

*Namo tassabhagavato arahato sammāsbhuddhassa*

NIBBĀNA GĀMINIPAṬIPADĀ

**WAY OF PRACTICE LEADING TO NIBBĀNA**

**VOLUME III Page 601 - 650**

**BY**

**PA-AUK TAWYA SAYADAW**

TRANSLATED BY

*AÑÑĀTARA BHIKKHU*

totally (25) kinds of relations.

Due to presence of 25 kinds of relations, “**those (29) kinds of CPK**” of process of NONE occur and exist in this way. It must be scrutinized on these relations by penetrative knowledge. The *meditator* could easily understand how the preaching methodology of conditional relations improves the attainment of *paccaya pariggaha ñāṇa* of himself.

### B. Heart-base of process of NONE

Resultant *dhamma* called the heart-base, which is a kind of CPK arising simultaneously with process of NONE of person with three roots in sensuous sphere occurs and exists by means of influence of these (25) kinds of relations —

1. varieties of relation of mentally *sahajāta* .....13
2. varieties of relation of corporeally *sahajāta* .....4
3. varieties of relation of *pacchājāta* .....4
4. varieties of relation of *rūpajivītindriya* .....3
5. varieties of relation of *nānākhaṇṭika kamma* .....1

#### How does it occur and exist —

- 1.(a) Resultant *dhamma* called the heart-base which is a kind of CPK arising simultaneously with process of NONE of person with three roots in sensuous sphere, is conditioned by means of influence of *sahajāta*, *aññamañña*, *nissaya*, *vipāka*, *vippayutta*, *atthi*, *avigata* of causal *dhammas* called mental aggregates of process of NONE (34 or 33 kinds of mental *dhammas*),
  - (b) by means of influence of *hetu* of three roots, greedlessness, hatelessness, non-delusion which are three roots consisting in mental *dhammas* of process of NONE,
  - (c) by means of influence of *sahajāta-kamma* of volition (*cetanā*) which is consisting in mental *dhammas* of process of NONE,
  - (d) by means of influence of *āhāra* of contact, volition, consciousness which are consisting in mental *dhammas* of process of NONE,
  - (e) by means of influence of *indriya* of vitality, consciousness, feeling (mentally agreeable feeling or neutrality feeling), faith, effort, mindfulness, one-pointedness, investigation which are called “**eight**” mental controlling faculties consisting in mental *dhammas* of process of NONE,
  - (f) if the “**heart-base is**” synchronous arising with process of NONE associating with joyful (*somanassa sahagata*), — by means of influence of *jhāna* of initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness which are “**five**” factors of absorption; if the “**heart-base is**” synchronous arising with process of NONE associating with neutrality (*upekkhā sahagata*) four factors of absorption, excluding pleasurable interest,
  - (g) by means of influences of *magga* of five factors of path, excluding mental concomitants called three abstinences (*virati*), (varieties of relation of mentally compatibility = 13 kinds)
2. by means of influence of *sahajāta*, *nissaya*, *atthi*, *avigata* of four great elements within same corporeal units, (4 varieties)

3. by means of influence of *pacchājāta*, *vippayutta*, *atthi*, *avigata* of succeeding mental aggregates consisting in the first life-continuum, (varieties of relation of *pacchājāta* = 4).

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4. by means of influence of *rūpajīvitindriya*, *rūpajīvitindriyatthi*, *rūpajīvitindriya avigata*, of physical vital controlling faculty of same corporeal units, (varieties of relation of *rūpajīvitindriya* = 3);
5. by means of influence of *nānākhaṇika kamma* of any kind of action which had been in any kind of previous lives as wholesome deed of sensuous sphere, (variety of relation of *nānākhaṇika kamma* =1)

totally (25) kinds of relations.

Due to presence of 25 kinds of relations, “**the heart-base**” of process of NONE occur and exist in this way. It must be scrutinized on these relations by penetrative knowledge. The *meditator* can easily understand how the preaching methodology of conditional relations improves the attainment of *paccaya pariggaha ñāṇa* of himself.

### C. Four mental aggregates of process of NONE of person with three roots in sensuous sphere

Those resultant *dhammas*, four kinds of mental aggregates of process of NONE, which are of four kinds of persons with three roots in sensuous sphere (34 or 33 mentalities) occur and exist by means of influence of these (27) kinds of relations —

1. varieties of mentally *sahajāta*.....13
2. varieties of corporeally *sahajāta* .....6
3. variety of *ārammaṇa* .....1
4. varieties of *anantara*.....5
5. varieties of *nānākkhaṇika kamma* .....2

#### How do they occur and exist —

- 1.(a) Those real *dhammas*, four kinds of mental aggregates of process of NONE which are of four kinds of persons with three roots in sensuous sphere (34 or 33 mentalities) are conditioned by means of influences of *sahajāta*, *aññamañña*, *nissaya*, *vipāka*, *sampayutta*, *atthi*, *avigata* “of causal *dhammas* called mental aggregates of process of NONE which are capable of benefiting each other”,
- (b) by means of influence of *hetu* of three roots, greedlessness, hatelessness, non-delusion which are “**three**” roots consisting in mental *dhammas* of process of NONE which are capable of benefiting each other
- (c) by means of influence of *sahajāta-kamma* of volition (*cetanā*) which is consisting in mental *dhammas* of process of NONE,
- (d) by means of influence of *āhāra* of contact, volition, consciousness which are consisting in mental *dhammas* of process of NONE,
- (e) by means of influence of *indriya* of vitality, consciousness, feeling (mentally agreeable feeling or neutrality feeling), faith, effort, mindfulness, one-pointedness, investigation

which are called “**eight**” mental controlling faculties consisting in mental *dhammas* of process of NONE,

- (f) if “**the heart-base**” is synchronous arising with process of NONE associating with joyful (*somanassa sahagata*), — by means of influence of *jhāna* of initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness which are “**five**” factors of absorption; if the “**heart-base is**” synchronous arising with process of NONE associating with neutrality (*upekkhā sahagata*) four factors of absorption, excluding pleasurable interest,
- (g) by means of influences of *magga* of five factors of path excluding mental concomitants called three abstinences (*virati*),  
(varieties of relation of mentally compatibility = 13 kinds)
2. by means of influence of *sahajāta*, *aññamañña*, *nissaya*, “*vippayutta*”, *atthi*, *avigata*, of heart-base which arises simultaneously with itself (mental aggregates of process of NONE,  
(varieties of relation of corporeality compatibility = 6 kinds)

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3. by means of influence of *ārammaṇa* of any kind of objects, viz, action, sign of action (*kamma nimitta*), sign of existence which could be reached (*gati nimitta*), (1 relation)
4. by means of influences of *anantara*, *samanantara*, *upanissaya*, *natthi*, *vigata* of causal *dhammas* called mental aggregates of any one kind of 19 different death-consciousness which had ceased,  
(varieties of relation of *anantara* = 5)
5. by means of influence of *nānākkhaṇika kamma*, *pakatūpanissaya* of causal *dhammas* called any one of excellent wholesome deeds of person with three roots in sensuous sphere (*tīhetuka ukkaṭṭha kāma kusala*) which had been done in past,  
(varieties of relation of *nānākkhaṇika kamma* = 2 kinds); totally (27) kinds of relations.

Due to presence of influence of there (27) kinds of relations, mental aggregates of process of NONE occur and exist. (It should be understood other ways in which one aggregate each or two aggregates each etc can be divided and discerned similarly due to presence of mutually benefiting of four mental aggregates.)

#### D. Five aggregates of life-continuum

Among five aggregates of life-continuum, the heart, which is dependence of present life-continuum, consists of (54) kinds of corporealities because mental *dhammas* of life-continuum occur depending upon heart-base. However at the moment of first life-continuum, there are corporealities produced by three causes only, CPK, CPM, CPT. When the nourishment ingested by the mother is spread out into the foetus corporealities produced by nutriment (CPN) would occur. Therefore CPN must be discerned only when they are occurring. This is intended to say only about mankind who has foetal stage. It will be continued to present conditional relations of those corporeal *dhammas* as follows: \_\_\_\_\_

##### (i) Corporeal aggregates of life-continuum

Corporealities which are synchronous arising with life-continuum are (1) CPK (during life), (2) CPM, (3) CPT and (4) CPN. (If CPN is unable to occur it must be omitted.)

Corporealities which are synchronous occurring with static and perishing phases of life-continuum are (1) CPK during life, (2) CPT and (3) CPN. (If CPN is unable to occur it must be omitted.)

**(a) How CPK which are synchronous with life-continuum occur and exist during life**

Resultant *dhammas* called CPK during life occur and exist by means of influence of these (16) kinds of relations, viz,

1. varieties of relation of corporeally *sahajāta* .....5
2. varieties of relation of *pacchājāta* .....4
3. varieties of relation of *rūpa āhāra* .....3

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4. varieties of relation of *rūpajīvitindriya* .....3
5. varieties of relation of *nānākkhaṇika kamma* ..1

Resultant *dhammas* called CPK during life are conditioned by means of influence of –

1. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.

(varieties of relation of corporeally compatibility = 5 kinds);

2. *pacchājāta, vip̐payutta, atthi, avigata* of succeeding mental aggregates, of receiving consciousness (4 varieties);

[Notes: succeeding mental aggregates are those consciousness and mental concomitants adjacent to life-continuum which is discerning recently. Those mental *dhammas* may be either consciousness of cognitive process or consciousness free from cognitive process. In this case, the latter is referred to consciousness of life-continuum especially. It means function of benefiting of succeeding mental *dhammas* of life-continuum to CPK which are arising simultaneously with preceding life-continuum and are reaching into static stage of corporeality.]

3. *rūpa āhāra, rūpa āhāratthi, rūpaāhāraavigata* of causal *dhammas* called nutriments produced by four causes, (*kammaja ojā, cittaaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties)

4. *rūpajīvitindriya, rūpajīvitindriyatthi, rūpajīvitindriya avigata* of causal *dhammas* called physical vital controlling faculty within same corporeal unit, (3 varieties)

5. *nānākkhaṇika kamma* of causal *dhammas* called wholesome actions (unwholesome actions) which are past appropriate ones; (1 variety), totally in (16) kinds of relations.

**(b) How CPM occur and exist at the moment of life-continuum**

At the moment of life-continuum, resultant *dhammas* called CPM, occur and exist by means of influence of these (24) kinds of relations, viz,

1. varieties of relation of mentally *sahajāta* .....12
2. varieties of relation of corporeally *sahajāta* .....5

3. varieties of relation of *pacchājāta* .....4
4. varieties of relation of *rūpa āhāra* .....3

At the moment of life-continuum, resultant *dhammas* called CPM are conditioned by means of influence of –

- 1.(a) *sahajāta, nissaya, vipāka, vippayutta, atthi, avigata* of causal *dhammas* called four mental aggregates (34, 33) of life-continuum; (6 varieties)

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- (b) *hetu* of causal *dhammas* called greedlessness, hatelessness, non-delusion which are consisting in mental *dhammas* of life-continuum; (1 variety)
  - (c) *sahajāta kamma* of causal *dhamma* called volition; (1 variety)
  - (d) *āhāra* of causal *dhammas* called contact, volition, consciousness; (1 variety)
  - (e) *indriya* of causal *dhammas* called (8) kinds of mental controlling faculties, viz, vitality, consciousness, feeling, faith, effort, mindfulness, one-pointedness, investigation; (1 variety);
  - (f) *jhāna* of causal *dhammas*, which are either of, if life-continuum is associated with mentally agreeable feeling, five factors of absorption, viz, initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness, or if life-continuum is associated with neutrality feeling, four factors of absorption, viz, initial application, sustained application, neutrality feeling, one-pointedness; (1 variety)
  - (g) *maggā* of causal *dhammas* called five factors of path, viz, investigation, initial application, effort, mindfulness, one-pointedness, (1 variety) (12 variety)
2. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.  
(varieties of relation of corporeally compatibility = 5 kinds);
  3. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates, (4 varieties);
  4. *rūpa āhāra, rūpa āhāratthi, rūpa āhāra avigata* of causal *dhammas* called nutriments produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties) totally (24) kinds of relations.

**(c) How CPT, CPN occur and exist at the moment of life-continuum**

At the moment of life-continuum, resultant *dhammas* called CPT, CPN occur and exist by means of influence of these (12) kinds of relations, viz,

1. varieties of relation of corporeally *sahajāta* .....5
2. varieties of relation of *pacchājāta* .....4
3. varieties of relation of *rūpa āhāra* .....3

totally (12) relations.

At the moment of life-continuum, resultant *dhammas* called CPT, CPN are conditioned by means of influence of

1. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.  
(varieties of relation of corporeally compatibility = 5 kinds);
2. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates, (4 varieties);

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3. *rūpa āhāra, rūpa āhāratthi, rūpa āhāra avigata* ? of causal *dhammas* called nutriments produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties) totally (12) varieties of relations.

## (ii) Four mental aggregates of life-continuum

“Those resultant *dhammas*, four mental aggregates of life-continuum (34, 33) of person with three roots in sensuous sphere”, occur and exist by means of influence of (26) kinds of relations, viz,

1. varieties of relation of mentally *sahajāta* .....13
2. varieties of relation of *ārammaṇa* .....1
3. varieties of relation of *anantara* .....5
4. varieties of relation of *vatthu* .....5
5. varieties of relation of *nānākkhaṇika kamma* ..2

totally (26) varieties of relations.

