see a lightening bolt, for instance, we have to see it the moment it strikes. In the same way, if we want to see real phenomena beyond the illusions, we have to see them the moment they manifest. Thus, insight knowledge gradually and successively matures until we become enlightened. Hence, preceding concentration and insights (*kusala*) are a condition for subsequent ones until the attainment of magga-enlightenment (*kusala*) by the force of Natural Strong Dependence Condition (*pakatūpanissaya*).

Kusala Is a condition for Akusala
(Pakatūpanissaya-2)

In this ninth *Paṭṭhāna* condition, the second section says: *"Preceding wholesomeness serves as a condition for subsequent unwholesomeness not immediately by the force of Natural Strong Dependence Condition."*

Our wholesome mental states (exclusive of *magga* enlightenment[37]) normally encourage us to do good deeds. Sometimes, however, if we lose mindfulness, they lead us to unwholesome states like wrong view (*diṭṭhi*), pride (*māna*), delusion (*moha*), jealousy (*issā*) and so on. For example, when we are generous, we may become proud of it and look down upon those who are not as generous. The same kind of conceit can happen when we keep the moral precepts. Thus, generosity or morality may lead to an unwholesome state. In addition,

[37] The wholesome states in this *paṭṭhāna* section does not include the *magga* enlightenment because by no means can it be a condition for unwholesome state.

our generosity or morality always results in wealth, but we may misuse that wealth by engaging in evil deeds like womanizing or drug abuse.

Regarding *samatha* wholesomeness, the jhānic concentration always makes us tranquil and peaceful because it keeps our mind away from mental defilements. So, we may become attached to it, proud of it or look down upon others who have not developed such a high level of concentration. In some historical cases, jhana-achievers exercised their psychic power to hurt or even kill others. For example, Deva-datta displayed his psychic power and persuaded Prince Ajāta-sattu to kill his father the king. In the case of *vipassanā*, we are more likely to be attached to the unique peacefulness and tranquility that can take place at a certain level of insight knowledge (*udayabbaya-ñāṇa*). As a result, our spiritual progress stagnates there unless we have knowledge or suitable guidance from a teacher. Thus, *kusala* can be a condition for *akusala* by the force of Natural Strong Dependence Condition.

Note: In this section, the phrase "not immediately" means that *kusala* can contribute to *akusala* but not immediately as in the case of Continuity Condition (*anantara-paccayo*).

Kusla Is a condition for Abyākata

(Papakatūpanissaya-3)

The third section says: *"Preceding Wholesomeness (kusala) serves as a condition for subsequent Indeterminate (abyākata)."*

It is our moral courage (which is a type of *kusala*) that makes us strong enough to take great pains (which are a type of *abyākata*) to avoid evil and to do good. It is our generosity (*kusala*) that enables us to sacrifice our wealth and pleasure (which are a type of *abyākata*). It is kindness and wisdom (*kusala*) that enable us to take great pains (*abyākata*) to help others. It is wise effort (*kusala*) that helps create peace and harmony (*abyākata*) in our human society. On this planet, the law of the jungle prevails continually among animals. Bigger and stronger ones eat smaller and weaker ones on the land and in the sea. Even in our so-called civilized society, there are many people who take advantage of other's weakness and enjoy success at other people's expense. In this sense, many of us are actually not much different from animals. Fortunately, however, our wholesome mental states such as kindness and wisdom (*kusala*) always bring us pleasure, peace and harmony (which are a type of *abyākata*) in our society. That's how *kusala* serves as a condition for *abyākata* by the force of Natural Strong Dependence Condition.

In addition, our wholesome states (*kusala*) kammically bring about corresponding wholesome results (*abyākata*). For example, as a result of *dāna* and *sīla*, we will attain blissful rebirth in human and deva realms; as a result of *jhāna*, we will be reborn in Brahma realms. Thus, our wholesome mental states (*kusala*) bring about wholesome *abyākata* that include wholesome inborn minds, a healthy and beautiful body along with healthy senses. This point will be explained later in detail in the Kamma Condition. Moreover, the

wholesome states of magga-enlightenments (*kusala*) lead immediately to their corresponding phala-enlightenments (*abyākata*). Thus, *kusala* is a condition for *abyākata* by the force of Natural Strong Dependence Condition.

Akusala Is a condition for Akusala
(Pakatūpanissaya-4)

The fourth section says: *"Preceding unwholesome states (akusala) serve as a condition for subsequent unwholesome states (akusala) by the force of Natural Strong Dependence Condition."*

Unwholesome mental states (*akusala*) such as greed, selfishness, anger, hatred, delusion, conceit or prejudice, wrong view, etc., always lead us to the performance of unwholesome deeds (*akusala*) like killing, stealing, etc. It is greedy and selfish people who get engaged in unlawful actions like drug smuggling or human trafficking. It is also not very unusual in history that the lust for power makes a leader massacre thousands of his fellow humans. It is due to hatred or prejudice that people commit evil deeds such as genocide. Ignorant people often do stupid and ridiculous things that are harmful to both themselves and others. In the old days, people held the wrong view that it was the Gods that created natural disasters like storms, earthquakes, wildfires, etc. So, in order to please these Gods, they sacrificed animals or even their fellow humans to them. Thus, *akusala* such as greed (*lobha*), anger (*dosa*), ignorance (*moha*), wrong view (*micchā-diṭṭhi*), etc., is a condition for subsequent *akusala* like killing, stealing, etc., by the force of Natural

Strong Dependence Condition.

Akusala Is a condition for Kusala
(Pakatūpanissaya-5)

The fifth section says: *"Preceding unwholesomeness (akusala) is a condition for subsequent wholesomeness (kusala) not immediately by the force of Natural Strong Dependence Condition."*

Normally, our unwholesome mental states push us to commit evil deeds such as killing, stealing, etc. Sometimes, however, unwholesome states lead us to the performance of wholesome deeds such as *dāna, sīla*, etc. Because of the desire to attain heavenly rebirth, for example, one may do meritorious deeds such as *dāna, sīla*, etc. Our pride (*akusala*) can encourage us to perform meritorious deeds to outdo our rivals. Regret about our evil (*akusala*) can encourage us to do good deeds (*kusala*). King Asoka of India became the most powerful monarch in those days after having killed hundreds of thousands of people in a battle in Kalinga state, one of the bloodiest battles in Indian history. However, that battle was a turning point for him to become a king of justice *(dhammāsoka)* who later performed some of the greatest wholesome deeds in Buddhist history. Even the Buddha said in *Tayo Dhamma Sutta*, *Anguttara-nikāya*, that if not for greed, anger and ignorance, even the Buddha himself would not have appeared in this world. So, unwholesome states (*akusala*) can be a condition for the wholesome states (*kusala*) by the force of Natural Strong Dependence Condition.

Akusala Is a condition for Abyākata
(Pakatūpanissaya-6)

The sixth section says: *"Preceding unwholesome states (akusala) serve as a condition for subsequent indeterminate states (abyākata) by the force of Strong Dependence Condition."*

The unwholesome mental states (*akusala*) such as craving, greed, selfishness, anger, hatred, delusion, etc., are a condition for indeterminate states (*abyākata*) such as bodily comfort, discomfort, and phala-absorption. Our pain is the natural result of our unwholesome deeds (*akusala*) according to *Abhidhamma*. Painful punishment (*abyākata*), for example, is a result of unlawful acts. Our sensual desire or attachment (*akusala*) to our belongings and loved ones often bring us great pains (*abyākata*). Even animals such as birds take a lot of pain and trouble just to bring food back to their chicks. No doubt it is our selfishness, hatred and pride (*akusala*) that create the most harmful material things on our planet like nuclear warheads and hydrogen bombs (*abyākata*). In addition, the strong unwholesome kamma (*akusala*) directly results in woeful rebirth (*abyākata*) by the force of Natural Strong Dependence Condition.

According to the teaching of the Buddha, craving for a life and ignorance of its defects are mainly responsible for continuing our cycle of life, and for what we are now. So, it would not be unreasonable if we assumed that a honey bird, for instance, was born with a beak long enough to gather pollen just as its ancestors had been

craving for. In this case, the craving (the preceding unwholesome state) serves as a condition for its long beak (succeeding indeterminate states) by the force of Natural Strong Dependence Condition. The same would be true with a turtle that has a shell hard enough to protect it from being attacked by its enemies; a polar bear whose white fur is a natural camouflage when hunting on snow, and so on.

On the positive side, the unwholesome states (*akusala*) can bring us wholesome results (*abyākata*) in some way. For example, to get rid of unwholesome states one would make a heroic effort in *vipassana* meditation until one can be absorbed in *phala* enlightenment (*phala-samāpatti*), which is the wholesome result of magga-enlightenment. In this way the unwholesome states (*akusala*), if treated wisely, can lead even to the *phala* absorption (*abyākata*) like the fire that can bring countless benefits to us if used wisely. Thus, unwholesome states (*akusala*) serve as a condition for indeterminate states (*abyākata*) by the force of Natural Strong Dependent Condition. That is why it is said in the *Kusala-tika, Pañhavāra* thus:

> *Greed, anger, delusion, ego or conceit, wrong view, and desire are a condition for physical pain, physical pleasure and phala absorption by the force of Natural Strong Dependence Condition. Evil deeds are a condition for their corresponding results by the force of Natural Strong Dependence Condition.*

Abyākata Is a condition for Abyākata *(Pakatupanissaya-7)*

The seventh section says: *"Preceding indeterminate states (abyākata) serve as a condition for subsequent indeterminate states (abyākata) by the force of Strong-dependence Condition."*

As mentioned previously, the indeterminate states include resultant consciousnesses, functional consciousnesses, their concomitant mental states, and all kinds of material phenomena. The indeterminate states such as bodily pain and pleasure are a condition for their subsequent counterparts. In addition, the material phenomena such as weather, food, lodging, etc., are also indeterminate states (*abyākata*), which are a condition for subsequent indeterminate states (*abyākata*). For example, the Buddha had practiced meditation for the whole night with heroic effort under the Bodhi tree on the full moon day in May after having had milk porridge offered by a lady called *Sujātā*. At dawn, he attained *magga-phala* enlightenment and was absorbed in the *phala* for the whole week under that tree. In this case, lodging (the Bodhi tree) and food (the milk porridge) were indeterminate states (*abyākata*) that apparently contributed to his *phala* absorption (*abyākata*) by the force of Natural Strong Dependence Condition.

Moreover, as mentioned in the Basic *Abhidhamma*, non-cognitive phenomena in the world are all included in the indeterminate states. According to *Abhidhamma*, they are all born from "*utu,"* which is in the ultimate sense

the fire-element. Given this fact, therefore, it would not be unreasonable to assume that all the non-cognitive phenomena in the world were originally created by the sun which represents the fire element, and gradually mutated into the countless forms of things we see today. All physical phenomena are included in the Indeterminate State (*abyākata*). Therefore, it must be by the force of Natural Strong Dependence Condition No. 7 that preceding indeterminate phenomena gradually mutate into succeeding ones until they become what they are today.

Abyākata Is a condition for Kusala
(Pakatūpanissaya-8)

The eighth section says: *"Preceding indeterminate states (abyākata) serve as a condition for subsequent wholesome states (kusala) by the force of Strong-dependence Condition."*

The resultant phenomena such as pain and pleasure, and material phenomena such as weather, food, lodging, etc., are indeterminate states (*abyākata*) which serve as a condition for the wholesome states (*kusala*) such as *dāna, sīla, jhāna, vipassanā* insight, *magga* enlightenment, and so on.

Some people are so kind and wise that they can turn their pain into wholesome states. For example, if they suffer from cancer and have a strong intention to help their fellow patients to be free from such a horrible disease, they donate their wealth to the charities and foundations that undertake research for a cancer cure.

Thus, their pain, which is an indeterminate state, is a condition for their wholesome states. When they have pleasure after getting cured of such a terminal disease, they donate to charity with the purpose of bringing the same pleasure to their fellow patients. Thus, one's pain and pleasure (*abyākata*) can be a condition for wholesome states (*kusala*).

In the same way, such material phenomena as weather, food, lodging, etc., (*abyākata*) are also a driving force behind wise and kind people's wholesome states (*kusala*) such as *dāna, sīla, jhāna, vipassanā* insight, and *magga* enlightenment. For instance, there are some yogis who spend years in solitude practicing meditation intensively in the forest. For them, the flowers and leaves that fall and spread on the ground often serve as a reminder that everything is impermanent. This kind of atmosphere brings them the sense of urgency that makes them put even more effort into their practice. Thus, the material phenomena like flowers and leaves (*abyākata*) are a condition for wholesome states (*kusala*) of the yogis by the force of Natural Strong Dependence Condition.