“Those resultant *dhammas*, four mental aggregates of life-continuum (34, 33) of person with three roots in sensuous sphere”, are conditioned by means of influences of

- 1.(a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* “of causal *dhammas* called mental aggregates of life-continuum which are capable of benefiting each other”,
- (b) *hetu* of three roots, greedlessness, hatelessness, non-delusion which are “three” roots consisting in mental *dhammas* of life-continuum,
- (c) *sahajāta-kamma* of volition (*cetanā*) which is consisting in mental *dhammas* of life-continuum,
- (d) *āhāra* of contact, volition, consciousness which are consisting in mental *dhammas* of life-continuum,
- (e) *indriya* of vitality, consciousness, feeling (mentally agreeable feeling or neutrality feeling), faith, effort, mindfulness, one-pointedness, investigation which are called “eight” mental controlling faculties consisting in mental *dhammas* of life-continuum,
- (f) if life-continuum is associating with joyful (*somanassa sahagata*), — by means of influence of *jhāna* of “five” factors of absorption; initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness

if life-continuum is associating with neutrality feeling — by means of influence of *jhāna* of “four” factors of absorption; initial application, sustained application, neutrality feeling, one-pointedness

- (g) *magga* of five factors of path excluding mental concomitants called three abstinences (*virati*),  
(varieties of relation of mentally compatibility = 13 kinds)
2. by means of influence of *ārammaṇa* of any kind of objects, viz, action (*kamma*), sign of action (*kamma nimitta*), sign of existence which is worth reaching (*gati nimitta*), (1 relation)
3. by means of influence of *anantara*, *samanantara*, *upanissaya*, *natthi*, *vigata* of causal *dhamma* called mental aggregates of any one of
- (a) process of NONE of person with three roots in sensuous sphere “which had been ceased”, if the life-continuum occurs adjacent to process of NONE
- (b) life-continuum of person with three roots in sensuous sphere which had been ceased, if the life-continuum occurs after life-continuum,
- (c) determining (*vuṭṭhāpana*) which had been ceased, if the life-continuum occurs adjacent to determining,
- (d) last impulsion (*javana*) which had been ceased, if the life-continuum occurs after impulsion,

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- (e) second registering (*tad-ārammaṇa*) which had been ceased, if life-continuum occurs adjacent to registering, (5 varieties)
4. by means of influence of *nissaya*, *purejāta*, *vippayutta*, *atthi*, *avigata* of causal *dhamma* called heart-base of any kind which is synchronous arising with
- (a) process of NONE of person with three roots in sensuous sphere, if the life-continuum occurs adjacent to process of NONE,
- (b) life-continuum of person with three roots in sensuous sphere, if the life-continuum occurs adjacent to life-continuum (It means second life-continuum etc.)
- (c) determining (*vuṭṭhāpana*), if the life-continuum occurs adjacent to determining,
- (d) last impulsion (*javana*), if the life-continuum occurs adjacent to impulsion,
- (e) second registering (*tad-ārammaṇa*), if life-continuum occurs adjacent to registering, (5 varieties)
- (f) 17<sup>th</sup> mind moment backward counted from death consciousness;
5. by means of influence of *nānākkhaṇika kamma*, *pakatūpanissaya* of causal *dhammas* called any one of excellent wholesome deeds of person with three roots in sensuous sphere (*tihetuka ukkaṭṭha kāma kusala*) which had been done in past, (2 varieties); totally (26) kinds of relations.

Due to presence of influence of these (26) kinds of relations mental aggregates of life-continuum occur and exist.

[Notes: — Way of occurrence of five aggregates of advertence and impulsions rooted in greed which are strongly attach on newly existence (*bhava nikantika javana*), after 15<sup>th</sup> or 16<sup>th</sup> life-continuum, the first life-continuum etc, had been occurred, could be understood similar to five-aggregates of advertence and impulsions rooted in greed which will be present later.]

**(e) Consciousness of five-doors cognitive process (*pañcadvārika vīthi citta*)**

In brief — there are (7) kinds of consciousness of five doors cognitive processes, viz, five-doors-advertence (*pañcadvārāvajjana*), fivefold consciousness (*pañcaviññāṇa*) receiving, investigating, determining, impulses, registerings.

By means of mind moments — five-doors advertence, fivefold consciousness, receiving, investigating, determining, first impulse, second impulse, third impulse, fourth impulse, fifth impulse, sixth impulse, seventh impulse, first registering, second registering, these are totally, (14) kinds indeed.

In detail — these are of (54) kinds of consciousness. It will be continued to present occurrence of five aggregates of those mind moments and how conditional relations can be discerned in each mind moment respectively. Among those consciousness, indifferent impulses (*kiriya javana*) are omitted because these are concerning with Arahant only.

**Notes to be understood before hand — how corporealities occur**

In five doors cognitive process, those corporealities which are able to occur simultaneously with three-time-phases, *uppāda*, *ṭhiti*, *bhaṅga*, of fivefold consciousness are of three kinds, (1) CPK (during life) (2) CPT (3) CPN.

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Those corporealities which are able to occur simultaneously with arising stage (*uppāda*) of five-doors advertence, receiving, investigating, determining, impulses, registering, except fivefold consciousness are of four kinds, (1) CPK during life (2) CPM (3) CPT (4) CPN.

Those corporealities which are able to occur simultaneously with static and perishing phases (*ṭhiti*, *bhaṅga*) of above consciousness are of three kinds, (1) CPK during life (2) CPT (3) CPN.

**(i) Corporeal aggregate of five doors advertence**

**(a) *kammaja rūpa*** — Resultant *dhammas*, CPK (during life), which are synchronous arising with three-time-phases of five-doors-advertence occur and exist by means of influence of

1. varieties of relation of corporeally *sahajāta* .....5
2. varieties of relation of *pacchājāta* .....4
3. varieties of relation of *rūpa āhāra* .....3
4. varieties of relation of *rūpa jīvitindriya* .....3
5. varieties of relation of *nānākkhaṇika kamma* ..1

totally 16 kinds of relations.

At the moment of five-doors advertence, resultant *dhammas* called CPK (during life) are conditioned by means of influence of

1. *sahajāta*, *aññamañña*, *nissaya*, *atthi*, *avigata* of causal *dhammas* called four great elements within same corporeal unit.

(varieties of relation of corporeally compatibility = 5 kinds);

2. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates, (4 varieties);
3. *rūpa āhāra, rūpa āhāratthi, rūpa āhāra avigata* of causal *dhammas* called nutriments produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties)
4. *rūpajivitindriya, rūpajīvitindriyatthi, rūpajivitindriya avigata* of causal *dhammas* called physical vital controlling faculty within same corporeal unit, (3 varieties)
5. *nānākkhaṇika kamma of causal dhammas* called wholesome actions and unwholesome actions (8+12=20), which are past appropriate ones; (1 variety), totally in 16 kinds of relations.

(b) CPM — At the moment of five-doors-advertence, resultant *dhammas* called CPM occur and exist by means of influence of (21) kinds of relations, to wit,

1. varieties of relation of mentally *sahajāta* .....9
2. varieties of relation of corporeally *sahajāta* .....5
3. varieties of relation of *pacchājāta* .....4
4. varieties of relation of *rūpa āhāra* .....3

totally (21) kinds of relations.

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At the moment of five-doors-advertence, resultant *dhammas* called CPM are conditioned by means of influence of

- 1.(a) *sahajāta, nissaya, vippayutta, atthi, avigata* of causal *dhammas* called four mental aggregates of five-doors-advertence (11 mentalities) (5 varieties).
- (b) *sahajāta kamma of causal dhamma* called volition; (1 variety)
- (c) *āhāra of causal dhammas* called contact, volition, consciousness; (1 variety)
- (d) *indriya* of causal *dhammas* called (3) kinds of mental controlling faculties, viz, vitality, consciousness, neutrality feeling.
- (e) *jhāna* of causal *dhammas* called four factors of absorption, viz, initial application, sustained application, neutrality feeling, one-pointedness; (1 variety)  
totally (9) varieties,
2. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.  
(varieties of relation of corporeally compatibility = 5 kinds);
3. *pacchājāta, vippayutta, atthi, avigata* of mental aggregates, of succeeding fivefold consciousness; (4 varieties)
4. *rūpa āhāra, rūpa āhāratthi, rūpa āhāra avigata* of causal *dhammas* called nutriments produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties), totally in (21) kinds of relations.
- (c) *utuja rūpa, āhāraja rūpa* — “Resultant *dhammas*, CPT and CPN which are synchronous arising with three time phases, *uppāda, ṭhiti, bhaṅga* of five-doors-

advertence”, occur and exist by means of influence of these (12) kinds of relations, to wit,

1. varieties of relation of corporeally *sahajāta* .....5
  2. varieties of relation of *pacchājāta* .....4
  3. varieties of relation of *rūpa āhāra* .....3
- totally (12) kinds of relations

“Resultant *dhammas*, CPT and CPN which are synchronous arising with three time phases, *uppāda*, *ṭhiti*, *bhaṅga* of five-doors-advertence” exist through benefiting factors of these relations, viz.,

1. *sahajāta*, *aññamañña*, *nissaya*, *atthi*, *avigata* of causal *dhammas* called four great elements within same corporeal unit. (varieties of relation of corporeally compatibility = 5 = 5 kinds).
2. *pacchājāta*, *viprayutta*, *atthi*, *avigata* of fivefold consciousness; (4 varieties).
3. *rūpaāhāra*, *rūpaāhārathi*, *rūpaāhāra avigata*, of causal *dhammas* called nutriment produced by four causes, (*kammajaojā*, *cittajaojā*, *utujojā*, *āhārajaojā*) which are consisting in both the same and different corporeal units; (3 varieties).

Totally- (12) kinds of relations.

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### (ii) Four mental aggregates of five-doors-advertence (11 mentalities)

Resultant *dhammas*, four mental aggregates of five – door- advertence occur and exist by means of influence of these (25) kinds of relations, to wit,

1. varieties of relation of mentally *sahajāta* .....10
  2. varieties of relation of mentally *ārammaṇa* .....4.
  3. varieties of relation of mentally *anantara* .....5
  4. varieties of relation of mentally *vattha* .....5
  5. varieties of relation of *pakatūpa nissaya* .....1
- totally – (25) kinds of relations;

Resultant *dhammas*, four mental aggregates of five-doors-advertence (which are called consciousness of advertence and 10 kinds of dual sided comitants excluding intention, pleasure, interest, effort) are conditioned by means of influence of ...

1. (a) *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata* of causal *dhammas* called mental aggregates of five-doors-advertence, which are capable of benefiting each other ; (6 varieties )

- (b) *sahajātakamma* of volition which is consisting in mental aggregates of five-doors-advertence; (1 variety )
- (c) *āhāra* of mental nutriment, contact, volition, consciousness; (1 variety )
- (d) *indriya* of mental controlling faculties, vitality, consciousness, (neutrality) feeling; (1 variety )
- (e) *jhāna* of causal *dhammas* called four factors of absorption, initial application, sustained application, (neutrality) feeling, one-pointedness; (1 variety ), total (10 varieties ).
2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (audible object, olfactory object, sapid object, tangible object ) which are deserving to take as object ordinarily, (4 varieties )
  3. *anantara, samanamnata, upanissaya, natthi, vigata* of causal *dhammas* called mental aggregates of "interruption of life-continuum (*bhavaṅgupaccheda*) (34 or 33 mentalities) of five group existence", which had ceased previously, (4 varieties)
  4. *nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhamma* called "heart base" which is synchronous arising with "interruption of life-continuum of five group existence", heart base which is synchronous arising with 17<sup>th</sup> mind moment backward counted from death consciousness; (5 varieties)
  5. *pakatūpa nissaya* of causal *dhammas*, called (89)kinds of powerful consciousness, (52)mental concomitants, (28)kinds of corporealities, and some concepts which are deserving to occur as causality, (1 variety )
- Due to influence of these (25)kinds of relations four mental aggregates of five door advertence occur and exist.

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#### F. Corporeal aggregate of two-fivefold consciousness

(a) *CPK (during life )*-----"Resultant *dhammas*, CPK (during life ) which are synchronous arising with three time phases of two fivefold consciousness", (which are present in 6 doors and various bodily parts), occur and exist by means of influence of (16) kinds of relations, to wit,

- (i) varieties of relation of corporeally *sahajāta*.....5
- (ii) varieties of relation of corporeally *pacchājāta*.....4
- (iii) varieties of relation of corporeally *rūpaāhāra*.....3
- (iv) varieties of relation of corporeally *rūpajivitindriya*.....3
- (v) varieties of relation of corporeally *nānākkhanikakamma*.....1

"Resultant *dhammas*, CPK (during life ) which are synchronous arising with three time phases of two fivefold consciousness" are condition by means of influence of

1. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.  
(varieties of relation of corporeally compatibility = 5 kinds);
2. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates, of receiving;... (4 varieties);

3. *rūpa āhāra, rūpa āhāratthi, rūpaāhāraavigata* of causal *dhammas* called nutriment produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties)
4. *rūpajivīti, rūpajivīti, rūpajivīti avigata* of causal *dhammas* called physical vital controlling faculty within same corporeal unit, (3 varieties)
5. *nānākkhaṇḍika kamma* of causal *dhammas* called wholesome actions (unwholesome actions) which are past appropriate ones; (1 variety),  
totally in (16) kinds of relations.

(b) *cittija rūpa (CPM)* – At the moment of two fivefold consciousness, it is unable to produce CPM.

Therefore it must be omitted to discern CPM as resultant *dhammas*.

(c) *utuja rūpa - ahāraja rūpa (CPT, CPN)* – Resultant *dhammas*, CPT and CPN which are synchronous arising with three-time-phases, *uppāda, ṭhiti, bhaṅga* of two-fivefold-consciousness, occur and exit by means of influence of these (12) kinds of relations, to wit,

1. varieties of relation of corporeally *sahajāta* .....5
2. varieties of relation of *pacchājāta* .....4
3. varieties of relation of *rūpa āhāra* .....3

totally (12) kinds of relations

Resultant *dhammas*, CPT and CPN which are synchronous arising with three-time-phases, *uppāda, ṭhiti, bhaṅga* of two-fivefold-consciousness, occur and exit by means of influence of

1. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.  
(varieties of relation of corporeally compatibility = 5 kinds);
2. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates, of receiving consciousness (4 varieties);
3. *rūpa āhāra, rūpa āhāratthi, rūpaāhāraavigata* of causal *dhammas* called nutriment produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties)  
totally ( 12 ) kinds of relations

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### (ii) Four mental aggregates of two-fivefold-consciousness

Resultant *dhammas* called four mental aggregates of seeing-consciousness (hearing-consciousness ...R... touching-consciousness) (each consists of 8 mental *dhammas*), occur and exist by means of influence of these (28) kinds of relations, to wit,

1. varieties of relation of mentally *sahajāta* .....10
2. varieties of relation of mentally *ārammaṇa* ..... 4
3. varieties of relation of mentally *anantara* .....5
4. varieties of relation of *vatthu* ..... ..6

5. varieties of relation of *nānākkhanikakamma* ... .. 2
6. varieties of relation of *pakatūpanissaya* ... .. 1  
totally ... (28) varieties of relations

Resultant *dhammas* called four mental aggregates of seeing-consciousness (hearing-consciousness ...R... touching consciousness) are conditioned by means of influence of

- (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of, seeing-consciousness (hearing-consciousness ...R... touching consciousness) which are capable of benefiting each other ; (6 varieties )
- (b) "*sahajatakamma* of volition which is consisting in mental aggregates of seeing-consciousness (hearing-consciousness ...R... touching consciousness);" (1 variety )
- (c) "*āhāra* of mental nutriments, contact, volition, consciousness;" (1 variety )
- (d) "*indriya* of mental controlling faculties, vitality, consciousness, (neutrality) feeling;" (1 variety )  
total (10 varieties ).

2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (auditory object, olfactory object, sapid object, tangible object ) which are deserving to take as object ordinarily, (4varieties )
3. *anantara, samanamnata, upanissaya, natthi, vigata* of causal *dhammas* called mental aggregates of "five doors-advertence", which had ceased previously, (5 varieties)
4. *nissaya, purejāta, indriya, vippayutta, atthi, avigata* of causal *dhamma* called eye-base (ear-base ...R... body-base) which is synchronous arising with the arising phase of past life-continuum and is middle life-span; (6 varieties)
5. *nānākkhanika kamma, pakatūpanissaya* of causal *dhammas* called appropriate past wholesome actions of sensuous sphere (unwholesome actions), [It must be

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discerned specifically on wholesome consequence which occurs due to wholesome action while unwholesome consequence which occurs due to unwholesome action respectively.] (2 varieties)

6. *pakatūpa nissaya* of causal *dhammas*, called (89)kinds of powerful consciousness ,(52)mental concomitants, (28) kinds of corporealities , and some concepts which are deserving to occur as causality , (1variety )

Due to influence of these (28) kinds of relations, four mental aggregates of seeing-consciousness (hearing –consciousness ...R... touching-consciousness) occur and exist.

[Notes: - It must be discerned specifically on fivefold consciousness. It would be presented commonly in order to memorize easily.]

**G. Corporeal aggregate of receiving consciousness (*sampaticchana*)****(a) CPK ( during life ) (c) CPT, CPN**

The occurrence of CPK ( during life ) ,CPT,CPN which are synchronous arising with three – phases of mental aggregates of receiving consciousness must be discerned similarly to those CPK (during life ) CPT, CPN, which are synchronous arising with three-time-phases of mental aggregated of seeing-consciousness. It is only an exception that instead of the relation of *pacchājāta* of seeing consciousness, the relation of *pacchājāta* of mental aggregates of investigating consciousness must be discerned.

**( b ) CPM ( *cittajarūpa* ) - "At the moment of receiving consciousness, resultant *dhammas* called CPM" occur and exist by means of influence of ( 22 ) kinds of relations, to wit,**

1. varieties of relation of mental ly *sahajāta* ... .. 10
2. varieties of relation of corporeally *sahajāta* ... .. 5
3. varieties of relation of *pacchājāta*... .. 4
4. varieties of relation of *rūpa āhāra* ... .. 3

"At the moment of receiving consciousness, resultant *dhammas* called CPM" are conditioned by means of influence of

1. (a) *sahajāta, nissaya, vipāka, vipayutta, atthi, avigata* of causal *dhammas* called mental aggregates of receiving consciousness (11 mentalities) (6 varieties)
- (b) *sahajātakamma* of volition which is consisting in mental aggregates of receiving consciousness; (1 variety )
- (c) *āhāra* of mental nutriments, contact, volition, consciousness; (1 variety )
- (d) *indriya* of mental controlling faculties, vitality, consciousness, (neutrality) feeling; (1 variety )

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(e) *jhāna* of causal *dhammas* called four factors of absorption, initial application, sustained application,( neutrality) feeling, one-pointedness; (1variety ), total (10 varieties ).

2. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.  
(varieties of relation of corporeally compatibility = 5 kinds);
3. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates, of investigating consciousness, (4 varieties)
4. *rūpa āhāra, rūpa āhāratthi, rūpaāhāraavigata* of causal *dhammas* called nutriments produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties)  
totally .. (22) kinds of relations.

**(ii) Four mental aggregates of receiving consciousness**

" Resultant of *dhammas*, four mental aggregates of receiving (11 mentalities)" occurs and exist by means of influence of these (28) kinds of relations, to wit,

1. varieties of relation of mentally *sahajāta*... .. 11
2. varieties of relation of *ārammaṇa* ... .. 4
3. varieties of relation of *anantara* ... .. 5
4. varieties of relation of *vatthu* ... .. 5
5. varieties of relation of *nānākkhanikakamma*...2
6. varieties of relation of *pakatupanissaya* ... .. 1  
"Resultant of *dhammas*, four mental aggregates of receiving (11 mentalities)" are conditioned by means of influence of
  1. (a) *sahajāta*, , *aññamañña*, *nissaya*, *vipāka*, *sampayutta*, *atthi*, *avigata* of causal *dhammas* called mental aggregates of "receiving consciousness" which are capable of benefiting each other, (7 varieties)  
(b) *sahajāta kamma* of causal *dhammas* called volition which is capable of benefiting to associating aggregates; (1 variety)  
(c) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)  
(d) *indriya* of causal *dhammas* called three kinds of mental controlling faculties, vitality, consciousness, (neutrality) feeling; (1 variety )  
(e) *jhāna* of causal *dhammas* called four factors of absorption, initial application, sustained application, feeling, one-pointedness; (1 variety) (11 varieties)
  2. *ārammaṇa*, *purejāta*, *atthi*, *avigata* of causal *dhammas* called present visible object (audible object, olfactory object, sapid object, tangible object ) which are deserving to take as object ordinarily, (4varieties )

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3. *anantara*, *samanamnatara*, *upanissaya*, *natthi*, *vigata* of causal *dhammas* called mental aggregates of "seeing-consciousness (hearing-consciousness ...R... touching-consciousness)", which had ceased previously, (4varieties)
4. *nissaya*, *purejāta*, *vippayutta*, *atthi*, *avigata* of causal *dhamma* called "heart base" which arises simultaneously with seeing-consciousness (hearing-consciousness ...R... touching-consciousness)", heart base which is synchronous arising with 17<sup>th</sup> mind moment back. From death consciousness; (5varieties)
5. *nānākkhanika kamma*, *pakatūpanissaya* of causal *dhammas* called appropriate past wholesome actions of sensuous sphere (unwholesome actions), (2 varieties)
6. *pakatūpa nissaya* of causal *dhammas*, called (89)kinds of powerful consciousness, (52)mental concomitants, (28)kinds of corporealities , and some concepts which are deserving to occur as causality , (1variety)

Due to influence of these (28) kinds of relations, four mental aggregates of "receiving" mind moment occur and exist.

H (i) Corporeal aggregate of **investigating** consciousness (*santirana rūpakkhandha*)

(a) *CPK (during life)* (c)CPT, CPN – These kinds of corporealities which are synchronous arising with three-time-phases of mental aggregates of investigating consciousness must be discerned similarly as shown in receiving consciousness. It is only an exception that instead of the relation of *pacchājāta* of "investigating consciousness", the relation of *pacchājāta* of determining consciousness (*vutthāpana*) must be discerned.

(b) *CPM* – "Resultant *dhammas*, CPM at the moment of investigating mind moment", occur and exist by means of influence of these (22) kinds of relations, to wit,

1. varieties of relation of mentally *sahajāta* ... ..10
2. varieties of relation of corporeally *sahajāta* ... ..5
3. varieties of relation of *pacchājāta*... .. 4
4. varieties of relation of *rūpaāhāra* ... .. 3

" Resultant *dhammas*, CPM at the moment of investigating mind moment", are conditioned by means of influence of

1. (a) *sahajāta, nissaya, vipāka, vipayutta, atthi, avigata* of causal *dhammas* called mental aggregates of "investigating consciousness" (12-11 mentalities) (6 varieties)
- (b) *sahajātakamma* of volition which is consisting in mental aggregates of "investigating consciousness"; (1 variety )
- (c) *āhāra* of mental nutriment, contact, volition, consciousness "investigating consciousness"; (1 variety )
- (d) *indriya* of mental controlling faculties, vitality, consciousness, (neutrality) feeling of "investigating consciousness"; (1 variety )

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(e) *jhāna* of causal *dhammas* called four factors of absorption, initial application, sustained application,( neutrality) feeling, one-pointedness of "investigating consciousness"; (1 variety ), total (10 varieties ).

2. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.

(varieties of relation of corporeally compatibility = 5 kinds);

3. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates of determining consciousness, (4 varieties);

4. *rūpa āhāra, rūpa āhāratthi, rūpaāhāraavigata* of causal *dhammas* called nutriment produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units determining consciousness; (3 varieties) totally (22) kinds of relations.

(ii) Four mental aggregates of **investigating** consciousness

"Resultant *dhammas*, four mental aggregates of investigating (12-11 mentalities)" occur and exist by means of influence of these (28) kinds of relations, to wit,

1. varieties of relation of mentally *sahajāta*... 11
2. varieties of relation of *ārammaṇa* ... .. 4
3. varieties of relation of *anantara* ... .. 5
4. varieties of relation of *vatthu* ... .. 5
5. varieties of relation of *nānākkhanikakamma*..2
6. varieties of relation of *pakatupanissaya* ... ..1

"Resultant *dhammas*, four mental aggregates of investigating (12-11 mentalities)" are conditioned by

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of "investigating consciousness" which are capable of benefiting each other, (7 varieties)
- (b) *sahajāta kamma* of causal *dhammas* called volition which is capable of benefiting to associating aggregates; "investigating consciousness" (1 variety)
- (c) *āhāra* of causal *dhammas* called three kinds of mental nutriment, contact, volition, conscious; "investigating consciousness" (1 variety)
- (d) *indriya* of causal *dhammas* called three kinds of mental controlling faculties, vitality, consciousness, (neutrality) feeling; "investigating consciousness" (1 variety)
- (e) *jhāna* of causal *dhammas* called four factors of absorption, initial application, sustained application, feeling, one-pointedness of "investigating consciousness" (1 variety) totally (11 varieties)

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2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (audible object, olfactory object, sapid object, tangible object ) which are deserving to take as object ordinarily, (4 varieties )
3. *anantara, samanamatara, upanissaya, natthi, vigata* of causal *dhammas* called mental aggregates of "receiving-consciousness, which had ceased previously, (5 varieties)
4. *nissaya, purejāta, vipayutta, atthi, avigata* of causal *dhamma* called "heart base" which arises simultaneously with receiving-consciousness, (heart base which is synchronous arising with 17<sup>th</sup> mind moment backward counted from death consciousness); (5 varieties)

5. **nānākkhanika kamma, pakatūpanissaya** of causal **dhammas** called appropriate past wholesome actions of sensuous sphere (unwholesome actions), (2 varieties)
6. **pakatūpanissaya** of causal **dhammas**, called (89)kinds of powerful consciousness ,(52)mental concomitants, (28)kinds of corporealities , and some concepts which are deserving to occur as causality , (1variety)

Due to influence of these (28) kinds of relations four mental aggregates of "investigating consciousness " occur and exist.

G (i) Corporeal aggregate of **determining** consciousness (*vutthāpana rūpakkhanda*)

(a) **CPK (during life)** (c)CPT, CPN – These kinds of corporealities which are synchronous arising with three-time-phases of mental aggregates of determining consciousness must be discerned similarly as shown in receiving consciousness.