Abyākata Is a condition for Akusala

(Pakatūpanissaya-9)

The ninth section says: *"Preceding indeterminate states (abyākata) are a condition for subsequent unwholesome states (akusala) by the force of Strong-dependence Condition."*

The indeterminate states (*abyākata*) including such resultant phenomena as pain, pleasure, and material phenomena such as weather, food, lodging, etc., are a

condition for the unwholesome states (*akusala*) such as killing, stealing, etc.

When we are in pain, we are more likely to get angry and sometimes jealous of those who are relaxing pain-free. Historically, there have been events in which people were so hungry that they killed their fellow human beings and practiced cannibalism. Here, obviously their hunger-related pain (*abyākata*) contributed to unwholesome states (*akusala*) by the force of Natural Strong Dependence Condition. On the other hand, sensual pleasures (*abyākata*) are indirectly a driving force behind crimes like robbery or murder (*akusala*). Thus, pleasure (*abyākata*) obviously is a condition for unwholesome states (*akusala*) by the force of Natural Strong-dependence Condition. Actually, all the things around us are *abyākata* and can arouse unwholesome mental states (*akusala*) unless we are mindful.

For example, a picture can give rise to lustful feeling, or hatred, or at least delusion. The moon (*abyākata*) is said to arouse such unwholesome emotions as anger or romantic feeling (*akusala*). According to scientific surveys, people are more likely to get over-excited or emotional on full moon days, which increase their involvement in crimes like rape and murder. Thus, material phenomena like weather, lodging, food, etc., (*abyākata*) are a condition for unwholesome states (*akusala*) by the force of Natural Strong-dependence Condition. So, it is said in the *Kusala-tika, Pañha-vāra*:

> *"Physical pain and pleasure, weather, food and lodging lead to killing, stealing, telling lies, and so on."*

PRENASCENCE CONDITION

(Purejāta-Paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 6-7)

1. *Purejāta-paccayo'ti cakkhāyatanaṁ cakkhu-viññāṇa-dhātuyā taṁ-sampayuttakānañca dhammānaṁ purejāta-paccayena paccayo. (Sotāyatanaṁ sota-viññāṇa-dhātuyā; Ghanā-yatanaṁ ghāna-viññāṇa-dhātuyā; Jivhāyatanaṁ jivhā-viññāṇa-dhātuyā; Kayāyatanaṁ kāya-viññaṇa-dhātuyā)*
2. *Rūpāyatanaṁ cakkhu-viññāṇa-dhātuyā taṁ-sampayuttakānañca dhammānaṁ purejāta-paccayena paccayo. (Saddāyatanaṁ sota-viññāṇa-dhātuyā; gandhāyatanaṁ ghana-viññāṇa-dhātuyā; rasāyatanaṁ jivhā-viññāṇa-dhātuyā; phoṭṭhabbāyatanaṁ kāya-viññāṇa-dhātuyā)*
3. *Rūpāyatanaṁ, saddāyatanaṁ, gandhāyatanaṁ, rasāyatanaṁ, phoṭṭhabbāyatanaṁ mano-dhātuya taṁ-sampayuttakānañca dhammānaṁ purejāta-paccayena paccayo.*
4. *Yaṁ rūpaṁ nissāya mano-dhātu ca mano-viññāṇa-dhātuyā ca pavattanti, taṁ rūpaṁ mano-dhātuya taṁ-sampayuttakānañca dhammānaṁ purejāta-paccayena paccayo; mano-viññāṇa-dhātuyā taṁ-sampayuttakānañca dhammānaṁ kinci-kāle purejāta-paccayena paccayo, kinci-kāle na purejāta-paccayena paccayo*.

English Translation:

Prenascence Condition is:

1. Eye-base serves as a condition for eye-consciousness element and its associated mental states by the force of Prenascence Condition. (Ear-base, nose-, tongue-, body-[38] serve as conditions for ear-consciousness, nose-, tongue-, and body-, respectively.)
2. Visible object-base serves as a condition for eye-consciousness-element and its associated mental states by the force of Prenascence Condition. (Sound-base, odor-, taste-, tangible- serve as a condition for ear-consciousness-element, nose, tongue-, and body-, respectively.)
3. Visible object-base, sound-base, odor-base, taste-base, tangible object-base serve as a condition for mind-element and its associated mental states by the force of Prenascence Condition.
4. Dependent on certain kind of physical matter, there arise mind-element and mind-consciousness-element. This physical matter serves as a condition for that mind-element and its associated mental states by the force of Prenascence Condition. It is also a condition for that mind-consciousness-

[38] Eye-base means sensitive material in the eye where the images reflect on and then help us to see. Ear-base means sensitive material phenomena in the ear where the sound strikes and then we hear. Nose-base means the sensitive material in the nose. Tongue-base means tongue sensitive material in the tongue, and body-base means the sensitive material in the whole body except the tip of the nails and the outer part of the hairs.
Regarding the heart, actually it is not what we call "heart," but it is just blood in the heart. More accurately, it is material phenomena that arise in the blood inside the heart. It is called heart-base since it serves as the base for our thoughts (from Dependent Origination by Sayadaw U Sīlānanda).

element and its associated mental states one time (i.e., during one's lifetime) by the force of Prenascence Condition, and at another time (i.e., at the moment of re-linking mind) not by the force of Prenascence Condition.

Three Moments

A physical base is a prerequisite for all kinds of consciousnesses and mental states (except for four inborn consciousnesses of Arūpa brāhama who have no physical body). As mentioned in the Basic Abhidhamma, all mental and physical phenomena arise and pass away and are replaced with new ones every moment. If replacements are more in volume and better in quality, then we appear to grow younger and prettier than before, whereas with lesser volume and poorer quality of the replacements, we will look older and less attractive. Physical phenomena live 17 times as long as a mind-moment does. In this sense, physical phenomena are said to last 17 moments. Among these moments, the first one is the arising moment (*uppāda-kkhaṇa*), and the last is the passing moment (*bhaṅga-kkhaṇa*), and the period of 15 moments in between is called the static moments (*ṭhitikkhaṇa*).

The Section 1: It is only at their static moment that the five sense-bases become strong enough to serve as sense-bases for their corresponding consciousnesses and mental states because they are too weak at their arising moment and no longer strong enough at their passing moment. Therefore, our sense-

consciousnesses must depend on their corresponding sense-bases that arose 1 to 16 mind-moments ahead of them. Thus, the sense-bases serve as a condition for their corresponding consciousness and mental states by the force of Prenascence Condition. According to Ledi Sayadaw (one of the greatest Abhidhamma scholars of the early 19th century), the consciousnesses spread throughout the sense-base physical phenomena in the same manner as electric current flows through a machine. Therefore, regarding the body-base, Ledi Sayadaw said, when we have pain in our toe, for instance, the unpleasant body-consciousness will arise countless times throughout the flesh of the toe.

The Section 2: This section is the same as the Fascination Condition. However, sense-objects such as visible objects, sound, odor, etc., are called "bases" here in this condition because they serve their corresponding consciousnesses and mental states in the same way. Through our eye-consciousness, we can see the present visible object-base that arises at least 4 mind-moments ahead (see the mental process called "*vithi*" in the basic Abhidhmma). Thus, the visible object base is a condition for eye-consciousness by the force of Prenascence Condition. The same is true with sound-base, odor-base, taste-base and tangible object-base.

The Section 3: The seeing mental process (*cakkhu-dvārika-vīthi*) includes what we call "mind-element," which refers to two kinds of mind-units: five-door examiner (*panca-dvara-vajjana*) and one of the two sense-object-receivers (*sampaṭicchana*), which

precedes and succeeds the sense-consciousness (eye-consciousness, etc.) in the mental process, respectively. Thus, the mind-elements (five-door examiner and sense-object-receiver) are conditioned by a visible object that arose at least 3 and 5 mind-moments respectively ahead of the two elements by the force of Prenascence Condition. The same is true with the remaining sense-object bases. For better understanding, we may check it with the mental processes mentioned in the Basic Abhidhamma.

Note: A visible object-base that is past, future or imaginary can be seen only through the mind-consciousness-elements (which are mostly what we call "thoughts"). Therefore, it is through our thoughts that we remember seeing something or someone that occurred in the past, or we imagine what may occur in the future. Through our inborn consciousness, we can see a visible object that we took with the last mental process on our deathbed in our past life. Through the highly developed mind, i.e., Jhanic power we can even see almost anything of any era, small, or big, near or far, subtle or gross.

The same is true with the remaining sense-object bases, namely sound-base, odor-base, taste-base, tangible-base that are past, future or imaginary.

The Section 4: This section deals with the physical base of mind-element (*mano-dhātu*) and mind-consciousness-element (*mano-viññāṇa-dhātu*). The mind-element should be understood as mentioned above. The mind-consciousness-element refers to all kinds of consciousness exclusive of the five pairs of sense-consciousness elements and mind-element.

Regarding the physical base of the mind-element and mind-consciousness-element, the Pāḷi reference mentioned above just says: "*Dependent on the certain kind of physical matter*, *there arise mind-element and mind-consciousness-element*." It does not mention exactly which kind of physical matter it is.

The commentary says that this passage refers to physical phenomena in our hearts. However, as mentioned previously, in this age of successful heart transplants and a deeper knowledge of how the brain functions, some Pāḷi scholars would rather accept that the brain serves as a physical base for our thoughts, inborn consciousness and highly developed consciousnesses. In any case, according to the commentary the heart-related physical phenomena that have arisen 1 to 16 mind-moments ahead serve as a condition for the two kinds of elements, mind-element and mind-consciousness-element, by the force of Prenascence Condition.

The exception here is that no physical base can be a condition for the re-linking minds (*patisandhi*) by the force of Prenascence Condition simply because no physical base can take place ahead of the relinking mind, which is the first mind-moment in one's life.

POSTNASCENCE CONDITION

(Pacchajāta-paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 7)

Pacchajāta-paccayo'ti pacchajāta citta-cetasikā dhammā purejātassa imassa kāyassa pacchajāta-paccayena paccayo.

English Translation:

Postnascence Condition is: Subsequent consciousness and mental states serve as a condition for preceding body by the force of Postnascence Condition.

Three Factors

a. Conditioning Factors: Four subsequent mental aggregates (85 consciousnesses and 52 mental states) for five-aggregate beings during lifetime.
b. Conditioned Factors: Matter generated by 1, 2, 3, or 4 causes (i.e. kamma, mind, climate and nutrition), which have arisen together with preceding mind, and reached the static phase, i.e., the lasting moment.
c. Conditioning Mode: "a" contributes to "b" by the force of Postnascence Condition.

Given the fact that our body on its demise begins to decay when we no longer have an associated

consciousness, it is very obvious that our body is preserved and sustained by our mind. Negative mental states like anger, worry, anxiety, depression, etc, contribute to unhealthy physical phenomena, whereas positive mental states like love and kindness contribute to healthy physical phenomena. It is undeniable that our mind has a great impact on our body. According to Postnascence Condition, the physical phenomena in our body are conditioned or preserved by our minds that arise 1 to 17 moments later than those physical phenomena.

Four Causes of Matter

To most of us, our body seems to be so solid that it is closely identified with being ourselves. We may spend a lot of time in front of a mirror making sure our body looks good from all angles. Just like a horse-drawn cart that is composed of separate parts, the Pāḷi text says, our body is made up of separate parts like hair, nails, teeth, skin, flesh, tendon, bone, and so on. In an ultimate sense, each and every part of the body is composed of physical elements, which are replaced with new ones every moment. Their continuous replacements (*ghana*), similar to a candle light or the current of a river, make them appear to be solid and permanent. Here, the question is: What is it that creates this continuous replacement? There are four kinds of causes that create the replacement in an amazingly continuous manner: kamma, mind, temperature and nutrition.

Among the four causes, kamma will be explained later in the 11th condition. Regarding the second cause,

i.e., the mind, we can experience different physical conditions or chemical changes with different mental states. A sad mind, for example, produces tears in our eyes; a happy mind produces a beautiful smile; a hungry mind gives rise to saliva; and lustful mind brings about other physical changes. Thus, our mind is constantly generating new physical phenomena in our body. Regarding temperature, obviously good weather contributes to a healthy body, and bad weather to an unhealthy one. In the case of nutrition, "We are what we eat," as the saying goes, we become identified with food or nutrition in it. In brief, our body keeps going due to these four causes.

Mono-cause and Multi-cause

1. The physical phenomena that constitute the heart-base, five senses, two genders, and vitality are products of kamma only. Bodily gestures and verbal gestures are caused only by the mind. So they are called mono-caused body (*ekaja-kāya*).
2. Voice or sound is caused by mind and temperature (environment), and therefore called two-caused body (*dvija-kāya*).
3. Lightness, flexibility and adaptability of the body are attributed to three causes: temperature, mind, and nutrition, and therefore are called three-caused body (*tija-kāya*).
4. The eight undividable and space are four-caused body (*catuja-kāya*).

Three Planes

According to Abhidhamma, there are three planes or realms: one-aggregate planes, four-aggregate

planes, and five-aggregate planes. Certain kinds of beings only have body but no mental aggregates at all. Such beings are called Unconscious Brahma (*asaññña-satta*) and their plane of existence is called One-aggregate Plane. Another kind of beings has only the four mental aggregates, but no physical body. They are called Formless Brahma (*arūpa*) and their planes of existence are four-aggregate planes. All remaining beings including humans, animals, deva, and hell beings have five aggregates and their planes are called five-aggregate planes (*pañcavokāra*). This condition has nothing to do with any kind of mind that belongs to the four formless Brahmas. Greed-rooted minds, for example, have nothing to do with this condition if they belong to them. On top of that, their four inborn minds are unique only to them, and have nothing to do with this condition. In general, therefore, out of 89 minds, only 85 belong to this condition.

The Way of Conditioning

So the physical phenomena are produced accordingly by 1, 2, 3, or 4 causes. And they are vitalized or preserved at their static moment by the subsequent consciousness and mental states that arise 1 to 16 mind-moments later by the force of Postnascence Condition.

REPETITION CONDTION

(Āsevana-paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 7)

Asevana-paccayo'ti

1. *purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ āsevanapaccayena paccayo*
2. *purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ āsevanapaccayena paccayo*
3. *purimā purimā kriyā-byakatā dhammā pacchimānaṁ pacchimānaṁ kriyā-byākatānaṁ dhammānaṁ āsevanapaccayena paccayo*

English Translation:

Repetition Condition is:

1. Preceding wholesome states serve as a condition for subsequent wholesome states by the force of Repetition Condition.
2. Preceding unwholesome states serve as a condition for subsequent unwholesome states by the force of Repetition Condition.
3. Preceding functional indeterminate states serve as a condition for subsequent functional indeterminate by the force of Repetition Condition.

Full Consciousness Called "*Javana*"

This condition actually comprises the Continuity Condition, but here we are particularly dealing with *javana* (fully active consciousnesses, which are literally translated as "impulsion"). They are the consciousnesses that are fully responsible for all our deeds wholesome or unwholesome, and for our entire mental legacy such as *kamma, pāramī, anusaya*, etc., mentioned in the Continuity Condition. The mental states of an *arahat* (fully-enlightened person), although always wholesome, are called functional states (*kriyā*) as they never leave any mental legacy behind since an *arahat* has no more rebirths.

It is through full consciousnesses that we do countless kinds of actions. Suppose, for example, we are driving somewhere to do something or to meet someone. Our driving is wholesome the moment the full consciousness is associated with unselfishness, kindness, and understanding, whereas it is unwholesome the moment the full consciousness is associated with greed, selfishness, hatred (anger, jealousy, ill will) and delusion. In other words, every moment there arise different mental states, and our driving can be wholesome one moment and unwholesome the next. Whatever it may be, our full consciousnesses called *javana* are the real forces or impulsions behind all our actions, which always leave a mental legacy behind.

Javana that gets involved in our daily activities mostly repeats six or seven times in a single mental process *(citta vīthi)*. Such a mental process can repeat a thousand times within a split second. So, a countless

number of processes are involved in every action we do. Being supported by preceding *javana,* the succeeding ones get stronger and stronger. So, among the seven moments of *javana* in a mental process, the last one is the most supported and so powerful that it can result in the rebirth consciousness of the immediate life after death unless it is overpowered by any of its stronger counterparts. Of course, the first one, which receives no support from any preceding *javana*, is so weak that while it can result in no rebirth, it can still support our either fortune or misfortune in this very life, or (more often) it will be overpowered by the stronger *javanas*. The five *javanas* in between are on hold until they get the opportunity to give rise to their corresponding result, or they will become inert when we become an arahat. Thus, preceding *javanas* are a condition for the succeeding ones by the force of Repetition Condition.

Three Factors of the Repetition

a. Conditioning Factors: Preceding *javanas* and their associated mental states.

b. Conditioned Factors: Succeeding *javanas* and their mental states.

c. Conditioning Mode: “a” is a condition for “b” by the force of Repetition Condition.

KAMMA CONDITION

(Kamma-paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 7)

Kamma-paccayo'ti

- *Kusalākusalaṁ kammaṁ vipākānaṁ khandhānaṁ kaṭattā ca rūpānaṁ kamma-paccayena paccayo*
- *Cetanā sampayuttakānaṁ dhammānaṁ taṁ-samuṭṭhānānañca dhammānaṁ kamma-paccayena paccayo*

English Translation:

Kamma condition is:

- Wholesome and unwholesome kammas serve as a condition for resultant aggregates and kamma-generated matter by the force of Kamma Condition.
- Volition serves as a condition for its associated mental states and the mind-generated matter by the force of Kamma Condition.

There are two kinds of kamma:

1. Different-moment Kamma (*Nānakkhaṇika Kamma*), the past volition that lies dormant until the right conditions are met to produce its result.

2. Same-moment Kamma (*Sahajāta Kamma*), the current volition that serves as a condition for its concomitant consciousness and mental states that arise together with it.

We will explain here the first kind only because the 2nd is essentially the same as the Co-nascence Condition (No. 6).

What Kamma Is

Kamma literally means an action. But the volition behind an action described as *kamma* is like a driver who is considered to be fully responsible for anything done while driving his automobile. There are always wholesome volitions behind all our wholesome actions such as the acts of charity, morality, etc. In other words, an action is regarded as wholesome if it involves the wholesome volition associated with such wholesome mental states as unselfishness, kindness, wisdom, etc. Suppose, for example, we want to contribute to a charity in appreciation of what it is doing for people. With this purpose we work hard and save enough money to contribute to the charity. Finally, we write a check and mail it to the charity. In this case, a countless number of wholesome volitions would get involved in each action we have done from driving to the workplace until mailing the check to the charity. All the volitions, like any other mental element, would arise and pass away along with our actions. But they would each leave a certain kind of energy behind which would lie dormant in our mental process passing from one mind-moment

to another and from one life to another. They could give their result when conditions are met or become inert when we become *arahats* and have no more rebirths.

The same is true with unwholesome volitions that are always associated with unwholesome mental states like selfishness, anger, hatred, jealousy, delusion, etc., and always lead to unwholesome actions like killing, stealing, and so on. When they disappear, their energies lie dormant in our mental process and give rise to unwholesome results when conditions are met. That is why it is said in the sub-commentary on Abhidhamma (called Saṅgaha Bhāsāṭīkā) thus:

Santānetaṁ kammaṁ nāma, na nirujjhati sabbaso

Savisesaṁ nidhetvāna, samayamhi vipaccituṁ

What is called kamma never totally disappears from within us.

When it disappears, it leaves its unique energy behind that will ripen when conditions are met.

However, *kamma* cannot be found in a location like physical phenomenon, but it manifests itself when conditions are met for it to give results. That is why it is said in Milinda-pañhā:

King Milinda asked Venerable Nāgasena: "Where, Venerable Sir, is *kamma*?"

"O Maharaja," replied the Ven. Nāgasena, "Kamma is not stored somewhere in this fleeting consciousness or in any other part of the body. But dependent on mind and matter, it rests and then manifests itself at the opportune moment, just as mangoes are not said to be stored somewhere in the mango tree, but dependent on the mango tree they spring up in due season."

How Kamma Bring Us Wealth and Health

Concerning the laws of physics, Newton said: “To every action there is an equal and opposite reaction.” The same theory can be applied to the field of ethics. For example, suppose, we help somebody with the intention of loving kindness, or injure him or her with an evil intention. In the result of either of these actions, there must be another equal kammic reaction (kammic result). It has been shown that the best way to help oneself is to be helpful to others. “We reap what we sow,” as the saying goes. It is natural law that good actions will bring about good results and bad actions bad results. Kamma is, however, not something visible or tangible like something physical. The way our kamma brings us wealth and health should not be imagined in the same way as if a pretty angel were to bring us a golden bowl full of thousands of gold coins in her arms. As a result of good kamma, however, we may get good ideas that could bring us something even more valuable than thousands of gold coins; or we happen to meet somebody who can help us fulfill our wishes. On the other hand, as a result of bad kamma, we happen to have wrong ideas and make fatal decisions, or meet a dishonest person, or might miss good opportunities. With regards to this point, therefore, it is said in the Pāḷi (Vajīra-buddhi 69):

Kammaparādha-sattānaṁ, vināse paccupaṭṭhite

Anayo naya-rūpen, buddhiṁ akkamma tiṭṭhati.

When the time comes for someone of bad kamma

to become ruined,

Wrong ideas seem right to him or her contrary to his or her knowledge.

In general, it is due to good kamma that one is born smart and was brought up healthy and highly educated. Over time, he might get a well-paying job, a successful business or a high-ranking position. Thus, he or she can afford to enjoy beautiful sights, sweet sounds, fragrant smells, delicious food, soft touching sensations and whatever else is pleasant to experience. In this case, the kamma is considered to bring us the wealth and health in terms of a wholesome heredity and a healthy environment. All by the force of kamma condition. (In the ultimate sense, a human rebirth is one of the 8 Great Wholesome Resultant Consciousness, and seeing a beautiful sight, etc., refers to 8 Rootless Wholesome Resultant Consciousness.)

Human rebirth is regarded as the result of moral deeds. However, we were all born with different hereditary conditions and brought up in different societies and environments. So, it is no wonder we each have different personalities and unique gifts. Some of us are more fortunate than others. Some of us are gifted with uniqueness, but not others. Some people are fortunate with particular things like education, business, food, lodging, clothing, friends, opposite sex, relatives, teachers, bosses, and so on. In the case of business, for instance, some of us may be successful as a car dealer, others as a real estate agent and so on. Human biographies and memoirs often show that in many ways, we are destined to become what we now are. In brief, our kamma is regarded to be fully responsible for our inheritance and partly responsible

for our environments (which can be modified with our knowledge and effort).

Kamma and Rebirth

To understand the law of kamma, it is quite important to believe in life after death. There is a great deal of scientific research done that proves the possibility of rebirth. It is not unusual to find someone who remembers his or her past life in an indisputable manner.

However, it is helpful to know of a remarkable story concerning the Buddha, which took place in his lifetime. One morning, the Buddha stopped for alms at the gate of a rich household in Savatthi when the house owner, Brahman Subha was away. A big dog came out and barked at the Buddha in a very aggressive manner. The Buddha said to it: "Todeyya, you are still hostile to me like before." It immediately stopped barking and rushed back into its house in a very humiliated manner. Then it lay the whole day in the corner of the kitchen with a gloomy face. When Brahman Subha came back and was informed of the event, he was so furious with the Buddha that he went to the monastery right away and blamed the Buddha for calling his dog Todeyya, his father's name. He said that his father was reborn in the Brahma realm right after his demise. But the Buddha boldly confirmed that in its past life, his dog was his father.

To prove it, the Buddha asked Subha whether he was missing any thing he was supposed to inherit from his father. Subha said that he had missed a golden

flower, a pair of golden shoes, a golden vase, and one hundred-thousand gold coins. The Buddha advised him to feed the dog milk-porridge and let it become half asleep, and ask it where it had kept the things Subha was missing. When he did as advised, the dog made a noise signaling him to come along with it to a place under a tree and let him excavate every thing that had been missed. Impressed by this turn of event, he took refuge in the Buddha, and asked why people were different from one another in 14 aspects (Upari-paṇṇāsa Aṭṭhakathā 175-6). The answers to his questions are in brief as follows:

1. It is due to killing that one lives a short life.
2. It is due to refraining from killing that one lives a long life.
3. It is due to hurting others that one is unhealthy.
4. It is due to refraining from hurting others that one is healthy.
5. It is due to anger that one is ugly
6. It is due to patience that one is graceful.
7. It is due to jealousy that one lives a lonely life.
8. It is due to lack of jealousy that one has many friends and relatives.
9. It is due to stinginess that one is poor.
10. It is due to generosity that one is rich.
11. It is due to arrogance that one is born a low caste.
12. It is due to modesty that one is born to a high caste.

13. It is due to inquisitiveness that one is knowledgeable and wise.
14. It is due to lack of inquisitiveness that one is ill-informed.