(b) **CPM** – "At the moment of determining consciousness, resultant **dhammas**, called CPM", occur and exit by means of these (21) kinds of relations, to wit,

1. varieties of relation of mentally **sahajāta** ... .. 9
2. varieties of relation of corporeally **sahajāta** ..... 5
3. varieties of relation of **pacchājāta** ... .. 4
4. varieties of relation of **rūpaāhāra** ... .. 3

"At the moment of determining consciousness, resultant **dhammas**, called CPM" are conditioned by means of influence of

1. (a) **sahajāta, nissaya, vippayutta, atthi, avigata** of causal **dhammas** called mental aggregates of determining mind moment (12 mentalities) (5 varieties)
- (b) **sahajātakamma** of volition which is consisting in mental aggregates of determining consciousness"; (1 variety )
- (c) **āhāra** of mental nutriments, contact, volition, consciousness of " determining consciousness "; (1 variety )
- (d) **indriya** of mental controlling faculties, vitality, consciousness, effort, one-pointedness, (neutrality) feeling of "determining consciousness "; (1 variety )
- (e) **jhāna** of causal **dhammas** called four factors of absorption, initial application, sustained application,( neutrality) feeling, one-pointedness of " determining consciousness "; (1variety ), total (9 varieties ).

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2. **sahajāta, aññamañña, nissaya, atthi, avigata** of causal **dhammas** called four great elements within same corporeal unit.  
(varieties of relation of corporeally compatibility = 5 kinds);
3. **pacchājāta, vippayutta, atthi, avigata** causal **dhammas** called mental aggregates of succeeding first impulsion (or) of first life-continuum if life-continuum falls just after determining consciousness; (4 varieties)

4. *rūpa āhāra, rūpa āhāratthi, rūpaāhāraavigata* of causal *dhammas* called nutriment produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties); totally (21) kinds of relations.

( ii ) Four mental aggregates of determining consciousness

"Resultant *dhammas* called four mental aggregates of determining mind moment ( 12 mentalities ) " occur and exist by means of influence of these ( 25 ) kinds of relations, to wit,

1. Varieties of relation of relation of mentally *sahajāta*.....10
2. Varieties of relation of relation of *ārammaṇa*.....5
3. Varieties of relation of relation of *anantara*.....5
4. Varieties of relation of relation of *vatthu*.....5
5. Varieties of relation of relation of *pakatūpanissaya*.....1

"Resultant *dhammas* called four mental aggregates of determining mind moment ( 12 mentalities ) " are conditioned by means of influence of

1. (a) *sahajāta, , aññamañña, nissaya, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of determining consciousness (12 mentalities) which are capable of benefiting each other, (6 varieties)
- (b) *sahajāta kamma* of causal *dhammas* called volition which is capable of benefiting to associating aggregates; (1 variety )
- (c) *āhāra* of causal *dhammas* called three kinds of mental nutriment, contact, volition, conscious; (1 variety)
- (d) *indriya* of causal *dhammas* called five kinds of mental controlling faculties, vitality, consciousness, feeling, effort, one-pointedness; ( 1 variety )
- (e) *jhāna* of causal *dhammas* called four factors of absorption, initial application, sustained application, feeling, one-pointedness; (1 variety) (10 varieties)
2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (audible object, olfactory object, sapid object, tangible object ) which are deserving to take as object ordinarily, for arising of four mental aggregates of determining mind moment which can take it's object ordinarily (4 varieties )
3. *anantara, samanamatara, upanissaya, natthi, vigata* of causal *dhammas* called mental aggregates of "investigating mind moment", which had ceased previously, (5 varieties)

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4. *nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhamma* called "heart base" which is synchronous arising with "investigating mind moment", heart base which is synchronous arising with 17<sup>th</sup> mind moment backward counted from death consciousness; (5 varieties)

5. *pakatūpa nissaya* of causal *dhammas*, called (89)kinds of powerful consciousness, (52)mental concomitants, (28)kinds of corporealities , and some concepts which are deserving to occur as causality , (1variety )

Due to influence of these (25) kinds of relations four mental aggregates of determining consciousness occur and exist.

#### H. Five aggregates of first impulsion of great wholesome deed (five doors)

- |    |  |    |
|----|--|----|
| 1. | Varieties of relation of mentally <i>sahajāta</i>    | 12 |
| 2. | Varieties of relation of corporeally <i>sahajāta</i> | 5  |
| 3. | Varieties of relation of <i>pacchājāta</i>           | 4  |
| 4. | Varieties of relation of <i>rūpaāhāra</i>            | 3  |

At the mind moment of first impulsion of great wholesome deed, resultant *dhammas*, CPM are conditioned by means of influence of

- 1.(a) *Sahajāta, nissaya, vipayutta, atthi, avigata* of caused *dhammas* called mental aggregates of first impulsion of G.W.D (34, 33, 33, 32 mentalities); (5 varieties)
- (b) *hetu* of causal *dhammas*, either of two roots, i.e, greedlessness, hatelessness which are consisting in mental aggregates of impulsion of G.W.D (33, 32 mentalities); if CPM are produced by that consciousness with two roots, or of three roots, i.e, greedlessness, hatelessness, non-delusion, which are consisting in mental aggregates of impulsion of G.W.D (34,33),  
if CPM are produced by that consciousness with three roots; (1 variety)
- (c) *adhipati* of causal *dhammas*, anyone of three kinds of basic predominance, i.e, intention, effort, consciousness, which are consisting in mental *dhammas* of impulsion of G.W.D (33, 32 mentalities), if CPM are produced by that consciousness with two roots, or anyone of four kinds of basic predominance, i.e, intention, effort, consciousness, investigation, which are consisting in mental *dhammas* of impulsion of G.W.D (34, 33 mentalities), if CPM are produced by that consciousness with three roots;
- (d) *sahajātakama* of causal *dhamma* called volition which is consisting in that first impulsion; (1 variety)

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- (e) *āhara* of causal *dhammas* called contact, volition, consciousness (1 variety)
- (f) *indriya* of causal *dhammas* of either of (7) kinds of mental controlling faculties, excluding investigation, if CPM are produced by first impulsion with two roots; or (8) kinds of mental controlling faculties, if CPM are produced by first impulsion with three roots; (1 variety)
- (g) *jhāna* of causal *dhammas* of either five factors of absorption, if CPM are produced by joyful consciousness of G.W.D or four factors of absorption, excluding pleasurable interest, if CPM are produced by in different consciousness of G.W.D (1 variety)
- (h) *magga* of causal *dhammas* of either four factors of path, i.e, initial application, effort, mindfulness, one-pointedness, if CPM are produced by first impulsion with two roots; or five factors of path, i.e, investigation, initial application, effort, mindfulness, one-pointedness; (1 variety) (12 varieties)
2. *sahajāta, aññamañña, nissaya, atthi, avigata* of appropriate causal *dhammas* called four great elements within same corporeal unit (5 varieties)
3. *pacchājāta, vippayutta, atthi, avigata* of causal *dhammas* called succeeding mental aggregates of second impulsion of great whole some deed. (4 varieties)

[ If CPM are produced by second impulsion\_\_ succeeding one, third impulsion act as *pacchājāta*; if CPM are produced by third impulsion \_\_\_ succeeding one, fourth impulsion acts as *pacchājāta*; and so forth; if CPM are produced by seven impulsion \_\_\_ succeeding one, first registering acts as *pacchājāta, vippayatta, atthi, avigata* etc, it should be understood similarly.]

4. *rūpaāhāra, rūpaāhārathi, rūpaāhāra avigata* of causal *dhammas* called nutriment produced by four causes which are consisting in same and different corporeal units; (3 varieties)

Due to influence of these (24) kinds of relations, CPM occur and exist at the moment of first impulsion of great wholesome deed.

(ii) **Four mental aggregates of first impulsion of great wholesome deed (G.W.D) (Five-doors)**

“Resultant *dhammas*, four mental aggregates of (8) kinds of consciousness of first impulsion of G.W.D” occur and exist by means of influence of (28) kinds of relations, to wit,

- |   |        |
|---|--------|
| 1. varieties of relations of <i>sahajāta</i>        | 13     |
| 2. varieties of relations of <i>ārammaṇa</i>        | 4, (6) |
| 3. varieties of relations of <i>anantara</i>        | 5, (6) |
| 4. varieties of relations of <i>vatthu</i>          | 5      |
| 5. varieties of relations of <i>pakatūpanissaya</i> | 1,     |

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“Resultant *dhammas*, four mental aggregates of (8) kinds of consciousness of first impulsion of G.W.D” are conditioned by means of influence of

- 1.(a) *sahajāta, aññamañña, nissaya, sampayuta, atthi, avigata* of caused *dhammas* called mental aggregates of “first impulsion of G.W.D”, which are capable of benefiting to each other; (6 varieties)
- (b) *hetu* of causal *dhammas*, either of two roots, greedlessness, hatelessness, if four kinds of “G.W.D” are associating with two roots; or of three roots, greedlessness, hatelessness, non-delusion, if four kinds of “G.W.D” are associating with three roots ; (1 variety)
- (c) *adhipati* of causal *dhammas* called any one kind of three predominance, intention, effort, consciousness, if four kinds of “G.W.D” are associating with two roots; or any kind of four predominance, intention, effort, consciousness, investigation, if four kinds of G.W.D are associating with three roots; (1 variety)
- (d) *sahajātakamma* of causal *dhamma* of volition (1 variety)
- (e) *āhara* of causal *dhammas* called contact, volition, consciousness (1 variety)
- (f) *indiriya* of causal *dhammas* of either of (7) kinds of mental controlling faculties, excluding investigation, if four kinds of “G.W.D” are associating with two roots; or (8) kinds of mental controlling faculties, if four kinds of “G.W.D” are associating with three roots; (1 variety)
- (g) *jhāna* of causal *dhammas* of either five factors of absorption, if four kinds of consciousness of G.W.D are associating with mentally agreeable feeling, or four factors of absorption, excluding pleasurable interest, if four kinds of consciousness of “G.W.D” are associating with neutrality feeling. (1 variety)

- (h) *magga* of causal *dhammas* of either seven factors of path, excluding investigation, if four kinds of consciousness of "G.W.D" are associating with two roots; or eight factors of path, i.e, investigation (*paññā* = *sammaditthi*), initial application (*vitakka* = *sammasankappa*), right speech (*sammavaca*), right action (*sammakammanta*), right livelihood (*sammaajiva*), right effort (*sammavayama*), mindfulness (*sammasati*), one-pointedness (= *sammāsamādhī*), if four kinds of consciousness of "G.W.D" are associating with three roots; ( 1 variety) (13 varieties)
2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (auditory object ...R... tangible object) which are deserving to take object as ordinarily, (4 varieties) for resultant *dhammas* of four mental aggregates "of G.W.D" which are capable of taking object ordinarily, or sometimes, *ārammaṇa, adhipati, upanissaya, purejāta, atthi, avigata*, of causal *dhammas* called present visible object (auditory object ...R... tangible object) which are deserving to take object as respectfully; (6 varieties) for resultant *dhammas* of four mental aggregates "of G.W.D" which are capable of taking object respectfully, sometimes;
3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* called four mental aggregates of determining; (5 varieties) [Resultant *dhammas* called four mental aggregates of second impulsion "of G.W.D" are conditioned by means of influence of *anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called four mental aggregates of first impulsion " of G.W.D ". It should be

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understood similarly on way of benefiting of causal *dhammas* called four mental aggregates of preceding mind moment to resultant *dhammas* called four mental aggregates of succeeding mind moment by means of influence of *anantara* etc.,]

4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhammas* called heart base which is synchronous arising with " determining consciousness"; (heart base which is synchronous arising with 17th mind moment backward counted from death consciousness; (5 varieties)
5. *pakatūpanissaya* of causal *dhammas* called "(87)" kinds of consciousness, excluding path (-moment) and fruit (-moment) of arahant (52) kinds of mental concomitants, (28) kinds of corporealities, and some concepts which are deserving to occur as causality; (1 variety), totally, 28 (sometimes 30) kinds of relations.

due to influence of these 28 (sometimes 30) kinds of relations, four mental aggregates of the first impulsion of G.W.D occur and exit.

[Notes Influence of relation of *āsevana* can be available from second impulsion to seventh impulsion. Therefore if one kind of relation of *āsevana* would be added in varieties of relation of *anantara* for second impulsion ...R... seventh impulsion, it will become (6) varieties, i.e., *anantara, samanantara, upanissaya, āsevana, natthi, vigata*. Then there are totally in (29) kinds of relations. Sometimes at the moment of benefiting by relation of predominance, there are (31) kinds of relations totally.]

I. Four mental aggregates of first impulsion rooted in greed (*lobha mula pathamajavana*)

It should be understood on discerning of corporeal aggregates as mentioned previously in discerning of corporeal aggregates of G.W.D similarly. Here it will be presented on conditional relation in unwholesome impulsions continuously.]