(Upari-paṭṭāsa Pāḷi 243 - 9)

Classifications of Kamma

In order to understand different roles that different kinds of kamma play in our life, we need to learn some classifications of kamma.

Here, as an example we will take the story of Emperor Asoka[39]. Asoka was one of the greatest emperors in India's and the world's history. He conquered the whole of India after having killed his rival brothers and hundreds of thousands of people in his last battle for Kalinga State. Later, he changed and became an unparalleled supporter of the Buddha's Holy Order and *sasana*, however. He also became known as the King of Justice and an extremely generous supporter for the people in his kingdom. During his final days, however, a power struggle among his would-be successors reached its peak, and he was left on his death bed with only a female attendant and a half of a medicinal fruit in his hand. After having been honored previously as a universal monarch, he now painfully realized that the

[39] **Ashoka** (304 BCE – 232 BCE) was an Indian emperor of the Maurya Dynasty, who ruled from 273 BCE to 232 BCE. Often cited as one of India's as well as the world's greatest emperors, Ashoka reigned over most of present-day India after a number of military conquests. His empire stretched from present-day Pakistan, Afghanistan in the west, to the present-day Bangladesh and Assam states of India in the east, and as far south as the brahmagiri in Karnataka. (Wikipedia, Google)

half fruit was all he possessed in his last moment. It is said, he passed away in painful grief and sorrow and was reborn as a python snake. After a week, however, the snake died and was reborn again in the Tavatiṁsā Deva realm. Regarding this story, the following questions may be asked:

- What *kamma* made him to be born into such a noble family and to become the greatest emperor of India?
- Why did his life end in such a painful condition while he had accumulated great amounts of merit by supporting the Holy Order of the Buddha?
- Why did the minor demerit like his grief take precedence over the great amount of other meritorious and demeritorious actions he had done leading him to the rebirth as a snake?
- Where had his great deal of demeritorious kamma gone when he was reborn in the heaven realm?

Four Functions of a Kamma

A kamma can fulfill four functions, i.e. reproductive, supportive, counteractive and destructive. Wholesome and unwholesome kamma produce blissful and woeful rebirths, respectively. They are also supportive to the kamma of the same kind, and counteractive and destructive to their opposite.

Basically, King Asoka, like every one else, must have accumulated countless kinds of kamma wholesome

and unwholesome in the cycle of his rebirths. Therefore, to produce a majestic rebirth like his, one of his wholesome kammas must have gained the upper hand over many of his unwholesome kammas. This is called reproductive kamma (*janaka*). Besides, he must also have had many other wholesome kammas that were supportive (*upa-thambhaka*) to this reproductive wholesome kamma, counteractive (*upa-pīḷka*) and destructive (*upa-ghāṭaka*) to his unwholesome kammas in such a way that he was well protected from several kinds of dangers and enemies enabling him to become one of the greatest emperors in the world history. In his last moment, however, he became powerless, and all he possessed was a half of a fruit in his hand. This means his unwholesome kammas stepped in and were counteractive and destructive to his reproductive wholesome kamma. Of course, the snake rebirth must be attributed to his reproductive unwholesome kamma of grief on his death-bed. These are how wholesome kamma made him the great emperor, and how unwholesome kammas stepped in and brought him a painful death and woeful rebirth.

Four Kammas in Priority

There are four classes of kamma that become automatically prioritized according to their effect at one's death.

- The first priority is given to Weighty Kamma (*garuka*), which morally refers to jhanic kammas, and five serious kammas in the case of unwholesome kammas, i.e., killing one's mother, killing one's father, killing an arahat, wounding the Buddha, and breaking the sangha's unity.

- The second priority is a Death-proximate Kamma (*asanna*), which is the kamma one does immediately before one's death. It's likely to operate in the absence of any weighty kamma to condition the next life after death.
- Habitual Kamma (*ācinaka*) is the next in priority of effect. This is the kamma that one habitually performs. It may bring about rebirth in the absence of the above two.
- The fourth is the Cumulative Kamma (*kaṭattā*) that embraces all that cannot be included in the above three. This is as if it were the reserve fund of a particular being.

According to this classification, the grief-associated kamma was the Death-proximate kamma that Emperor Asoka had on his deathbed. Although much lesser than his other kammas, it took priority to produce his rebirth as a snake after his death. His heavenly rebirth after the snake's death is obviously attributed to his wholesome kamma of doing so much good for the Holy Order and for the people as well. Here the question is: Where had his great deal of demerit gone when he was reborn in the heaven? The answer is: Those kammas are classified as the Reserve Kamma, which might befall him if the conditions are met before he becomes an arahat. Even the Buddha had to pay a price for misdeeds he had done in his previous lives.

How Did The Emperor Transform Into A Snake? It is not that the emperor's soul or anything else transmigrated from his human body to the snake's body. The emperor and the snake were neither the same nor different. As mentioned previously, for example,

we weighed only a few pounds when we were born, but now we might weigh more than a hundred pounds. We can by no means be the same person as when we were born because we have completely changed in all aspects from the time of birth. But we cannot be said to be a different person either because what we were then has kammically continued to unfold until we become what we are now.

In the Visuddhi-magga-2, 188, life after death is compared to the relationship between a tree and the seed from which it grows. The tree is neither different from the seed because it belongs to the growing process of the seed, nor the same because it is totally different from the seed in color, size, shape, weight, etc. In this matter of physical phenomena, countless numbers of factors come into play to process of the change. Moreover, if the seed or tree is genetically modified, then they will become different in several ways from what they were. In the same way, the emperor and snake were neither the same because there exists no immortal soul that transmigrates from life to life, nor different because both (the emperor and the snake) belonged to the same process of psycho-physical phenomena. When the process of his psycho-physical phenomena was kammically modified, the king was transformed from a human into a snake by his bad kamma, and from the snake into a divine being by his good kamma.

Kamma Can Be Modified

According the Buddha's teaching, however, our destiny is not totally determined by our kamma because

it can be modified by our knowledge and effort (which both are collectively called "*payoga"*). As mentioned above, a seed can be genetically modified while it grows depending on conditions like soil, water, sun, etc. In the same way, it is through our *payoga* that we can modify our kamma. In other word, we can improve our fortune with our wise effort. That is why it is said in the commentary:

> *Kamma is described by Buddhas as the foundation. To gain wealth and health in the human realm, knowledge and effort are also required.*

There is a Jataka story of three fish that illustrates how one's kamma co-operates with one's effort and wisdom. One day, a fisherman caught three fish. One of the fish believed in kamma. It did not make any effort to escape and just rested in the boat because it believed that if it was lucky, it would escape, but it was not necessary to do anything else. The second fish believed in making an effort. It believed that if it made enough of an effort, it could escape. So, it tried its best to escape by jumping up again and again. The fisherman became so annoyed that he beat it to death. The poor "believer in only extreme effort" was killed on the spot. The third fish was very smart. It believed that wisdom and effort were necessary for success. It waited for the right time to jump out of the boat. The moment the boat tipped to one side, it leapt out and managed to escape. The poor "extreme kamma-believer" (fatalistic view) was cooked by the fisherman's wife.

So, past kamma can be improved by present kammas. When our past good kamma is getting weak, we might find that we happen to make one mistake after another, or we may get sick more often than ever,

or we may be laid off, or become the victim of theft or robbery, and so on. However, we can still manage to support or strengthen our past good kamma by doing new good deeds like doing *dāna*, developing *metta*, ordaining as a temporary monk, taking a meditation retreat and so on. Here, Buddhists in Burma, when they get ill more frequently or more seriously than before, they may do such wholesome deeds as offering vitamins and medicine to monks and the sick or the elderly, and taking good care of them, and so on. If they are in danger, they may set birds free out of their cage or may buy cows from a slaughter house and set them free and so on. For sure, we have accumulated several kinds of kammas in our cycle of life. Therefore, by doing good and righteous things in this life, we can help our past good kammas to gain the upper hand over present misfortune.

Sayadaw U Seṭṭhila (Thittila), the Buddhist monk who experienced great difficulties in order to accomplish his Missionary work in England (from 1938 to 1952) was quoted as to how to apply this kammic law in an attempt to fulfill his wishes. He composed and uttered the Pāḷi formula below to activate the power of his meritorious deeds (*kusala-kamma*) in order to accomplish his purposes:

Atīte vattamāne ca, yaṁ puññaṁ pakataṁ mayā

Idheva tassa paccakkhe, vipāko me vipaccatu.

Any merit I have done in the past and at the present,

May they bring me the results here and now!

Just For Academic Study

How wholesome and unwholesome kammas are a condition for resultant aggregates and kamma-generated matter by the force of kamma condition is as follows:

- The volition associated with one of the 12 Unwholesome Consciousnesses results in 7 Rootless Unwholesome Resultant Consciousnesses and kamma-generated physical phenomena.
- The volition associated with one of the eight Great Wholesome Consciousnesses produces 16 Resultant Wholesome Consciousnesses (8 Rootless and 8 with Roots), and kamma-generated physical phenomena.
- The volition associated with five Fine-material Wholesome Consciousnesses and four Immaterial Wholesome Consciousnesses forms the condition for their corresponding Resultant Consciousness, (and kamma-generated physical phenomena for the Fine-material brahmās).

It is through the volition associated with one of 8 greed-rooted consciousnesses that we commit unwholesome actions such as stealing, robbery, unlawful sex and so on. Other kinds of unwholesome actions including killing, tormenting, backbiting, speaking badly about others, speaking harsh or insulting words are done with the volition associated with one of the 2 hate-rooted consciousnesses. Frivolous speech (*samphappalāpa*), wandering mind, daydreaming (*uddhacca*), remorse,

regret (*kukkucca*), confusion (*vichikicchā*) are related to one of the 2 delusion-minds.

These 12 unwholesome consciousnesses or the volition associated with them produce 7 Rootless Unwholesome Resultant Consciousnesses. Among the seven, the consciousness called *santīraṇa* serves as the inborn consciousness for animals, hungry ghosts and hell beings. The remaining Unwholesome Resultant Consciousnesses such as unpleasant eye-consciousness, ear-consciousness, etc., take place as a result of bad kamma when one sees, hears, or experiences something or someone unpleasant. Moreover, the kamma-generated physical phenomena including the five senses, gender, etc. that belong to animals, ghosts, and hell beings are also products of these 12 unwholesome consciousnesses.

The volition associated with one of the 8 Great Wholesome Consciousnesses is responsible for wholesome deeds like dāna, sīla, etc. This volition results in 8 Great Resultant Consciousnesses that constitute the inborn consciousnesses of human beings, and devas. It also results in 8 Rootless Wholesome Resultant Consciousnesses such as eye-consciousness, ear-consciousness, etc., which take place when one sees, hears or experiences something or someone pleasant. Kamma-generated healthy physical phenomena are also included in the results of these 8 Wholesome Consciousnesses.

The volition associated with jhāna (*rūpa* and *arūpa*) results in the inborn consciousness for Fine-material Brahmas and Immaterial Brahmas according to the jhāna they have attained.

RESULTANT CONDITION

(Vipāka-paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 7)

Vipākapaccayo'ti

Vipākā cattāro khandhā arūpino aññamaññaṁ vipāka-paccayena paccayo

English Translation:

Resultant Condition is:

Four resultant mental aggregates are mutually related by the force of resultant condition.

This condition is the same in essence as the Co-nascence Condition but it deals only with four resultant mental aggregates (36 Resultant Consciousnesses and concomitant mental states). As mentioned before, the consciousness always arises one at a time, never two or more together. But they each are accompanied by their concomitant mental states, which arise simultaneously and are mutually related in such a mutual way that one aggregate serves as a condition for the remaining three; three to the remaining one; two to the other two by the force of the Resultant Condition.

NUTRITION CONDITION

(Āhāra-paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 7)

Āhāra-paccayo'ti

- *Kabalīkāro āhāro imassa kāyassa āahara-paccayena paccayo*
- *Arūpino āhārā sampayuttakānaṁ dhammānaṁ taṁ-samuṭṭhānānañca rūpānaṁ āhāra paccayena paccayo*

English Translation:

Nutrition Condition is:

- Nutrition essence is a condition for this body by the force of Nutrition Condition.
- Mental nutrition is a condition for their associated mental factors and the matter produced thereby by the force of Nutrition Condition.

Physical Nutrition

Āhāra (ā + hāra) literally means something that keeps us going, which refers to two kinds of nutrition, physical and mental. The first one refers to vitamins and minerals that are metabolically extracted from the food we eat. As we know, certain kinds of nutrition have particular effects on our body. For example, vitamin A

is necessary for our eye-sight, and so on. The saying "we are what we eat" has long been proven true by many scientific findings. Such physical nutrition keeps us going and is a condition for all kinds of physical phenomena in our body (such as the kamma-born, mind-born, temperature-born and nutrition-born material phenomenon) by the force of Nutrition Condition. Actually, nutrition itself is produced not only by the food we eat, but by our kamma, mind, and temperature, too.

Mental Nutrition

The mental nutrition includes three kinds of mental factors such as mental contact (*phassa*), volition (*cetanā*) and consciousness (*viññāṇa*). Ledi Sayadaw says in his "An Introduction to Paṭṭhāna" (in Pāḷi) that just as our body is nourished by the food we eat, so also our minds are nourished by the mental contact (*phassa*) that helps them keep in contact with sense-objects, by the volition (*cetanā*) that makes them active in their own functions, and by the consciousness (*viññāṇa*) that lets them fully recognizes the sense-objects. Thus, these three mental factors are conditions for consciousnesses and mental states and all the mind-generated matter and the kamma-generated matter of the relinking moment by the force of Nutrition Condition. This condition of mental nutrition belongs to the Co-nascence Condition group. In general its three factors are as follows:

a. Conditioning Factors: mental contact (*phassa*), volition (*cetanā*) and consciousness (*viññāṇa*)

b. Conditioned Factors: 89 consciousnesses and 52 mental factors, and matter generated by mind and the matter generated by kamma at the moment of the relinking mind.

c. Conditioning Mode: The factors in “a” serve as a condition for the factors in “b” by the force of Nutrition Condition.

FACULTY CONDITION

(Indriya-Paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 7-8)

Indriya-paccayo'ti

1. *Cakkhundriyaṁ cakkhu-viññāṇa-dhātuyā taṁ-sampayuttakānañca dhammānaṁ indriya-paccayena paccayo. (Sotindriyaṁ sota-viññāṇa-dhātuyā; Ghanindriyaṁ ghāna-viññāṇa-dhātuyā; Jivhindriyaṁ jivhā-viññāṇa-dhātuyā; Kāyindriyaṁ kāya-viññāṇa-dhātuyā)*
2. *Rūpa-jīvitindriyaṁ kaṭattā-rūpānaṁ indriya-paccayena paccayo.*
3. *Arūpino indriyā sampayuttakānaṁ dhammānaṁ taṁ-samuṭṭhānānañca dhammānaṁ indriya-paccayena paccayo.*

English Translation:

Faculty Condition is:

1. Eye-faculty is a condition for eye-consciousness-element and its associated mental states by the force of Faculty Condition. (Ear-faculty for ear-consciousness-element; Nose-faculty for nose-consciousness-element; Tongue-faculty for tongue-consciousness-element; Body-faculty for body-consciousness-element)
2. Physical life-faculty is a condition for kamma-born matter by the force of Faculty Condition.

3. Mental faculties are a condition for the mental factors which are associated with them and the matter produced thereby by the force of Faculty Condition.

The Faculty Condition has three sections: Base Prenascence Faculty, Physical Life-faculty, and Mental Faculty. Among them, the first one refers to the five senses which belongs to Base Prenascence Condition. The second is a separate group. The third deals with 8 mental faculties and belongs to Co-nascence Condition.

Five Sense-base

There are five sense-bases: eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity and body-sensitivity. It is only through the eye-sensitivity that our seeing consciousness takes place when a visible object impinges on our eyes or draws our attention (*manasi-kāra*). That is why the eye-sensitivity is called "eye-faculty." It is also only through our ear-sensitivity that we can hear sound when our attention is drawn to it. The same is true with the remaining senses. Thus, the five senses are a condition for their corresponding consciousnesses and mental states by the force of Faculty Condition. The physical elements that make up eye-sensitivity are generated by our kamma moment by moment. They, like any physical phenomenon, can only last just 17 mind-moments. The seeing consciousness can take place depending on the eye-related physical phenomena that have arisen 1 to 16 mind-moments before and reached their lasting moment as previously mentioned. That is why this part of Faculty Condition

belongs to Prenascence Condition.

Physical Life-faculty

What we call “life” or “soul” is not present in Abhidhamma terms. What really exists is only the interaction of the mind and body similar to an interaction between a machine and the electrical power which drives it. However, there is a certain kind of physical phenomenon called “Physical Life-faculty” that preserves our body in such a way that our body can be considered living. As mentioned repeatedly before, the physical elements that constitute our body have been arising every moment since the moment we were conceived. But each and every physical element can last only 17 mind-moments and then passes away. Thanks to constant replacements, however, we can remain alive for years. It is our kammic energy that generates such a constant process of genetic materials (*kammaja-rūpa*) signifying what we are. These genetic physical elements (*kammaja-rūpa*) are preserved or sustained by this special phenomenon called “Physical Life-faculty” by the force of Faculty Condition.

Mental Faculty

The above two sections deal with physical faculties, and this section deals with the mental faculty. There are eight kinds of mental faculty that refer to the following mental factors:

1. Psychic life (*jīvitindriya*)
2. Consciousness (*manindriya*)

3. Feeling (*sukhindriya, dukkhindriya, somanassindriya, domanassindriya, upekkhindriya*)
4. Faith (*saddhindriya*)
5. Energy (*vīriyindriya*)
6. Mindfulness (*satindriya*)
7. Concentration (*samādhindriya*)
8. Knowledge (*paññindriya*)

Actually, this condition is in essence the same as the Co-nascence Condition. The 8 faculties are a condition for their associated consciousness and mental states by the force of Faculty Condition.

Three Factors:

a. Conditioning Factors: 8 Mental Faculties.
b. Conditioned Factors: 89 consciousnesses and 52 mental states, mind-born matter and kamma-born matter of the relinking moment.
c. Conditioning Mode: the factors under “a” are a condition for the factors under “b” by the force of Faculty Condition.

JHĀNA CONDITION

(Jhāna-Paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 8)

Jhāna-paccayo'ti

Jhānaṅgāni jhāna-sampayuttakānaṁ dhammānaṁ taṁ-samuṭṭhānānañca rūpānaṁ jhāna-paccayena paccayo

English Translation:

Jhāna-condition is:

Jhānic factors are a condition for jhāna-associated consciousnesses and mental states, and the matter produced thereby by the force of Jhāna Condition.

Jhāna

Jhāna means meditative absorption, which is a high-level of concentration. There are five jhānic factors: initial attention (*vitakka*), sustained attention (*vicāra*), zest (*pīti*), happiness (*sukha*) and concentration (*ekaggatā*). These five are a condition for their associated consciousnesses and mental states and mind-born matter by the force of Jhāna Condition. So, this condition is also in essence the same as the Co-nascence Condition. Here, however, it is good to learn how to develop *jhāna*.

Three Forms of Meditative Object *(Nimitta)*

In order to develop the high-level concentration called *jhāna*, we have to concentrate our mind on a meditative object such as the in-and-out breath, or a meditative device like an earth-disk, crystal-clear water in a glass, a motionless flame of a candle, and so on. Initially, when we first start focusing on a meditative object, we cannot stay on the object because our mind naturally wanders too much. However, we should not give up easily, but draw the mind back to the object once we notice it reappears. Trying repeatedly in that manner, the object will eventually become obvious enough for us to stay focused on it. This is called the workable form of the object (*parikamma-nimitta*). Later, we will have fewer and fewer thoughts (mental hindrances) as our concentration gets stronger and stronger. Eventually, the object will become as clear as if we were seeing it directly with our naked eyes. That is called the visualized form of the object (*uggaha-nimitta*). In due course of time, we will find the object becomes even more subtle and clearer, and transforms from its initial form into something like a three-dimensional image. That is called the identical form of the object (*paṭibhāga-nimitta*).

The 1st Jhāna

This identical form of the object is very powerful. We will be able to pay full attention and sustained attention to such an identical form of the meditative object for a long time without difficulty. Subsequently, our mind will

become fully concentrated on the object, and as a result, zest (*pīti*) and happiness (*sukha*) naturally arise. This stage is regarded as the First Jhāna, which consists of five jhānic factors: initial attention (*vitakka*), sustained attention (*vicāra*), zest (*pīti*), happiness (*sukha*) and concentration (*ekaggatā*).

Mental defilements (*nīvaraṇa*) and happiness (*pīti-sukha*) are as diametrically opposed as light and dark. For example, when we are angry, there is no room for happiness in our heart. In the same way, when we feel jealous or lustful, happiness cannot be there. Conversely, when there are no such mental hindrances thanks to strong concentration, there naturally arise zest (*pīti*) and happiness (*sukha*).

The 2nd Jhāna

At the second stage, concentration is so strong that the mind can spontaneously focus on the object without making much effort to pay attention to the object. Thus, the Second Jhāna does not require the initial attention (*vitakka*) and sustained attention (*vicāra*), and is constituted by only three jhānic factors: zest (*pīti*), happiness (*sukha*), and concentration (*ekaggatā*).

The 3rd Jhāna

At the third stage, the concentration is much stronger and more mature than in the previous two jhānas. It is accompanied only by subtle happiness without zest any more. Thus, the Third Jhāna consists of only two factors:

happiness (*sukha)* and concentration *(ekaggatā)*.

The 4th Jhāna

At the fourth and highest stage, the concentration is so mature that it does not need to be supported by initial attention (*vitakka)* and sustained attention *(vicāra)* and is no longer accompanied by zest *(pīti)* and happiness *(sukha)*. At this stage, there prevails only tranquility *(upekkhā)*. Thus, this highest level of concentration or the Fourth Jhāna consists of only two factors: tranquility (*upekkhā*) and concentration (*ekaggatā*). At this stage the mind is so pure that with further training the intuitive and psychic powers can be developed. Regarding the psychic power that can lift our body above the ground, the Buddha, when asked by Venerable Ānanda, explained how his body was lifted up into space:

> *"Then (at the moment of jhāna), Ānanda, I merged my body into the (jhāna-developed) mind, and the mind into the body, and have (jhāna-generated) joy and lightness absorbed into the body. At that moment, Ānanda, my body becomes lighter, finer, brighter and more flexible like a iron bar being heated becomes lighter, finer, brighter and more flexible. Then, Ānanda, my body is lifted from the ground into the space without any difficulty like a piece of cotton blown upwards by the wind." (Saṁyutta-3, Page 246)*

Thus, jhānic factors are a condition for jhāna-associated consciousnesses and mental states, and the matter produced thereby by the force of Jhāna Condition as follows:

a. Conditioning Factor: Five jhānic factors: *vitakka, vicara, piti, sukha,* and *ekaggatā.*

b. Conditioned Factor: Their concomitant consciousness and mental states.

c. Conditioning Mode: The factors under “a” serve as a condition for the factors under “b” by the force of Jhāna Condition.

PATH CONDITION

(Magga-paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 8)

Magga-paccayo'ti

Maggaṅgāni magga-sampayuttakānaṁ dhammānaṁ taṁ-samuṭṭhānānañca rūpānaṁ magga-paccayena paccayo.

English Translation:

Path Condition is:

Path factors are a condition for the Path-associated consciousness and mental states and Path-generated matter by the force of Path Condition.

Magga and Its Factors

Magga literally means path or road that leads to somewhere. In the wholesome case, the term "Path" refers to the noble practice and its culmination of enlightenment that leads to the liberation from the cycle of rebirth. This Path has eight factors:

Right View, *sammā-diṭṭhi* (*paññindriya*)

Right Attention, *sammā-saṅkappa* (*vitakka*)

Right Speech, *sammā-vācā*

Right Action, *sammā-kammanta*

Right Livelihood, *sammā-ājīva*

Right Effort, *sammā-vāyāma* (*vīriya*)

Right Mindfulness, *sammā-sati* (*sati*)

Right Concentration, *sammā-samādhi* (*ekaggatā*)

Among these eight factors, the first two are grouped under wisdom, the middle three under morality, and the last three under concentration.

In the unwholesome case, "Path" refers to the wrong practice that leads to the cycle of woeful rebirths. This unwholesome Path is composed of four factors:

Wrong View, *micchā-diṭṭhi* (*diṭṭhi*)

Wrong Attention, *micchā-saṅkappa* (*vitakka*)

Wrong Effort, *micchā-vāyāma* (*vīriya*)

Wrong Concentration, *micchā-samādhi* (*ekaggatā*)

Some magga factors have different Abhidhamma terms that are shown in the bracket, but the middle three of the wholesome case have the same terms in both cases. Therefore, "Path Factors" here simply refer to nine kinds of mental factors in Abhidhamma. For wholesome, resultant and functional states, there are eight mental states (*cetasika*) under the name of Path Factors. Among the four unwholesome factors, wrong view (*diṭṭhi*) is the only factor different from the above eight in Abhidhamma terms. Therefore, the Path factors are all together only 9 in number. They serve as a condition for their concomitant consciousness and

mental states and mind-generated matter and kamma-generated matter of the relinking moment by the force of Path Condition. So, the three factors in general will be as follows:

a. Conditioning Factors: 9 Path factors
b. Conditioned Factors: 71 rooted consciousnesses, 52 mental factors, and mind-generated matter and kamma-generated matter of the relinking moment
c. Conditioning Mode: The factors under "a" serve as a condition for the factors under "b" by the force of Path Condition.