"Resultant *dhammas* four mental aggregates of (8) kinds of consciousness of first impulsion rooted in greed " occur and exist by means of influence of (28) or (31) kinds of relations, to wit,

1. Varieties of relation of *sahajāta* ..... 13
2. Varieties of relation of *ārammaṇa* ..... 4 or 6
3. Varieties of relation of *anantara* ..... 5 or 6
4. varieties of relation of *vattha* ..... 5
5. Varieties of relation of *Pakatupanissaya* ..... 1

"Resultant *dhammas* four mental aggregates of (8) kinds of consciousness of first impulsion rooted in greed " are conditioned by means of influence of

- 1.(a) *sahajāta, aññamañña, nissaya, sampayutta, atthi, avigata* of caused *dhammas* called mental aggregates of " first impulsion rooted in greed", which are capable of benefiting to each other; (6 varieties)
- (b) *hetu* of causal *dhammas* of two roots, greed, delusion, which are consisting in mental aggregates of " (8) kinds" of consciousness of first impulsion "rooted in greed"; (1 variety)
- (c) *adhipati* of causal *dhammas* called any one kind of three predominance, intention, effort, consciousness; (1 variety)
- (d) *sahajātakamma* of causal *dhamma* of volition (1 variety)

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- (e) *āhāra* of causal *dhammas* called contact, volition, consciousness (1 variety)
- (f) *indriya* of causal *dhammas* of (5)kinds of mental controlling faculties, vitality, consciousness, feeling ,effort, one-pointedness; (1 variety)
- (g) *jhāna* of causal *dhammas* of "five" factors of absorption, initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness; (1 variety)
- (h) *magga* of causal *dhammas* of either (4) factors of path, initial application, effort, one-pointedness, wrong view, if four consciousness are associating with wrong view rooted in greed; or (3) factors of path, initial application, effort, one-pointedness, if four consciousness are not associating with wrong view but rooted in greed; (1 variety)  
(13 varieties)
2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (auditory object ...R... tangible object) which are deserving to take object as ordinarily, (4 varieties) for resultant *dhammas* of four mental aggregates "of first impulsion rooted in greed" which are capable of taking object ordinarily, or sometimes, *ārammaṇa, adhipati, upanissaya, purejāta, atthi, avigata*, of caused *dhammas* called present visible object (auditory object ...R... tangible object) which are deserving to take object as respectfully; (6 varieties) for resultant *dhammas* of four mental aggregates "of first impulsion rooted in greed" which are capable of taking object respectfully, sometimes;
3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* called four mental aggregates of determining; (5 varieties)

[Resultant *dhammas* called four mental aggregates of second impulsion rooted in greed are conditioned by means of influence of *anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called four mental aggregates of first impulsion of rooted in greed. It should be understood similarly on way of benefiting of causal *dhammas* called four mental aggregates of preceding mind moment to resultant *dhammas* called four mental aggregates of succeeding mind moment by means of influence of *anantara* etc.,]

4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhammas* called heart base which is synchronously arising with "determining consciousness"; (heart base which is synchronous arising with 17th mind moment backward counted from death consciousness; (5 varieties)  
If it is second impulsion \_\_\_ dependence is heart-base which is synchronous arising with arising stage of first impulsion, etc. It should be understood similarly.)
5. *pakatūpanissaya* of causal *dhammas* called (81) kinds of powerful mundane consciousness, (52) kinds of mental concomitants, (28) kinds of corporealities, some concepts which are deservingly to occur as causality; (1 variety) totally 28 (sometimes 30) kinds of relations.

Due to influence of these 28 (sometimes 30) kinds of relations, four mental aggregates of first impulsion rooted in greed occur and exit.

[Notes \_\_\_ Influence of relation of *āsevana* can be available from second impulsion to seventh impulsion. Therefore if one kind of relation of *āsevana* would be added in varieties of relation of *anantara* for second impulsion ...R... seventh impulsion, it will become (6) varieties, i.e, *anantara, samanantara, upanissaya, āsevana, natthi, vigata*. Then there are totally in (29) kinds of relations. Sometimes at the moment of benefiting by relation of predominance, there are (31) kinds of relations totally.]

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### J. Four mental aggregates of the first impulsion rooted in hate (*dosamūla pathamajavana*)

[ These groups belongs to all kinds of groups rooted in hate i.e hate, hate envy; hate stinginess, hate remorse. Number of consciousness and mental concomitants should be counted as mentioned in volume II, *nāma kammaṭṭhāna*, accordingly.]

“Resultant *dhammas*, four mental aggregates of (2) consciousness of first impulsion rooted in hate” occur and exist by means of influence of these (28) kinds of relation, to wit,

- |  |                                    |
|--|------------------------------------|
| 1. varieties of relation of <i>sahajāta</i>        | 13                                 |
| 2. varieties of relation of <i>ārammāṇa</i>        | 4 (5 during predominance)          |
| 3. varieties of relation of <i>anantara</i>        | 5 (6 = if <i>āsevana</i> is added) |
| 4. varieties of relation of <i>vatthu</i>          | 5                                  |
| 5. varieties of relation of <i>pakatūpanissaya</i> | 1                                  |

“Resultant *dhammas*, four mental aggregates of (2) consciousness of first impulsion rooted in hate” are conditioned by means of influence of ...

- 1.(a) *sahajāta, aññamañña, nissaya, sampayulta, atthi, avigata* of causal *dhammas* called mental aggregates of “two consciousness of first impulsion rooted in hate”, which are capable of benefiting to each other; (6 varieties)
- (b) *hetu* of causal *dhammas* of two roots, greed, delusion, which are consisting in mental aggregates of (2) kinds of consciousness of first impulsion rooted in hate; (1 variety)
- (c) *adhipati* of causal *dhammas* called any one kind of three predominance, intention, effort, consciousness; (1 variety)
- (d) *sahajātakamma* of causal *dhamma* of volition (1 variety)
- (e) *āhara* of causal *dhammas* called contact, volition, consciousness (1 variety)
- (f) *indriya* of causal *dhammas* of (5)kinds of mental controlling faculties, vitality, consciousness, feeling, effort, one pointedness; (1 variety)
- (g) *jhāna* of causal *dhammas* of four factors of absorption, excluding pleasurable interest. (1 variety)

- (h) *magga* of causal *dhammas* of three factors of path, initial application, effort, one pointedness; (1 variety) (13 varieties)
2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (auditory object ...R... tangible object) as ordinarily; (4 varieties) for resultant *dhammas* of four mental aggregates of “two kinds of consciousness of first impulsion rooted in hate” which are capable of taking object ordinarily; or sometimes, at the moment of capable of benefiting by relation of predominance, *adhipati* can be added, resulting in 5 varieties;
3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* called four mental aggregates of determining; (5 varieties)  
 [Resultant *dhammas* called four mental aggregates of second impulsion rooted in hate are conditioned by means of influence of *anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called four mental aggregates of first impulsion " of two kinds of consciousness of first impulsion rooted in hate". It should be understood similarly on way of benefiting of causal *dhammas* called four mental aggregates of preceding mind moment to resultant *dhammas* called four mental aggregates of succeeding mind moment by means of influence of *anantara* etc..]
4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhammas* called heart base which is synchronous arising with " determining consciousness"; (heart base which is synchronous arising with 17th mind moment backward counted from death consciousness; (5 varieties)  
 If it is second impulsion \_\_\_ dependence is heart-base which is synchronous arising with arising stage of first impulsion, etc. It should be understood similarly.)

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5. *pakatūpanissaya* of causal *dhammas* called (81) kinds of powerful mundane consciousness, (52) kinds of mental concomitants, (28) kinds of corporealities, some concepts which are deserving to occur as causality; (1 variety) totally 28 (sometimes 29) kinds of relations.  
 Due to influence of these “28” [29 for second impulsion ...R... seventh impulsion] kinds of relations, four mental aggregates of two kinds of consciousness of first impulsion rooted in hate, occur and exist.

**K. Four mental aggregates of two consciousness of the first impulsion rooted in delusion (*mohamūladve pathamajavana*)**

“Resultant *dhammas*, four mental aggregates of two consciousness of first impulsion rooted in delusion”, occur and exist by means of influence of these (27) kinds of relations, to wit,

- |  |                                    |
|--|------------------------------------|
| 1. varieties of relation of <i>sahajāta</i>        | 12                                 |
| 2. varieties of relation of <i>ārammaṇa</i>        | 4                                  |
| 3. varieties of relation of <i>anantara</i>        | 5 (6 = if <i>āsevana</i> is added) |
| 4. varieties of relation of <i>vatthu</i>          | 5                                  |
| 5. varieties of relation of <i>pakatūpanissaya</i> | 1                                  |
- 1.(a) *sahajāta, aññamañña, nissaya, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of “two consciousness of first impulsion rooted in delusion”, which are capable of benefiting to each other; (6 varieties)
- (b) *hetu* of causal *dhammas* of delusion which is consisting in mental aggregates of two kinds of consciousness of first impulsion rooted in delusion; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition (1 variety)

- (d) *āhāra* of causal *dhammas* called contact, volition, consciousness (1 variety)
- (e) *indriya* of causal *dhammas* of either (4) kinds of mental controlling faculties, vitality, consciousness, feeling, effort, if it is a consciousness associating with secpis; or five kinds of mental controlling faculties, vitality, consciousness, feeling, effort, one-pointedness; if it is a consciousness with restlessness; (1 variety)
- (f) *jhāna* of causal *dhammas* of four factors of absorption, excluding pleasurable interest; (1 variety)
- (g) *magga* of causal *dhammas* of either two factors of path, initial application, effort, if it is a consciousness associating with secpis; or three factors of path, initial application, effort, one-pointedness, if it is a consciousness with restlessness; (1 variety) (12 varieties)

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### These remaining kinds of relations,

- |  |                                 |
|--|---------------------------------|
| 2. varieties of relation of <i>ārammana</i>        | 4                               |
| 3. varieties of relation of <i>anantara</i>        | 5 ( 6 for second impulsion etc) |
| 4. varieties of relation of <i>vatthu</i>          | 5                               |
| 5. varieties of relation of <i>pakatūpanissaya</i> | 1                               |

should be understood as mentioned in two consciousness of first impulsion rooted in hate similarly.

Due to influence of these “27” [28 for second impulsion ...R... seventh impulsion] kinds of relations, four mental aggregates of two kinds of consciousness of first impulsion rooted in “delusion”, occur and exist.

### L. Five aggregates of First Registering Consciousness (F.R.C) without root (*ahetuka pathama tadārammaṇa*)

- (i) Corporeal aggregate of F.R.C without root CPK (during life), CPT, CPN which are synchronous arising with three time-phases, *uppāda*, *ṭhiti*, *bhanga*, of mental aggregates of first registering consciousness (F.R.C) without root should be recognized as mentioned previously. CPM which are produced by F.R.C without root, would be presented here.

“Resultant *dhammas*, CPM which are produced by F.R.C without root” occur and exist by means of influence of these (22) kinds of relations, to wit,

- |   |    |
|---|----|
| 1. varieties of relation of mentally <i>sahajāta</i>    | 10 |
| 2. varieties of relation of corporeally <i>sahajāta</i> | 5  |
| 3. varieties of relation of <i>pacchajāta</i>           | 4  |
| 4. varieties of relation of <i>rūpāhāra</i>             | 3  |

“ Resultant *dhammas*, CPM which are produced by F.R.C without root ” are conditioned by means of influence of

- 1(a) *sahajāta*, *nissaya*, *vipāka*, *vipayutta*, *atthi*; *avigata* of causal *dhammas* of mental aggregates of F.R.C “without root”. (6 variety)
- (b) *sahajātakamma* of causal *dhamma* of volition ( 1 variety)
- (c) *āhāra* of causal *dhammas* of contact, volition, consciousness; (1 variety)
- (d) *indriya* of causal *dhammas* of three kinds of mental controlling faculties, vitality, consciousness, feeling; (1 variety)
- (e) *jhāna* of causal *dhammas* of either five factors of absorption of CPM are produced by joyful F.R.C “without root”; or four factors of absorption, excluding pleasurable interest, if CPM are produced by neutral (indifferent) F.R.C “without root”, (1 variety) (10 varieties)

2. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.  
(varieties of relation of corporeal compatibility = 5 kinds);

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3. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates, of second registering consciousness (4 varieties);  
4. *rūpa āhāra, rūpa āhāratthi, rūpaāhāra avigata* of causal *dhammas* called nutriments produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties)

[Notes : If CPM are produced by mental aggregates of second registering consciousness, for varieties of relation of *pacchājāta*, causal *dhammas* will be changed to succeeding mental aggregates of first life-continuum.

Those remaining ones are similar to C.P.M produced by mental aggregates of F.R.C without root.]

- (ii) Corporeal aggregate of F.R.C with root (*sahetuka pathama tadārammaṇa rūpakkhandhā*)

First registering consciousness with root is great consequent registering consciousness (*mahāvīpāka tadārammaṇa*) (34, 33, 32 mentalities). It should be recognized on CPK (during life). CPT, CPM which are synchronous arising with three time phases of mental aggregates of F.R.C with root, as mentioned above.