Three Stages of Path

This Condition belongs to the "Co-nascence group," but it deals particularly with Path-factors mentioned above. It is important for us to learn more about the Eight-fold Noble Path (*ariya-magga*) that represents the *magga* enlightenment. In order to accomplish the Noble Path, we need to develop *vipassanā* insights called the Preliminary Path (*pubba-bhāga-magga*), which is composed of five working factors, (which is, therefore, also called "*kāraka-magga*"). Again, to develop the vipassanā, we need to meet the Prerequisite Path (*mūla-magga*) that is constituted of eight factors.

Prerequisite Path

"Prerequisite Path" is led by "right view" that refers to seeing kamma as our own possession. One

day we all will die leaving everything and everyone behind no matter how powerful we are. When we were born into this life, we brought nothing with us except kamma. When we die, we can take nothing with us except kamma. So, all we really possess is kamma, nothing else. Seeing this fact is what we call "right view" (*sammā-diṭṭhi*) at this stage. Based on this view, we minimize three evil thoughts[40], and cultivate three kinds of wholesome thoughts[41] (*sammā-saṅkappa*); we refrain from four kinds of wrong speech[42], and speak what is true and wholesome (*sammā-vācā)*; we avoid three unwholesome actions[43], and do something right and wholesome (*sammā-kammanta*); we earn our living in a wholesome way without getting involved in the three wrong actions and four kinds of wrong speech (*samma-ājīva*); we put effort into something wholesome (*samā-vāyāma*); we recollect something noble (*sammā-sati*); we focus on something wholesome (*sammā-samādhi*). This is how to cultivate the eight factors of the Prerequisite Path in general.

According to the procedure of mental purification (*visuddhi*), however, the prerequisites for *vipassana* insights have five factors. The first one is to see kamma as one's own possession. This is doctrinal purification (*diṭṭhi-visuddhi*). And then there come three moral factors for moral purification (*sīla-visuddhi*): right speech, right action and right livelihood. Last but not least is concentration which is required for mental purification (*citta-visuddhi*). To meet this fifth factor,

[40] Three unwholesome thoughts: thought of sensual pleasure, thought of killing, thought of hurting

[41] Three wholesome thoughts: thought of renunciation, thought of loving-kindness, and thought of compassion.

[42] Four Wrong Speeches: telling a lie, slandering, harsh speech, frivolous speech.

[43] Three Wrong Actions: killing, stealing, sexual misconduct

therefore, we need to practice *samatha* meditation to develop concentration that purifies our mind of mental hindrances.

By practicing loving kindness samatha, for example, we can quiet the mental hindrances such as anger, hatred, ill-will, jealousy, conceit and so on. By practicing other samatha meditations like contemplation on 32 parts of the body or recollection of the certainty of our death, etc., we can reduce our ego, intolerance, selfishness, greed and so on. By practicing the meditation on in-and-out breath we can keep our mind away from worry, anxiety, depression, wandering thoughts and so on. Hence, samatha concentration is honored as mental purification. We are even encouraged to practice samatha until jhāna or jhāna-neighborhood concentration. If we practice vipassanā only, however, we can develop vipassanā concentration in place of samatha by being mindful of present phenomena moment by moment. All together these five factors are prerequisites to develop vipassana insights.

Preliminary Path *(Vipassanā)*

Having fulfilled the prerequisite factors, we can develop vipassanā insights called Preliminary Path by being aware of our mind and body as they really are. Here, to see the mind and body as they really are means to see them as mental and physical elements that are changing every moment. As mentioned before repeatedly, when we were born, we weighed just a few pounds, but now we weigh much more. We are totally different in all aspects from the time we were born. This big change happened neither suddenly nor immediately,

but gradually, year by year, month by month, week by week, day by day, hour by hour, minute by minute, and second by second. So, it is undeniable that our mind and body are changing every moment, and we are a different person every moment. Therefore, seeing someone or something as solid or lasting, beautiful or ugly is just an illusion. To see the flux of mind and body beyond such illusion means to see the mind and body as they really are. This is what is called "vipassanā insight."

How to Develop Preliminary Path

To develop such vipassanā insights we need to observe four kinds of object according to the Satipaṭṭhāna Sutta: body, sensation, thought and general objects. To develop the awareness of body, we have to be aware of all bodily actions and behaviors like going, standing, sitting, looking straight or aside, opening or closing the door, even the activities in the restroom. For the awareness of sensation, we have to be aware of three kinds of sensation, pleasure, pain and neutral feeling. For the awareness of thoughts, we have to be aware of several kinds of thought, such as lust-related, anger-related, worry-related and so on. As for general awareness, we have to be mindful of our senses, like seeing, hearing, etc.

In this regards, the Late Venerable Mahasi Sayadaw of Burma, instructed us to develop the awareness of body by noting the rising and falling movements of the abdomen during sitting, and by noting our steps during walking. That is because in order to meet the prerequisite for vipassanā insights, we need to develop

concentration by focusing on a stable object like the rising and falling or on our steps rather than on all random objects. Actually, we are instructed to note whatever is most obvious of one of the four kinds of objects, body, sensations, thoughts, or general objects. Just as a spider stays in the center of its web and easily captures the insects getting onto any part of the web, we also just stay with the primary objects. Then, we can be aware of whatever else becomes more obvious. In the beginning, however, several kinds of thoughts interfere incessantly. All we have to do is just to note them as soon as they become obvious. In that way, we can develop the awareness of mind, and at the same time reduce the frequency of thoughts. So, we should focus on a primary object when nothing else becomes more obvious. Thus, as our concentration strengthens, fewer and fewer thoughts will interfere. Then, our mind becomes more pure and free from unwholesome and harmful thoughts called mental hindrances (*nīvaraṇa*).

Experience of Vipassanā

In the beginning of the practice, when we note bodily objects like rising and falling, stepping, etc., the form or shape of the limbs (*saṇṭhāna*) or their manners while moving (*ākāra*) are most likely to be manifest. When we note sensations and thoughts, we are most likely to identify them with our limbs or body where they become manifest. Thus, initially we can only find the form or shape of our body. When concentration and mindfulness are strong enough, however, we will experience physical and mental elements (*sabhāva*) and their flux (*sāmañña*) beyond the forms and manner of moving:

1. When we note physical objects like rising and falling movements and stepping, we can mainly experience four kinds of physical elements: hardness or heaviness that represents the earth element; cold, warmth, or heat that represent the fire element; tightness, tension, vibration, or pressure that represent the wind element and so on.
2. When we note sensations such as pleasure or pain, we can discover that sensations are separate from our body and limbs. Usually, we think I am feeling pain. Now, with the strong mindfulness we can see pain as pain, without identifying it with our body and limbs, or with "I" and "mine."
3. When we note thoughts, such as lust-related thoughts, anger-related thoughts, worry-related thoughts, wandering thoughts and so on, we can see that thoughts are separate from our body. And we can realize that thoughts are mental phenomena changing every moment like the flowing water of a river. There is no "I" or "mine" involved.
4. When we note sense-objects such as seeing, hearing, smelling, tasting, and touching, we can recognize them simply as mental processes without identifying them with "I" or "mine."

In order to be aware of mind and body in terms of their own characteristics as mentioned above, we have to observe them the moment they manifest, like observing a lightning that can only be seen the moment it strikes. This awareness is essential in vipassanā practice because all the rest of the vipassanā insights are completely based on it. Although it is all concerning

vipassanā, there are certain stages where we have special experiences. For example, at the 4th stage, our body may feel very light as if it were floating in the air. Or we may see lights shining, sparkling or twinkling. Or we may find our mind becomes joyful and elated. At the 11th stage, we can feel so remarkably tranquil that we have no or little reactive emotions.

Except for these particular experiences, all we experience throughout vipassanā practice are mental and physical elements, which most of us take for granted; therefore, we are likely to think that we are experiencing nothing special in our vipassanā practice.

Factors of Preliminary Path

Thus, there occur vipassanā insights seeing mind and body in terms of their own characteristics beyond the illusory sense of permanence, pleasure and person. These insights are constituted by the five Working Path Factors. Right Effort, Right Concentration and Right Mindfulness arise when we put in effort focusing on present psycho-physical elements and being aware of them. Right Attention takes place when we pay attention to the meditative objects. Right View is to understand mind and body as they really are. These five factors are called the Working Path Factors (*kāraka-maggaṅga*) because they are working together to develop vipassanā insights until they culminate in maturation of the Eight-fold Noble Path. With the three moral factors (right speech, right action and right livelihood), which are usually fulfilled ahead of the practice, or may be fulfilled during practice, we are said to develop all the eight Path Factors every time we see mind and body as they really

are. Thus, eight factors of the Preliminary Path serve as a condition for their concomitant consciousnesses and mental states and matter generated thereby by the force of Path Condition.

Noble Path

Thus, vipassanā insights progress gradually until they culminate in magga-enlightenment, which is composed of eight factors called the Eightfold Noble Path. Here, Mahasi Sayadaw compared the Preliminary Path (vipassanā insights) and Noble Path (magga-enlightenment) to jumping over a canal and landing on the other bank, respectively. There are four tasks that are accomplished at the moment of enlightenment: first, seeing mind and body being constantly tormented by impermanence; second, eradicating attachment to them, which is responsible for the cycle of rebirth; third, experiencing their cessation, *nibbāna*; and lastly developing eight factors of Noble Path, which reach their full maturity at this moment. Thus, the eight factors of the Noble Path serve as a condition for their concomitant consciousnesses and mental states and the matter produced thereby by the force of Path Condition.

ASSOCIATION CONDITION

(Sampayutta-paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 8)

Sampayutta-paccayo'ti:

Cattaro khandhā arūpino aññamaññaṁ sampayutta-paccayena paccayo

English Translation:

Association Condition is:

The four immaterial (i.e., mental) aggregates serve as a mutual condition for one another.

(This condition is totally the same as the first section of Co-nascence Condition.)

Ledi Sayadaw's Explanation

There are three pairs of conditions: Association and Disassociation, Presence and Absence, Disappearance and Non-disappearance, which are not exclusive, but appropriately included in the previous conditions. They are repeated just to indicate that some conditioning factors are a condition for their conditioned factors by the force of association, some by the force of dissociation, some by the force of presence, some by the force of absence, some by the force of disappearance, and

some by the force of non-disappearance.

Regarding the last two pairs, the two terms "presence and absence'" (*atthi* and *natthi*) in some cases refer to two wrong views in which "presence" means presence of eternal soul (*sasata-diṭṭhi*) and "absence" means annihilation of it (*uccheda-diṭṭhi*). In order not to confuse these Presence and Absence Conditions with such wrong views, there come another pair of Disappearance and Non-disappearance although the two pairs are totally the same in essence.

Regarding the Association Condition, all consciousness and its concomitant mental states are always mutually conditioned. Their association means their togetherness occurs in such a way that they arise together, pass away together, take the same sense-object, and depend on the same sense-base.

Here, togetherness means association. For instance, seeing is constituted by eight factors such as eye-consciousness and seven mental states including mental contact (*phassa*), etc. But all the eight factors are collectively called "seeing." It is impossible to describe seeing by the names of each and every mental factor involved. The same is true with the remaining mental factors. This is how association means togetherness of mental factors.

DISSOCIATION CONDITION

(Vippayutta-paccayo)

The Pāḷi Reference: (Paṭṭhāna-1, Page 8)

Vippayutta-paccayo'ti:

- *Rūpino dhammā arūpīnaṁ dhammānaṁ vippayutta-paccayena paccayo.*
- *Arūpino dhammā rūpīnaṁ dhammānaṁ vippayutta-paccayena paccayo.*

English Translation:

Dissociation Condition is:

- Material states serve as a condition for immaterial states by the force of Dissociation Condition.
- Immaterial states serve as a condition for material states by the force of Dissociation Condition.

This Dissociation Condition has two parts as follows:

Body serves as a condition for mind by two conditions: Co-nascence and Prenascence.

Mind serves as a condition for body by two conditions: Co-nascence and Postnascence.

Body to Mind

Co-nascence Dissociation

At the relinking moment (*paṭisandhi*), we were just a minute compound of mental and physical phenomena

called "*kalala* fetus" that is made up of relinking consciousness and its mental states, and heart, body-sensitivity and gender. This compound is said to be so minute that it is invisible to the naked eyes. At this moment, our mental factors have to depend on the heart-base (the physical phenomena that comprise the heart). The two arise together, but are dissociated from one another, as they are totally different phenomena. Hence, the heart-base physical phenomena serve as a condition for our relinking consciousness and its mental states by the power of Co-nascence Dissociation Condition.

Prenascence Dissociation

Six sense-bases namely eye, ear, nose, tongue, body and heart - which take place 1 to 16 mind-moments ahead of the mental factors conditioned thereby during the lifetime of five-aggregate beings - are a condition for the 85 consciousnesses (excluding 4 immaterial resultant consciousnesses) and their concomitant mental states by the power of Prenascence Dissociation Condition.

Mind to Body

Co-nascence Dissociation

75 consciousnesses (excluding 4 immaterial resultant consciousnesses, 10 five-pair consciousnesses) and 52 mental states - that arise in five-aggregate be-

ings at their relinking moment and then during their lifetime as well - are a condition for mind-generated matter and kamma-generated matter of the relinking moment (that arise together with the above-mentioned consciousness) by the power of Co-nascence Dissociation Condition.

Postnascence Dissociation

Four subsequent mental aggregates are a condition for the material phenomena by the power of Postnascence Dissociation Condition. (Here, four subsequent mental aggregates include 85 consciousnesses and 52 mental states that arise 1 to 16 mind-moments later than the matter generated by them during the lifetime of five-aggregate beings. And the material phenomena involved in it refer to those that have been produced and have reached the static phase by one of the four causes ahead of the above-mentioned mental aggregates.

Remember Mind and Body Are Interrelated

This Paṭṭhāna condition explicitly states that our mind and body are always acting together. Science also has long proved this to be true. Scientists have found that the chemical changes in our body have a huge impact on our minds, and also that our mind is often responsible for the chemical changes in our body. They have even confirmed the plasticity of the brain

finding that the brain can be reshaped or reformed by our mind (thoughts and feelings). Because our attitude or way of thinking determines what and who we are, it is advisable to make a great effort to take care of our mind so that it is in good shape (in the same way we take care of our body).

Negative mental states like worry, anxiety, loneliness, stress, depression, etc., definitely have negative impacts on our body. Irrespective of our age, religion, education or social status, there are times when we inevitably have to suffer mental or psychological problems for one reason or another. To address these types of problems, we are advised to take medication, a long vacation, to get enough sleep, to exercise regularly, to eat a healthy diet and so on. However, such advice alone cannot help us to solve these problems once and for all because they continually recur due to our insatiable desires. We always want more, nicer or newer. Even the latest technology, which often provides us with much more than we could ever have imagined, cannot fulfill our continual greed for more. No matter how advanced the technology may be, it cannot help us to cure our worries and anxiety. So, we should consider trying the Buddha's way, i.e., meditation, which is unique in its ability to completely free us from those mental illnesses. However, we should remember that meditation is a kind of mental training that we need to practice sincerely and patiently before it can really have good effects in our daily life.

Meditation

The Meditation on 32 Parts of the Body

This is one of the meditations recommended by the Buddha to overcome negative mental states. The Buddha compared our body to a bullock cart, which is named from the combination of its parts such as wheels, yoke, etc. In other words, there is no bullock cart separate from those parts. In the same way there is no "I" or "mine" apart from the 32 parts of the body such as hair, nails, teeth, skin, flesh, sinew, bone, and so on. We have more than 300 separate bones, for instance. How ridiculous it is to take such separate pieces as a solid "I" or "mine." By contemplating on those parts, we can realize the reality of what we are beyond the illusory sense of "I" or "mine," and at the same time reduce the attachment to our body. Naturally, as our attachment lessens, worry and anxiety will also lessen.

Meditation on One's Death

Another meditation good for this purpose is the meditation on the certainty of our death. It is a natural instinct that makes us feel as if we were immortal. No matter how educated we may be, we are continually under this illusion of not dying even though we see or hear many people dying around us all the time. This illusion is always fueling our greed, which is mainly responsible for our mental distress. Clearly seeing this

fact of life allows us freedom from worry and enables us to let go of our attachments. We can practice this meditation by contemplating thus:

"I don't know how I will die: at which age, at which place, on which date, from which disease. Nor the life I will have after my death."

"Death is certain. Life is uncertain. I can die anytime, anywhere."

Meditation on In-and-out Breath

Another meditation is to contemplate on the in-and-out breath. We should just focus on the breath without letting our mind go anywhere else, by noting each in-breath and out-breath. Initially, like any other kind of training, we will find it difficult at first because our mind is always wandering. That is just the way it is. When we find our mind wandering, simply draw it back to the meditative object (breath). That is all we need to do in *samatha* practice. But it is also helpful to observe the wandering mind in the same way as we do for *vipassanā*. "Practice makes perfect," as the saying goes. If we draw our mind back to the meditative object repeatedly with patience and persistence, eventually it will remain focused on the object for longer periods of time. At that point, we can direct it to where we want it to be, and thus prevent it from going to where we don't want it to be. In this way, we can avoid worry and anxiety. This meditation helps promote a sound sleep if we practice it while in bed, before falling asleep.

However, if the mind is too naughty and restless to focus on the meditative object, it is recommended to mentally count the breaths. When doing this, we should not count to less than five breaths nor to more than ten. Do not let any break occur in the series. By stopping short of five breaths, our mind does not have enough time for concentration. By counting beyond ten, our mind takes the number rather than the breath for its object. When counting, we should make the first count when the in-breath or the out-breath is completed not when it begins. So, taking the in-breath first, we mentally count "one" when it is complete. The same is true with the out-breath. Then begin again counting two and continue in that manner. If we take both the in-breath and the out-breath as one, then it is better to count only up to five.

Vipassana

Mindfulness meditation (*vipassanā*) can be extremely helpful in the event of an emergency even though its main purpose is complete liberation from the cycle of rebirths. In Burma, I once got into a car accident, my former meditations on my death, and on the in-and-out breath were of no help to me even though I was well trained in them. My heart beat so rapidly and I became so anxious that I even forgot the phone numbers needed to call my center for help. At that time, however, vipassanā worked really well for me. I found that being mindful helped me release my

mental anxieties on the spot. It is very easy for us to note an intense anxiety like I was experiencing, since it is such an obvious object. Vipassanā is the ability to focus on the present phenomena, whatever is obvious, mental, physical or emotional. To live in the present is the best way to live because when a thing is present, it is something real, and becomes something most manageable. Whatever occurred in the past has already gone; the future is uncertain. Many good and bad things often happen beyond our expectations. By practicing vipassanā, we receive the best training in how to live in the present and overcome negative mental states such as worry and anxiety.

In one of the *Jātaka* stories, the would-be Buddha was a prince known as Temiya. He was afraid to eventually become the king because he would be expected to do many unwholesome things. So, he pretended to be disabled so he would be abandoned and overlooked for kingship. Thus, he managed to spend the rest of his life in the forest eating roots and leaves. However, his father the king later found him. His complexion was much clearer then when he had lived in the palace. The king asked how this could be. His son's answer supports the fact that the best way to live is in the present:

I do not have regrets for the past. Nor am I hopeful for the future.

I am just happy with the present. This is what makes my skin so clear.

(Mūgapakkha Jātaka)

More Than Blissful

We like to enjoy our life while ignoring the true facts of life such as the certainty of our death or the flux and insubstantiality of our mind and body. “Ignorance is bliss,” implicitly means “Knowledge is woe.” In the flux of psycho-physical phenomena, however, bliss and woe are just illusions like the kind of pleasure and pain we experience in a dream. For example, during a dream, suppose, we became very upset that someone we loved got into trouble. It would be blissful to wake up from that dream. In the same way, it would be even more blissful to see the truth, awakening from the illusory sense of “I” and “mine.” By being aware of phenomena that are presently obvious in us, we can see the truth beyond illusion. If we think of the past or future more than necessary, we cannot even enjoy the food in our mouth nor have a sound sleep, and there is no way then for us to see the truth. So, to live in the present is to make the best of our life, and more importantly, it offers us the opportunity to actually experience the truth.

Just For Academic Study

THE LAST TWO PAIRS OF CONDITIONS

The last two pairs of conditions will give us additional information that would be required for academic study. As explained by Ledi Sayadaw in the Association Condition, the two pairs (the pair of Presence and Absence, and the pair of Disappearance and Non-disappearance) are not exclusive, but appropriately included in the previous conditions. Moreover, Presence and Non-disappearance conditions are the same in essence and always go together. And the same is true with Absence and Disappearance conditions. Below is how they are included into the previous conditions appropriately.

Presence and Non-disappearance Conditions

The Presence and Non-disappearance Conditions are included in 18 conditions. Under these 18 conditions, the conditioning phenomena are present or do not yet disappear when they contribute to their corresponding phenomena. Among the 18 conditions, 15 belong to the Co-nascence Condition because the conditioning and the conditioned take place together at

the same time under these 15; two conditions belong to Prenascence Condition because the conditioning take place earlier than the conditioned under these two; one condition belongs to Post-nascence Condition because the conditioning take place later than the conditioned.

Below are 15 conditions that belong to Co-nascence Condition:

1. Root Condition (*hetu-paccayo*)
2. Predominance Condition (*adhipati-paccayo*)
3. (Same-moment) Kamma Condition (*kamma-paccayo*)
4. Nutrition Condition (*āhāra-paccayo*)
5. Faculty Condition (*indriya-paccayo*)
6. Jhāna Condition (*jhāna-paccayo*)
7. Path Condition (*magga-paccayo*)
8. Mutuality Condition (*aññamañña-paccayo*)
9. Resultant Condition (*vipāka-paccayo*)
10. Association Condition (*sampayutta-paccayo*)
11. Dissociation Condition (*vippayutta-paccayo*)
12. Co-nascence Condition (*sahajāta-paccayo*)
13. Dependence Condition (*nissaya-paccayo*)
14. Presence Condition (*atthi-paccayo*)
15. Non-disappearance Condition (*avigata-paccayo*)

Two conditions below belong to Prenascence

Condition:

- Sense-object Condition
- Sense-base Condition

Under these two conditions, the conditioning phenomena arise earlier than the conditioned, but are still present or do not yet disappear when they contribute to the conditioned.

There is only one kind of Post-nascence Condition, under which the conditioning phenomena (that refer to mental factors in this case,) arise later than the conditioned phenomena (that refer to matter in this case). However, the conditioning phenomena are present, or do not yet disappear when they contribute to the conditioned.

In any case, under these 18 conditions, the conditioning phenomena are present, or do not yet disappear when they contribute to their corresponding phenomena. Thus, the two conditions namely Presence and the Non-disappearance are always merged into these 18 conditions.

Absence and Disappearance Conditions

The Absence and Disappearance Conditions are totally the same. Under these two conditions, the conditioning phenomena are absent, or disappear when

the conditioned come into existence. So, these two Conditions are always merged into four other conditions, namely Continuity, Absolute Continuity, Repetition, and Strong-Dependence. Thus, there are six kinds of conditions under which the conditioning phenomena are absent or disappear when they contribute to their corresponding phenomena.

Different Conditions Go Together At Different Moment

Depending on what phenomena are taken as the conditioning and conditioned factors, the different number of the Paṭṭhāna conditions will go together. For example,

a. When six Roots contribute to their concomitant consciousness and mental states, mind-born matter, and kamma-born matter during the conception moment, then five conditions go together: Root, Co-nascence, Dependence, Presence, and Non-disappearance.

b. When six Roots contribute to their concomitant consciousness and mental states and heart-base matter during the conception moment, then six conditions go together: Root, Co-nascence, Mutuality, Dependence, Presence, and Non-disappearance.

c. When six Roots contribute to their concomitant consciousness and mental states, then seven conditions go together: Root, Co-nascence, Mutuality, Dependence, Association, Presence, and Non-disappearance.

d. When three resultant Roots contribute to their concomitant consciousness and mental states, mind-born matter and kamma-born matter during the conception moment, then six conditions go together: Root, Co-nascence, Dependence, Resultant, Presence, and Non-disappearance.

e. When three resultant Roots contribute to their concomitant consciousness and mental states and heart-base matter during the conception moment, then seven conditions go together: Root, Co-nascence, Mutuality, Dependence, Resultant, Presence, and Non-disappearance.

f. When three resultant Roots contribute to their concomitant consciousness and mental states, then eight conditions will go together: Root, Co-nascence, Mutuality, Dependence, Resultant, Association, Presence, and Non-disappearance.

g. When resultant Roots contribute to their mind-born matter and kamma-born matter during the conception moment, then seven conditions will go together: Root, Co-nascence, Dependence, Resultant, Dissociation, Presence and Non-disappearance.

h. When three resultant Roots contribute to their concomitant heart-base matter during the conception moment, then eight conditions will go together: Root, Co-nascence, Mutuality, Dependence, Resultant, Dissociation, Presence, and Non-disappearance.