CPM — “Resultant *dhammas*, CPM which are produced by mental aggregates of F.R.C with root,” occur and exist by means of influence of these (24) kinds of relations, to wit,

- |   |    |
|---|----|
| 1. varieties of relation of mentally <i>sahajāta</i>    | 12 |
| 2. varieties of relation of corporeally <i>sahajāta</i> | 5  |
| 3. varieties of relation of <i>pacchājāta</i>           | 4  |
| 4. varieties of relation of <i>rūpaāhāra</i>            | 3  |

“Resultant *dhammas*, CPM which are produced by mental aggregates of F.R.C with root,” are conditioned by means of influence of

- 1.(a) *sahajāta, nissaya, vipāka, vipayutta, atthi; avigata* of caused *dhammas* of mental aggregates of F.R.C “with root”; (6 variety)  
(b) *hetu* of causal *dhammas* of either 2 roots, greedlessness, hatelessness, if CPM are produced by mental aggregates of F.R.C with two roots; or 3 roots, greedlessness, hatelessness, non delusion, if CPM are produced by mental aggregates of F.R.C with three roots; (1 variety)  
(c) *sahajātakamma* of causal *dhamma* of volition (1 variety)  
(d) *āhāra* of causal *dhammas* of contact, volition, consciousness; (1 variety)  
(e) *indriya* of causal *dhammas* of either (7) kinds of mental controlling faculties, excluding investigation, if CPM are produced by mental aggregates of F.R.C with two roots; or (8) kinds of mental controlling faculties if CPM are produced by mental aggregates of F.R.C with three roots; (1 variety)

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- (f) *jhāna* of causal *dhammas* of either five factors of absorption of CPM are produced by joyful F.R.C “with roots”; or four factors of absorption, excluding pleasurable interest, if CPM are produced by neutral (indifferent) F.R.C “with root”, (1 variety)

- (g) *magga* of causal *dhammas* of either (4) factors of path, initial application, effort, mindfulness, one-pointedness, if CPM are produced by mental aggregates of F.R.C with two roots; or (5) factors of path, investigation, initial application effort, mindfulness, one-pointedness; if CPM are produced by mental aggregates of F.R.C with three roots; (1 variety) (12 varieties)
2. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal unit.  
(varieties of relation of corporeal compatibility = 5 kinds);
3. *pacchājāta, vippayutta, atthi, avigata* of succeeding mental aggregates of second registering consciousness (4 varieties);
4. *rūpa āhāra, rūpa āhāratthi, rūpaāhāraavigata* of causal *dhammas* called nutriment produced by four causes, (*kammaja ojā, cittaja ojā, utuja ojā, āhāraja ojā*) which are consisting in both the same and different corporeal units; (3 varieties)
- Due to influence of these (24) kinds of relations resultant *dhammas* called CPM produced by mental aggregates of F.R.C with root, occur and exist. (It should be discerned on CPM produced by mental aggregates of second registering as mention above similarly.)

**(iii) Four mental aggregates of first registering consciousness (F.R.C) without root**

"Resultant *dhammas* four mental aggregates of F.R.C without root" occur and exist by means of influence of these (28) kinds of relations to wit,

- |   |    |
|---|----|
| 1. varieties of relation of <i>sahajāta</i> .....         | 11 |
| 2. varieties of relation of <i>ārammaṇa</i> .....         | 4  |
| 3. varieties of relation of <i>anantara</i> .....         | 5  |
| 4. varieties of relation of <i>vatthu</i> .....           | 5  |
| 5. varieties of relation of <i>nānakkhaṇikakamma</i> .... | 2  |
| 6. varieties of relation of <i>pakatūpanissaya</i> .....  | 1  |

"Resultant *dhammas* four mental aggregates of F.R.C without root" are conditioned by means of influence of

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata*, of causal *dhammas* called mental aggregates of " F.R.C without root" which are capable of benefiting each other; (7 varieties)
- (b) *sahajātakamma* of causal *dhamma* of volition; (1 variety)
- (c) *āhāra* of causal *dhammas* called three kinds of mental nutriment, contact, volition, consciousness; (1 variety)

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- (d) *indriya* of causal *dhammas* called three kinds of mental controlling faculties, vitality, consciousness, feeling; (1 variety)
- (e) *jhāna* of causal *dhammas* of either (5) factors of absorption, if it is joyful F.R.C without root; or (4) factors of absorption, excluding pleasurable interest, if it is neutral (indifferent) F.R.C without root; (1 variety) (11 varieties)
2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (auditory object ...R... tangible object) which are deserving to take object as ordinarily, (4 varieties) for resultant *dhammas* of four mental aggregates "F.R.C without root" which are capable of taking object ordinarily,
3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* called four mental aggregates of seventh impulsion which had been ceased; (If it is second

registering consciousness, those relations of causal *dhammas* called four mental aggregates of “F.R.C without root”), (5 varieties)

4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhammas* called heart base which is synchronous arising with " mental aggregates of seventh impulsion"; (heart base which is synchronous arising with 17th mind moment backward counted from death consciousness; If it is second registering consciousness, those relations are of causal *dhammas* called heart-base which is synchronous arising with “F.R.C without root.”) (5 varieties)
5. *nānakkhaṇṇikakamma, pakatūpanissaya* of causal *dhammas* of either appropriate past unwholesome actions, if it is unwholesome consequent registering without root; or appropriate past wholesome actions, if it is wholesome consequent registering without root, (2 varieties)
6. *pakatūpanissaya* of causal *dhammas* called "(89)" kinds of consciousness, (52) kinds of mental concomitants, (28) kinds of corporealities, and some concepts which are deserving to occur as causality; (1 variety), totally, (28) kinds of relations.

Due to influence of these (28) kinds of relation, four mental aggregates of F.R.C without root occur and exist.

#### iv. Four mental aggregates of Great Consequent Registering (G.C.R) with root

“Resultant *dhammas*, four mental aggregates of great consequent registering (G.C.R) with root (*sahetuka mahāvīpāka tadārammaṇa*) occur and exist by means of influence of these (30) kinds of relations, to wit.

- |  |    |
|--|----|
| 1. varieties of relation of <i>sahajāta</i>                | 13 |
| 2. varieties of relation of <i>ārammaṇa</i> .....          | 4  |
| 3. varieties of relation of <i>anantara</i> .....          | 5  |
| 4. varieties of relation of <i>vatthu</i> .....            | 5  |
| 5. varieties of relation of <i>nānakkhaṇṇikakamma</i> .... | 2  |
| 6. varieties of relation of <i>pakatūpanissaya</i> .....   | 1  |

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"Resultant *dhammas*, four mental aggregates of great consequent registering (G.C.R) with root " are conditioned by means of influence of

- 1.(a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata*, of causal *dhammas* called mental aggregates of " G.C.R with root" which are capable of benefiting each other; (7 varieties)
- (b) *hetu* of causal *dhammas* of either two roots, greedlessness, hatelessness, if it is G.C.R with two roots; or tree roots, greedlessness, hatelessness, non-delusion if it is G.C.R with three roots; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition; (1 variety)
- (d) *āhāra* of causal *dhammas* called three kinds of mental nutriment, contact, volition, consciousness; (1 variety)
- (e) *indriya* of causal *dhammas* of either (7) kinds of mental controlling faculties, excluding investigation, if it is G.C.R with two roots, or (8) kinds of mental controlling faculties, vitality consciousness, feeling, faith, effort, mindfulness, one-pointedness, investigation, if it is G.C.R with three roots; (1 variety)

- (f) *jhāna* of causal *dhammas* of either (5) factors of absorption if it is joyful F.R.C with roots; or (4) factors of absorption, excluding pleasurable interest, if it is neutral (indifferent) F.R.C without root;
- (g) *magga* of causal *dhammas* of either four factors of path, initial application, effort, mindfulness, one - pointedness, if it is G.C.R with two roots; or five factors of path, investigation, initial application, effort, mindfulness, one - pointedness, if it is G.C.R with three roots; (1 variety) (13 varieties)
2. *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* called present visible object (auditory object ...R... tangible object) which are deserving to take object as ordinarily, (4 varieties) for resultant *dhammas* of four mental aggregates "of G.C.R with root" which are capable of taking object ordinarily,
3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* called four mental aggregates of seventh impulsion which had ceased; (if it is second registering consciousness, those relations of causal *dhammas* called four mental aggregates of first G.C.R with root), (5 varieties)
4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhammas* called heart base which is synchronous arising with " mental aggregates of seventh impulsion"; (heart base which is synchronous arising with 17th mind moment backward counted from death consciousness; If it is second registering consciousness, those relations are of causal *dhammas* called heart-base which is synchronous arising with "G.C.R with root".) (5 varieties)
5. *nānakkaṇṭhikakamma, pakatūpanissaya* of causal *dhammas* of appropriate past wholesome actions; (2 varieties)
6. *pakatūpanissaya* of causal *dhammas* called "(89)" kinds of consciousness, (52) kinds of mental concomitants, (28) kinds of corporealities, and some concepts which are deserving to occur as causality; (1 variety),  
Due to influence of these (30) kinds of relations, four mental aggregates of G.C.R with root occur and exit.  
It will be continued to present conditional relations of five aggregates of each consciousness of mind door cognitive process of sensuous sphere.

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### M.(i) Consciousness of impulsion of mind-door cognitive process of sensuous sphere (*kāmajavana manodvāra vīṭhi citta*)

In brief\_\_\_ there are (3) kinds of consciousness of impulsion of mind-door cognitive process in sensuous sphere, to wit, mind-door advertence (*manodvārāvajana*) impulsion (*javana*) registering. (*tadāramaṇa*).

By means of mind moment\_\_\_ mind door advertence, first impulsion, second impulsion, third impulsion, fourth impulsion, fifth impulsion, sixth impulsion, seventh impulsion, first registering, second registering totally (10) kinds.

In detail \_\_\_ there are of (41)kinds, to wit,

- |                                  |     |
|----------------------------------|-----|
| 1. mind door advertence .....    | 1   |
| 2. impulsions of sensuous sphere | 29  |
| 3. registering consciousness     | 11; |
- totally (41) varieties.

Among these consciousness, mere functioning impulsions (*kriyā javana*) are related to Arahant only resulting in omitting them, conditional relation of five aggregate of each mind moment should be discerned thoroughly. Corporeal aggregate of mind-door

advertence should be discerned as mentioned in corporeal aggregate of determining (*vuṭṭhapāna*) similarly.

**M(ii) Four mental aggregates of Mind-Door Advertence (M.D.A) (*manodvārāvajana*)**

"Resultant *dhammas*, four mental aggregates of mind-door advertence (M.D.A)" occur and exist by means of influence of these (22) or (25) or (27) kinds of relations, to wit,

1. Varieties of relation of *sahajāta* ..... 10
2. Varieties of relation of *ārammaṇa*..... (1,4) 6
3. Varieties of relation of *anantara* ..... 5
4. Varieties of relation of *vatthu* ..... 5
5. Varieties of relation of *pakatūpanissaya* ..... 1

"Resultant *dhammas* four mental aggregates of mind-door advertence (M.D.A)" are conditioned by means of influence of

- 1.(a) *sahajāta, aññamañña, nissaya, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of "M.D.A", which are capable of benefiting to each other; (6 varieties)
- (b) *sahajātakamma* of causal *dhamma* of volition (1 variety)
- (c) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness, (1 variety)
- (d) *indriya* of causal *dhammas* called five kinds of mental controlling faculties, vitality, consciousness feeling effort one-pointedness. (1 variety)
- (e) *jhāna* of causal *dhammas* called four factors of absorption, excluding pleasurable interest; (1 variety) (10 varieties)

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- 2.(a) *ārammaṇa* of causal *dhammas* of any one of these (6) kinds of objects viz," (89)", kinds of consciousness (52) kinds of mental concomitants, (18)kinds of real corporealities which are past and future ones, (10) kinds of non-real corporealities which are past, future, present ones, *nibbāna*, concept; which are deserving to take as object ordinarily sometimes; (1 variety)
- (b) *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* of any one of these (6) kinds of objects (18) kinds of present real corporealities which are deserving to take as object "ordinarily"; (4 varieties)
- (c) *ārammaṇa, nissaya, purejāta, vipaayuttha, atthi, avigata* of causal *dhamma* called heart-base which is synchronous arising with 17th mind moment backward counted from death-consciousness, which is deserving to take object as "ordinarily" when it is quite close to death; for "resultant *dhammas* of four mental aggregate of M.D.A" which are capable of taking object ordinarily, (6 varieties) (It refers to taking heart-base as object after it arises depending on that heart base)
3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* of either cessation of life- continuum which had been ceased contiguously, or preceding life continuum adjacent to it; (5 varieties)
4. *nissaya, purejāta, vipayutta, atthi, avigata* of causal *dhamma* of heart base which is synchronous arising with either cessation of life - continuum or preceding life continuum adjacent to it; (5 varieties)

5. *pakatūpanissaya* of causal *dhammas* called "(89)" kinds of consciousness, (52) kinds of mental concomitants, (28) kinds of corporealities, and some concepts which are deserving to occur as causality; (1 variety) totally, (22), (25), (27) kinds of relations.

Due to influence of these (22), (25), (27) kinds of relations, four mental aggregates of the first impulsion of M.D.A occur and exit.

**N. Four mental aggregates of the first impulsion of Great Wholesome Mind-door Cognitive process (G.W.M.C) (*manodvārika mahākusala pathama javana*)**

Corporeal aggregates of first impulsion and second impulsion of great wholesome mind door cognitive process (G.W.M.C) are similar to those of first impulsion and second impulsion of five-doors cognitive process of Great Wholesome Deed (G.W.D).