CONCLUSION

The Third Influence

In science, it is still a puzzle why identical twins have different personalities and even different fingerprints if our genes are inherited. Twins share identical genes and nearly identical upbringings but somehow, as they develop through toddlerhood, their biological paths still diverge. Some claim that biologists have been missing a third influence. Although they have been pondering the relative influence of nature and nurture long before the basic structure of DNA was discovered in 1953, they overlooked the factor of pure chance. It is typical of the intellectualism of scientific thought to think that randomness plays a role in the life of a cell.

The Abhidhamma would attribute the third influence to the five kinds of dormant forms of mental energies (mentioned in the Continuity Condition). Even if it was seen as just "pure chance," they would still be related to these dormant energies in one way or the other. We have discussed how heredity (genes) and environment (upbringing) can be conditioned by the dormant form of mental energies, by the force of the Continuity Condition, Natural Strong Dependence Condition, Kamma Condition and so on.

It is unquestionable that our brains die once and for all upon our demise. Rebirth is something real, not imaginary. Undeniably there is a third influence on our life in addition to heredity and environment. Scrutinizing the mental factors, their functions and interactions in

a unique manner, the Paṭṭhana suggests what the third influence would be. Actually, it is only through the development of mindfulness (*satipaṭṭhana vipassanā*) that we can really understand the Paṭṭhana from its practical aspect, and how it applies to our daily life.

Science in Favor of Mindfulness

Scientists also recognize the importance of the mindfulness in our bio-system. They say that the adult brain can extensively reconfigure its connections through mental exercises, and that most of us have parts of our brains that are relatively neglected. We can restore them by techniques such as focusing on nonverbal cues when we're conversing with other people, becoming more aware of what we're thinking, and easing up on multitasking. As mentioned repeatedly before, there are four kinds of objects for us to be mindful of: body (or bodily actions), sensation, thoughts, and general objects. If we are mindful of them, our reactions to the sense-objects will be wholesome no matter whether the sense-objects are pleasant or unpleasant. No doubt wholesome reactions will always make a healthy impact on our bio-system.

Although the emphasis is put on the important role of mental factors and their dormant energies in our life, the Abhidhamma always acknowledges psycho-physical interactions under the several kinds of Paṭṭhana conditions. So, the Abhidhamma does not contradict the scientific discoveries of physical influences on our minds. It is similar to the discovery of a particular drug that can restore and sharpen minds by helping to selectively erase traumatic and distracting thoughts.

The Buddha's Teachings Are Very Specific

The Buddha explicitly said that his teachings were limited to the Four-fold Noble Truths. He once picked up some of the leaves in a forest near the city of Kosambhi, and asked monks which leaves were outnumbered, the ones in his hand or the ones in the entire forest. Of course, the answer was the ones in his hand were outnumbered by those in the entire forest. Drawing on this analogy, the Buddha said that what he had taught to his disciples was outnumbered by what he did not teach them. He told them he did not teach what was not really beneficial, not leading to the noble path, not conducive to non-attachment, not leading to the cessation of suffering, not leading to ultimate peacefulness, not leading to insight knowledge, not leading to enlightenment and not leading to Nibbana. He explicitly said that his teachings were restricted to the Four-fold Noble Truths, which were beneficial, leading to the noble path, and conducive to non-attachment and so on. (Mahā-vagga Saṁyutta, 383)

The Four-fold Noble Truth:

1. **The True Suffering**: Our mind and body are regarded as the true suffering because of our attachment to them. Being impermanent, they never go the way we would like. In this sense, the Buddha raised the enlightening question in his second sermon *(Anatta-lakkhaṇa Sutta)* thus: *"If something is impermanent, is that pleasure or pain?"*

2. **The True Cause of Suffering**: The attachment to the mind and body (that constitutes our lives) is the true cause of suffering. Being attached to life, we struggle for survival in face of a great deal of suffering but only end up with old age, sickness and death.

3. **The True Cessation of Suffering**: When the attachment to mind and body (that constitute our lives) is eradicated, there will be no more life-related suffering. So, the true cessation of suffering refers to the cessation of attachment. For elaboration, see "*Nibbana*" in the Basic Abhidhamma.

4. **The True Path to the Cessation of Suffering**: By practicing mindfulness meditation that comprises the Eight-fold Noble Path, we can see mind and body as they really are. Then, there will be no room left for the attachment and its resultant suffering. For further elaboration, see the Path Condition.

Thus, the Buddha concluded this discourse encouraging us to walk on the Eight-fold Noble Path that leads to the ultimate peacefulness of *Nibbana*. In other words, he instructed us to practice the mindfulness meditation that enables us to see the mental and physical phenomena as they really are: impermanent, suffering, and devoid of a soul so that we can eradicate the attachment, the root cause of suffering.

Beyond the Law of Conditionality

We live under countless conditions like flowers grown in front of our houses. However, we do not necessarily have to live at the mercy of those conditions the way the flowers do. Through our wise effort (*payoga*), we

can find ways to create favorable conditions for better lives. We can even find ways to go beyond the law of conditionality. When we know correct diagnosis, for instance, we are already half way to finding the correct treatment. In the same way, if we can learn about the law of conditionality, then we can learn how to go beyond that, too. Of course, it is only through the practice of mindfulness *(vipassanā)* that we can learn the law of conditionality *(paṭṭhana)* based on our own experience and then can go beyond it.

Therefore, in conclusion, shall we make a wish: "*May we be able to practice vipassanā until we can see the law of conditionality from our own experience and can go beyond the conditioned state to the unconditioned state (nibbana).*"

With much metta
U Hla Myint

San Jose March 03, 2010

APPENDIX-1

89 Consciousnesses

- 12 Unwholesome Consciousnesses
- 18 Rootless Consciousnesses
- 24 Sensuous Beautiful Consciousnesses
- 27 Lofty Consciousnesses
- 8 Supramundane Consciousnesses

12 Unwholesome Consciousnesses

Eight Greed-rooted Consciousnesses

1. Greed-rooted Consciousness, unprompted, accompanied by pleasure, and associated with wrong views
2. Greed-rooted Consciousness prompted, accompanied by pleasure, and associated with wrong views
3. Greed-rooted Consciousness unprompted, accompanied by pleasure, and dissociated from wrong views
4. Greed-rooted Consciousness prompted, accompanied by pleasure, and dissociated with wrong views
5. Greed-rooted Consciousness, unprompted, accompanied by indifference, and associated with wrong views

6. Greed-rooted Consciousness prompted, accompanied by indifference, and associated with wrong views
7. Greed-rooted Consciousness unprompted, accompanied by indifference, and dissociated from wrong views
8. Greed-rooted Consciousness prompted, accompanied by indifference, and dissociated with wrong views

Two Hate-rooted Consciousnesses

1. Hate-rooted consciousness, unprompted, accompanied by displeasure, and associated with hate
2. Hate-rooted consciousness, prompted, accompanied by displeasure, and associated with hate

Two Delusion-rooted Consciousnesses

1. Delusion-rooted consciousness, accompanied by indifference, and associated with doubt
2. Delusion-rooted consciousness, accompanied by indifference, and associated with restlessness

18 Rootless Consciousnesses

Seven Unwholesome Resultant Consciousnesses

1. Eye-consciousness, accompanied by indifference

2. Ear-consciousness, accompanied by indifference
3. Nose-consciousness, accompanied by indifference
4. Tongue-consciousness, accompanied by indifference
5. Body-consciousness, accompanied by pain
6. Receiving-consciousness, accompanied by indifference
7. Investigating-consciousness, accompanied by indifference

Eight Rootless Wholesome Resultant Consciousnesses

1. Eye-consciousness, accompanied by indifference
2. Ear-consciousness, accompanied by indifference
3. Nose-consciousness, accompanied by indifference
4. Tongue-consciousness, accompanied by indifference
5. Body-consciousness, accompanied by comfort
6. Receiving-consciousness, accompanied by indifference
7. Investigating-consciousness, accompanied by pleasure
8. Investigating-consciousness, accompanied by indifference

Three Rootless Functional Consciousnesses

1. Five-sense-door-examining consciousness, accompanied by indifference

2. Mind-door-examining consciousness, accompanied by indifference
3. Arahatta's smile consciousness, accompanied by pleasure

24 Sensuous Beautiful Consciousnesses

Eight Great Wholesome Consciousnesses

1. Wholesome consciousness, unprompted, accompanied by pleasure, and associated with knowledge
2. Wholesome consciousness, prompted, accompanied by pleasure, and associated with knowledge
3. Wholesome consciousness, unprompted, accompanied by pleasure, and dissociated from knowledge
4. Wholesome consciousness, prompted, accompanied by pleasure, and dissociated from knowledge
5. Wholesome consciousness, unprompted, accompanied by indifference, and associated with knowledge
6. Wholesome consciousness, prompted, accompanied by indifference, and associated with knowledge
7. Wholesome consciousness, unprompted, accompanied by indifference, and dissociated from knowledge

8. Wholesome consciousness, prompted, accompanied by indifference, and dissociated from knowledge

Eight Great Resultant Consciousnesses

(Same text as the eight great wholesome consciousnesses)

Eight Great Functional Consciousnesses

(Same text as the eight great wholesome consciousnesses)

27 Lofty Consciousnesses

Five Fine-Material Sphere Wholesome Consciousnesses

1. First Jhāna wholesome consciousness together with initial attention, sustained attention, joy, happiness and one-pointedness (concentration)
2. Second Jhāna wholesome consciousness together with sustained attention, joy, happiness and one-pointedness (concentration)
3. Third Jhāna wholesome consciousness together with joy, happiness and one-pointedness (concentration)

4. Fourth Jhāna wholesome consciousness together with happiness and one-pointedness (concentration)
5. Fifth Jhāna wholesome consciousness together with equanimity and one-pointedness (concentration)

Five Fine-Material Sphere Resultant Consciousnesses

(Same Text as fine-material wholesome consciousnesses)

Five Fine-Material Sphere Functional Consciousnesses

(Same Text as fine-material wholesome consciousnesses)

Four Immaterial Sphere Wholesome Consciousnesses

1. Wholesome Jhāna consciousness dwelling on the "Infinity of Space"
2. Wholesome Jhāna consciousness dwelling on the "Infinity of Consciousness"
3. Wholesome Jhāna consciousness dwelling on the "Infinity of Nothingness"
4. Wholesome Jhāna consciousness dwelling "Wherein Perception Neither Is Nor Is Not"

Four Immaterial Sphere Resultant Consciousnesses

(Same text as immaterial wholesome consciousnesses)

Four Immaterial Sphere Functional Consciousnesses

(Same text as immaterial wholesome consciousnesses)

8 Supramundane Consciousnesses

Four Supramundane Wholesome Consciousnesses

1. Sotāpatti Path-consciousness that destroys all the unwholesome states that are strong enough to lead to a woeful rebirth, and particularly the illusory sense of soul, and skeptical doubt
2. Sakadāgāmi Path-consciousness that weakens the potentiality of sensual desire and hatred
3. Anāgāmi Path-consciousness that completely destroys sensual desire and hatred
4. Arahatta Path-consciousness that completely eradicates all the remaining unwholesome states such as the attachment to Fine-material and Immaterial Spheres, conceit, restlessness and ignorance

Four Supramundane Resultant Consciousnesses

(Same text as supramundane wholesome consciousnesses)

APPENDIX-2

The 89 kinds of consciousness are classified into four kinds, namely, *akusala, kusala, vipāka* and *kriya*.

12 Akusala

- Eight Greed-rooted minds
- Two Hate-rooted minds
- Two Delusion-rooted minds

21 Kusala

- Eight Great Wholesome
- Five Fine-material Sphere Wholesome
- Four Immaterial Sphere Wholesome
- Four Supramundane Wholesome

36 Vipāka

- Seven Immoral Resultant
- Seven Rootless Moral Resultant
- Eight Great Resultant
- Five Fine-material Sphere Resultant
- Four Immaterial Sphere Resultant
- Four Supramundane Resultant

20 Kriyā

- Three Rootless Functional
- Eight Great Functional
- Five Fine-material Sphere Functional
- Four Immaterial Sphere Functional

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