"Resultant *dhammas*, four mental aggregates of first impulsion of G.W.M.C", occur and exist by means of influence of these (25), sometimes (28), sometimes (30), sometimes (27) kinds of relations to wit,

1. varieties of relation of *sahajāta*..... 13
2. varieties of relation of *ārammaṇa* ..... 1,4,6,3
3. varieties of relation of *anantara* ..... 5
4. varieties of relation of *vatthu* ..... 5
5. varieties of relation of *pakatūpanissaya*..... 1

"Resultant *dhammas*, four mental aggregates of first impulsion of G.W.M.C" are conditioned by means of influence of

- 1.(a) *sahajāta, aññamañña, nissaya, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of "first impulsion of G.W.M.C", which are capable of benefiting to each other; (6 varieties)
- (b) *hetu* of causal *dhammas*, either of two roots, greedlessness, hatelessness, if four kinds of "G.W.D" are associating with two roots; or of three roots, greedlessness, hatelessness, non-delusion, if four kinds of "first impulsion of G.W.M.C" are associating with three roots ; (1 variety)
- (c) *adhipati* of causal *dhammas* called any one kind of three predominance, intention, effort, consciousness, if four kinds of "first impulsion of G.W.M.C" are associating with two roots; or any kind of four predominance, intention, effort, consciousness, investigation, if four kinds of G.W.D are associating with three roots; (1 variety)
- (d) *sahajātakamma* of causal *dhamma* of volition (1 variety)
- (e) *āhara* of causal *dhammas* called contact, volition, consciousness (1 variety)
- (f) *indriya* of causal *dhammas* of either of (7) kinds of mental controlling faculties, excluding investigation, if four kinds of "first impulsion of G.W.M.C" are associating with two roots; or (8) kinds of mental controlling faculties, if four kinds of "G.W.D" are associating with three roots; (1 variety)
- (g) *jhāna* of causal *dhammas* of either five factors of absorption, if four kinds of consciousness of G.W.D are associating with mentally agreeable feeling, or four factors of absorption, excluding pleasurable interest, if four kinds of consciousness of "G.W.D" are associating with neutrality feeling. (1 variety)
- (h) *maggā* of causal *dhammas* of either (7) factors of path, excluding investigation, if four kinds of consciousness of "first impulsion of G.W.M.C" are associating with two roots; or (8) factors of path, i.e, investigation (*paññā = sammādiṭṭhi*), initial application (*vitakka = sammāsaṅkappa*), right speech, right action, right livelihood, effort (*sammāvāyama*), mindfulness (*sammāsati*), one-pointedness (=sammāsamādhi), if

- four kinds of consciousness of “first impulsion of G.W.M.C” are associating with three roots; ( 1 variety) (13) varieties)
- 2.(1) Resultant dhammas, four mental aggregates of first impulsion of G.W.M.C without knowledge which can take its object ordinarily are conditioned by means of influence of
- (a) *ārammaṇa* of causal *dhammas* of any one of these (6) kinds of objects viz., (81)", kinds of consciousness (52) kinds of mental concomitants, (18)kinds of real corporealities which are past and future ones, (10) kinds of non-real corporealities which are past, future, present ones, *nibbāna*, concept; which are deserving to take as object ordinarily sometimes; (1 variety)
- (b) *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* of any one of these (6) kinds of objects (18) kinds of present real corporealities which are deserving to take as object " ordinarily"; (4 varieties)
- (c) *ārammaṇa, nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhamma* called heart-base which is synchronous arising with 17th mind moment backward counted from death-consciousness, which is deserving to take object as " ordinarily " when it is quite close to death; for resultant *dhammas* of four mental aggregate of G.W.M.C which are capable of taking object ordinarily, (6 varieties)
- 2.(2) Resultant dhammas, four mental aggregates of first impulsion of G.W.M.C with knowledge which can take its object ordinarily are conditioned by means of influence of
- (a) *ārammaṇa* of causal *dhammas* of any one of these (6) kinds of objects viz, (87) kinds of consciousness, excluding Noble Path and Fruit of Arahant (52) kinds of mental concomitants, (18)kinds of real corporealities which are past and future ones, (10) kinds of non-real corporealities which are past, future, present ones, *nibbāna*, concept; which are deserving to take as object ordinarily sometimes; (1 variety)

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- (b) *ārammaṇa, purejata, atthi, avigata* of causal *dhammas* of any one of these (6) kinds of objects (18) kinds of present real corporealities which are deserving to take as object ordinarily; (4 varieties)
- (c) *ārammaṇa, nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhamma* called heart-base which is synchronous arising with 17th mind moment backward counted from death-consciousness, which is deserving to take object as " ordinarily " when it is quite close to death; for resultant *dhammas* of four mental aggregate of G.W.M.C which are capable of taking object ordinarily; (6 varieties)

*ārammaṇa, adhipati, upanissaya*, of causal *dhammas* called ideational objects of (17) kinds of mundane wholesome deeds which are deserving to take as object **respectfully** for resultant *dhammas* of four mental aggregate of first impulsion of G.W.M.C without knowledge which are capable of taking object **respectfully**; (3 varieties)

*ārammaṇa, adhipati, upanissaya* of causal *dhammas* called ideational objects of (20) kinds of wholesome consciousness, lower three Noble Fruits, *nibbāna*, excluding Noble Path of Arahant, which are deserving to take as object **respectfully** for resultant *dhammas* of four mental aggregate first impulsion of G.W.M.C with knowledge which are capable of taking object **respectfully**; (3 varieties)

3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* called four mental aggregates of M.D.A which had ceased contiguously; (5 varieties)  
 [For resultant *dhammas* called four mental aggregates of second impulsion, there are 6 kinds of relations of *anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called mental aggregates of first impulsion. It should be understood influence of relation of *āsevana* of preceding impulsion, up to seventh impulsion similarly.]
4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhamma* of heart-base which is synchronous arising with mental aggregates of M.D.A; (5 varieties)
5. *pakatūpanissaya* of causal *dhammas* called "(87)" kinds of consciousness, excluding path (-moment) and fruit (-moment) of arahant (52) kinds of mental concomitants, (28) kinds of corporealities, and some concepts which are deserving to occur as causality; (1 variety),

totally, (25) sometimes (28) sometimes (30), sometimes (27) kinds of relations during the relation of *adhipati* is beneficial.

[If resultant *dhammas* are mental aggregates of second impulsion ...R... seventh impulsion, in the varieties of relation of *anantara*, the relation of *āsevana* can be added resulting in (26) kinds sometimes, (29) kinds sometimes, (31) kinds sometimes, (28) kinds at the moment during the relation of *adhipati* is beneficial.]

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### O. Four mental aggregates of the first impulsion rooted in greed (*lobhamūla pathama javana*)

"Resultant *dhammas* of four mental aggregates of first impulsion rooted in greed" occur and exist by means of influence of various kinds of relations to wit,

- |   |             |
|---|-------------|
| 1. varieties of relation of <i>sahajāta</i> .....           | 13          |
| 2. varieties of relation of <i>ārammaṇa</i> .....           | 1,4,6,3,6,8 |
| 3. varieties of relation of <i>anantara</i> .....           | 5,6         |
| 4. varieties of relation of <i>vatthu</i> .....             | 5           |
| 5. varieties of relation of <i>pakatūpanissaya</i> .. ..... | 1           |

totally (a) (25) kinds sometimes,

(b) (28) kinds sometimes,

(c) (30) kinds sometimes,

(d) (27) kinds " during relation of *adhipati* is beneficial"

(e) (30) kinds "during relation of *adhipati* is beneficial"

(f) (32) kinds "during relation of *adhipati* is beneficial"

For second impulsion etc., if the relation of *āsevana* is added, varieties of relations would be (26,29,31,28,31,33) kinds respectively.

"Resultant *dhammas* of four mental aggregates of first impulsion rooted in greed" are conditioned by means of influence of

- 1.(a) *sahajāta, aññamañña, nissaya, sampayutta, atthi, avigata* of caused *dhammas* called mental aggregates of "first impulsion rooted in greed", which are capable of benefiting to each other; (6 varieties)
- (b) *hetu* of causal *dhammas*, two roots, greed, delusion, which are consisting in "first impulsion rooted in greed" which are capable of benefiting to associating aggregates; (1 variety)

- (c) *adhipati* of causal *dhammas* called any one kind of three predominance, intention, effort, consciousness; (1 variety)
- (d) *sahajātakamma* of causal *dhamma* of volition (1 variety)
- (e) *āhara* of causal *dhammas* called contact, volition, consciousness (1 variety)
- (f) *indriya* of causal *dhammas* of five kinds of mental controlling faculties, vitality, consciousness, feeling, effort, one-pointedness; (1 variety)
- (g) *jhāna* of causal *dhammas* of either five factors of absorption, if four kinds of consciousness of first impulsion rooted in greed are associating with mentally agreeable feeling, or four factors of absorption, excluding pleasurable interest, if four kinds of consciousness of "first impulsion rooted in greed" are associating with neutrality feeling. (1 variety)
- (h) *maggā* of causal *dhammas* of either four factors of path, initial application, effort, one-pointedness, wrong view, if consciousness of first impulsion rooted in greed with wrong view; or three factors of path initial application, effort, one pointedness, if consciousness of first impulsion rooted in greed without wrong view; (1 variety) (13 varieties)

2(1) Resultant dhammas of four mental aggregates of first impulsion rooted in greed which are capable of taking object ordinarily

- (a) *ārammaṇa* of causal *dhammas* of any one of these (6) kinds of objects viz, (81), kinds of consciousness (52) kinds of mental concomitants, (18) kinds of real corporealities which are past and future ones, (10) kinds of non-real corporealities which are past, future, present ones, *nibbāna*, concept; which are deserving to take as object ordinarily sometimes; (1 variety)

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- (b) *ārammaṇa, purejāta, atthi, avigata* of causal *dhammas* of any one of these (6) kinds of objects (18) kinds of present real corporealities which are deserving to take as object "ordinarily"; (4 varieties)
- (c) *ārammaṇa, nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhamma* called heart-base which is synchronous arising with 17th mind moment backward counted from death-consciousness, which is deserving to take object as ordinarily when it is quite close to death; for "resultant *dhammas* of four mental aggregate of first impulsion rooted in greed which are capable of taking object ordinarily ; (6 varieties)

2(2) Resultant *dhammas*, four mental aggregates of first impulsion rooted in greed, which are capable of taking object **respectfully**, are conditioned by means of influence of

- (a) *ārammaṇa, adhipati, upanissaya*, of causal *dhammas* of any kind of these (6) objects, to wit, (76) kinds of mundane consciousness, excluding each two kinds of consciousness rooted in hate and delusion, touching consciousness with bodily disagreeable feeling; (47) kinds of mental concomitants, excluding hate, envy, stinginess, remorse, scepticism; (18) kinds of real corporealities which are past and future ones which are deserving to take as object **respectfully** sometimes; (3 varieties)
- (b) *ārammaṇa, adhipati, upanissaya, purejāta, atthi, avigata* of causal *dhammas* of any kind of these (6) objects \_\_\_ (18) kinds of real corporealities which are present ones and deserving to take as objects **respectfully** sometimes; (6 varieties)
- (c) *ārammaṇa, adhipati, nissaya, upanissaya, purejāta, vippayutta, atthi, avigata* of causal *dhamma* of heartbase which is synchronous arising with 17th mind moment

backward counted from death-consciousness, which is deserving to take as object **respectfully** sometimes during moribund period; (8 varieties)

3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* called four mental aggregates of "resultant *dhammas* of four mental aggregate of first impulsion rooted in greed" which had ceased contiguously; (5 varieties)

[For resultant *dhammas* called four mental aggregates of second impulsion, there are 6 kinds of relations of *anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called mental aggregates of first impulsion. It should be understood influence of relation of *āsevana* of preceding impulsion, up to seventh impulsion similarly.]

4. *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhamma* of heart-base which is synchronous arising with mental aggregates of resultant *dhammas* of four mental aggregate of mind-door-adverting; (5 varieties)

[If resultant *dhammas* are mental aggregates of second impulsion rooted in greed etc those resultant *dhammas* are conditioned by means of influence of *nissaya, purejāta, vippayutta, atthi, avigata*, of causal *dhamma*, called heart-base which is synchronous arising with mental aggregates of first impulsion rooted in greed. It should be understood for remaining impulsions upto seventh impulsion similarly.]

5. *pakatūpanissaya* of causal *dhammas* called (81) kinds of powerful mundane consciousness, (52) kinds of mental concomitants, (28) kinds of corporealities, and some concepts which are deserving to occur as causality; (1 variety)

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Due to influence of these 25 kinds sometimes, (28) kinds sometimes (30)kinds sometimes; during relation of *adīpati* is available, (27) kinds sometimes, (30) kinds sometimes, (32) kinds of relation sometimes, resultant mental aggregates of first impulsion rooted in greed occur and exist.

[For resultant *dhammas* of mental aggregates of second impulsion to seventh impulsion, relation of *āsevana* is also available resulting in (26,29,31; 28,31,33) varieties of relation. Those impulsions rooted in hate and delusion are similar to explanation of impulsions rooted in hate and delusion of five doors cognitive processes. Those registrations **with and without** root are also similar to explanation of those registrations in five doors cognitive processes previously.]

### P.(i) Cognitive process of *jhanic* state (*jhānavīthi*)

There are (32) kinds of impulsions of full absorption (*appanājavana*) which are able to occur successively just after two kinds of joyful impulsions with knowledge of great wholesome deed (prompted, unprompted),

(a) Lofty wholesome joyful impulsion .....	4
<i>(mahaggata kusala somanassa sahagata javana)</i>	
(b) Path (-moment) joyful impulsion .....	16
<i>(magga kkhāṇa somanassa sahagata javana)</i>	
(c) Lower Fruit (-moment) joyful impulsion .....	12
totally .....	32 kinds

There are (12) kinds of impulsions of full absorption which are able to occur successively just after two kind of neutral (indifferent) impulsions with knowledge of great wholesome deed (prompted, unprompted)\_\_\_\_\_

- (a) lofty wholesome neutral impulsion .....

5

	<i>(mahaggatakusala upekkhāsahagata javana)</i>	
(b) Path (-moment) neutral impulsion .....		4
	<i>(magga kkhāṇa upekkhāsahagata javana)</i>	
(e) lower fruit (-moment) neutral impulsion .....		3
totally ...		(12) kinds

**P.(ii) Lofty wholesome impulsions** \_\_\_\_ There are

- (18) kinds of cognitive processes of lofty wholesome deeds, for pentad method, to wit,
- (1) beginning lofty wholesome impulsions 9 processes
- (2) attaining lofty wholesome impulsions 9 processes

In the pentad method, factors of absorptions called *vitakka vicāra* are rejected one by one, resulting in five kinds of absorptions in fine-material sphere. If (4) kinds of absorption of immaterial sphere are added, there are (9) kinds of lofty absorptions, resulting in (9) kinds of cognitive processes of lofty ones. Those kinds of cognitive processes of lofty ones are presented in volume 2, *nāmakammaṭṭhāna*. It can be seen how absorptions of immaterial sphere can be discerned in volume 5, section of *samatha kammaṭṭhāna*. In order to be understood the occurrence of cognitive process of absorption would be presented again.

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**(1) Beginning lofty wholesome cognitive process (*ādikammika mahaggatakusala vīthi*)**

These are life-continuum (shaking) *bhavanga calana*, life-continuum (interruption) (*bhavanupaccheda*), mind-door advertence (*mamodvaravajjana*), preliminary function (*parikamma*), access (*upacāra*) adaptation (*anuloma*) translineage (*gotrabhu*) which is severing of sensuous sphere (*Gotrabhu*), successively. Then any one of (9) kinds of lofty wholesome impulsions occurs and performs its function of full concentration and then it ceases for once only, due to occurrence of beginning process. Then any one of (13) kinds of life continuum with three roots falls for a few times as much as it is worth arising as life-continuum, life-continuum, life-continuum,----- and the beginning cognitive process of absorption ceases for first experience.

**(2) Attaining lofty wholesome cognitive process (*samāpatti mahaggata kusala vīthi*)**

These are life-continuum (shaking), life-continuum (interruption) mind door advertence, preliminary function, access, translineage, successively. Then any one of (9) kinds of lofty wholesome impulsions occurs many times as continuity of life continuum and it performs its function of full concentration and perishing away. Then any one of (13) kinds of life-continuum with three roots falls for a few times much, as it is worth occurring as life-continuum and then continuity of process ceases.

Among those (18) kinds of cognitive processes, in accordance with pentad method, in these cognitive processes of wholesome fine material sphere, i.e, cognitive process of first absorption, that of second absorption, that of Third absorption, that of Fourth absorption. Those consciousness which perform functions of preliminary work, access, adaptation, translineage, are any one of two kinds of joyful impulsion with knowledge of great whole some deeds (prompted, unprompted) (*mahākusala ñāṇasampayutta somanassa javana 'sasañkhārika' 'a-sañkhārika*).

In accordance with pentad method in cognitive process of fifth absorption, or in accordance with tetrad method, in cognitive process of fourth absorption and those kinds of

absorptions of immaterial sphere, those consciousness which perform functions of preliminary, access, adaptation, translineage, are any one of two kinds of neutral (indifferent) impulses with knowledge of great wholesome deeds (prompted, unprompted) (*mahākusala ñaṇasampayutta upekkhājavana 'asañkhārika' 'a-sañkhārika'*)

**P(iii) Four mental aggregates of Lofty Wholesome Impulsion (L.W.I)**

"Resultant *dhammas*, four mental aggregates of (9) kinds of L.W.I," occur and exist by means of influence of these (26) kinds of relations, to wit,

1.	varieties of relation of <i>sahajāta</i>	-----	13
2.	varieties of relation of <i>ārammaṇa</i>	-----	1
3.	varieties of relation of <i>anantara</i>	-----	6
4.	varieties of relation of <i>vatthu</i>	-----	5
5.	varieties to relation of <i>pakatūpanissaya</i>	-----	1

"Resultant *dhammas*, four mental aggregates of (9) kinds of L.W.I" (excluding basic of predominance and volition) are conditioned by means of influence of ---

- 1.(a) *sahajāta, aññamañña, nissaya, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of "(9) kinds of L.W.I", which are capable of benefiting to each other; (6 varieties)
- (b) *hetu* of causal *dhammas* of three kinds of roots, greedlessness, hatelessness, non-delusion, consisting in mental aggregates of (9) kinds of L.W.I, Which are capable of benefiting each other, (1 variety)

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- (c) *adhipati* of causal *dhammas* of any one of four kinds of predominance, intention, effort, consciousness, investigation, (1 variety)
- (d) *sahajātakamma* of causal *dhamma* called volition, (1 variety)
- (e) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness, (1 variety)
- (f) *indriya* of causal *dhammas* called eight kinds of mental controlling faculties, vitality, consciousness, feeling, faith, effort, mindfulness, one pointedness, investigation, (1 variety)
- (g) *jhāna* of causal *dhammas* of any one of five factors of absorption if it is L.W.I. of first absorption; *vitakka, vicāra, pīti, sukha, ekaggatā*; four factors of absorption, *vicāra, pīti, sukha, ekaggatā*, if it is L.W.I of second absorption; three factors of absorption, *pīti, sukha, ekaggatā*, if it is L.W.I of third absorption, two factors of absorption, *sukha, ekaggatā*, if it is L.W.I of fourth absorption, two factors of absorption, *upekkhā, ekaggatā*, if it is any one of five kinds of L.W.I of fifth absorption, i.e. one kind of fifth absorption of fine material sphere, and (4) kinds of absorption of immaterial sphere. (1 variety)  
[This is applied in accordance with pentad method. In accordance with tetrad method, five factors of absorption in first absorption; while, three; two, *sukha, ekaggatā*; two, *upekkhā, ekaggatā*, for second, third and fourth absorptions respectively.]
- (h) *maggā* of causal *dhammas* of either five factors of path, investigation, initial application, effort, mindfulness, one-pointedness, if it is L.W.I of first absorption; or four factors of path, investigation, effort, mindfulness, one-pointedness, if it is any one of L.W.I of second absorption, third absorption, fourth absorption or fifth absorption. (1 variety) 13 varieties)

- 2.(1) "Resultant *dhammas*, four mental aggregates of (9) kinds of L.W.I" of first absorption are conditioned by influence of *ārammaṇa* of causal *dhammas* of any one of these (25) kinds of concepts, viz,
- (10) kinds of *kaṣiṇa*-concept.
  - (10) kinds of loathsome concept (*asubhapaññatti*)
  - concept of bodily parts, hair etc, which are objects of mindfulness of body (=32-bodily parts concept),
  - concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassati*)
  - concept of all beings, joyful and woeful ones which is the object of loving kindness, (*metta*)
  - concept of all woeful beings which is the object of compassion (*karuṇa*)
  - concept of all joyful beings, which is the object of sympathetic joy (*muditā*), (1 variety)
- 2.(2) (pentadmethod) \_\_\_ "Resultant *dhammas*, four mental aggregates of (9) kinds of L.W.I" of second absorption, third absorption, fourth absorption of fine-material sphere are conditioned by means of influence of *ārammaṇa* of causal *dhammas* of any one of these (14) kinds of concepts, viz,
- (10) kinds of *kaṣiṇa*-concept.
  - concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassati*)

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- concept of all beings, joyful and woeful ones which is the object of loving kindness, (*mettā*)
  - concept of all woeful beings which is the object of compassion (*karuṇa*)
  - concept of all joyful beings, which is the object of sympathetic joy (*muditā*), (1 variety)
- 2.(3) (Pentadmethod) \_\_\_ "Resultant *dhammas*, four mental aggregates of L.W.I" of fifth absorption of fine-material sphere are conditioned by means of influence of --- *ārammaṇa* of causal *dhammas* of any one of these (12) kinds of concepts, viz,
- (10) kinds of *kaṣiṇa*-object
  - concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassati*)
  - concept of all joyful woeful beings which is the object of absorption of equanimity called sublime or divine state of mind (*upekkhā brahmavihārajhana*); (1 variety)
- 2.(4) "If those resultant *dhammas* are four mental aggregates of absorption of boundless space (*ākasāññancāyatana jhāna*), those are conditioned by means of influence of *ārammaṇa* of causal *dhammas* called space-concept which is obtained by removing any one of (9) kinds of *kaṣiṇa* objects, excluding space-*kaṣiṇa*. (1 variety)

- 2.(5) "If those resultant *dhammas* are four mental aggregates of absorption of" boundless consciousness "*viññānañcāyatana jhāna*", those are conditioned by means of influence of *ārammaṇa* of causal *dhammas* called past mental aggregates of absorption of boundless space; (1 variety)
- 2.(6) "If those resultant *dhammas* are four mental aggregates of absorption of" emptiness (*ākīñcaññāyatana jhāna*), those are conditioned by means of influence of *ārammaṇa* of causal *dhammas* called concept of emptiness which is absence of consciousness of absorption of boundless space; (1 variety)
- 2.(7) "If those resultant *dhammas* are four mental aggregates of absorption of" neither-perception-nor-non-perception (*neva saññā nā saññāyatana jhāna*), those are conditioned by means of influence of *ārammaṇa* of causal *dhammas* called past mental aggregates of absorption of emptiness; (1 variety)  
[This is applied for pentad method. It should be understood on tetrad method similarly.]
- 3.(1) Resultant *dhammas* called four mental aggregates of any one of four kinds of joyful L.W.I (in accordance) with pentad method, first absorption, second absorption, third absorption, fourth absorption; in accordance with tetrad method, first absorption, second absorption, third absorption, are conditioned by means of influence of  
\_\_\_\_\_*anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called mental aggregates of" any one of two kinds of joyful impulses with knowledge of G.W.D, which performs function of translineage which had been ceased contiguously; (6 varieties)
- 3.(2) If it is any one of four kinds of succeeding joyful L.W.I, second impulse etc., resultant *dhammas* called four mental aggregates of that impulse are conditioned by means of influence of  
*anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called mental aggregates of" preceding same joyful L.W.I, first impulse etc which had ceased (6 varieties)

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- 3.(3) Resultant *dhammas* called four mental aggregates of any first impulse of any one of five neutral L.W.I are conditioned by means of influence of \_\_\_\_  
*anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called mental aggregates of" any one of two kinds of neutral impulses with knowledge of G.W.D, which performs functions of translineage, which had ceased contiguously, (6 varieties)
- 3.(4) If it is any one of five kinds of succeeding neutral L.W.I, second impulse etc, resultant *dhammas* called four mental aggregates of that impulse are conditioned by means of influence of \_\_\_\_  
*anantara, samanantara, upanissaya, āsevana, natthi, vigata* of causal *dhammas* called mental aggregates of" preceding same L.W.I, first impulse, etc, which had ceased; (6 varieties)
- 4.(1) Resultant *dhammas* called four mental aggregates of first impulse of any one of four kinds of L.W.I are conditioned by means of influence of  
*nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhammas* called heart-base which is synchronous arising with mental aggregates of" joyful impulse of G.W.D which performs function of translineage, (5 varieties)

- 4.(2) If it is any one of four kinds of succeeding joyful L.W.I, second impulsion etc, resultant *dhammas* called four mental aggregates of that impulsion are conditioned by means of influence of "*nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhammas* called heart-base which is synchronous arising with mental aggregates of" any one of four kinds of preceding same joyful L.W.I, first impulsion etc; (5 varieties)
- 4.(3) Resultant *dhammas*, called four mental aggregates of first impulsion of any one of five neutral L.W.I are conditioned by means of influence of "*nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhammas* called heart-base which is synchronous arising with mental aggregates of" any one of two kinds of neutral impulsions with knowledge of G.W.D (prompted, unprompted), which performs functions of translineage; (5 varieties)
- 4.(4) "If it is any one of five kinds of succeeding neutral L.W.I, second impulsion etc, resultant *dhammas* called four mental aggregates of that impulsion are conditioned by means of influence of "*nissaya, purejāta, vippayutta, atthi, avigata* of causal *dhammas* called heart-base which is synchronous arising with mental aggregates of any one of five kinds of preceding same neutral L.W.I, first impulsion etc; (5 varieties)
5. Resultant *dhammas* called any one of (9) kinds of L.W.I are conditioned by means of influence of *pakatūpanissaya* of causal *dhammas* called (87) kinds of powerful consciousness, excluding Noble Path (-moment) and Fruit (-moment) of Arahant, (52) kinds of mental concomitants, (28) kinds of corporealities, some concepts which are worth occurring as causality; (1 variety)

Due to influence of these (26) kinds of relations "Resultant *dhammas*, four mental aggregates of (9) kinds of L.W.I" occur and exist.

Conditional relations mentioned upto this page are concerning to ultimate elements which are occurring in the present life of *meditator* and in the field of *Viapassanā Knowledge*.

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This is only brief account as commonly for those *dhammas* with same nature. If it is presented in detail doctrine of conditional relations would be very enlarged.

Due to inability to occur mere functioning or indifferent impulsions (*kiriya javana*) in the continuum of *meditator* who is only worldly person, those impulsions are not concerned with list of objects of *Viapassanā Knowledge* of himself. Those impulsions of Path and Fruit are also not the objects of *Viapassanā Knowledge*, resulting in omitting them.

## Q Past and future

In the discerning of causal relationship called doctrine of dependent-origination by scrutinizing on causal *dhammas* of both successive past existences and successive future existences, those cyclic *dhammas* of defilements, led by ignorance, craving, clinging, are similar to conditional relations of impulsion rooted in greed. Those unwholesome *kamma* formation and wholesome *kamma* formation are the same as conditional relations of unwholesome impulsions and wholesome impulsions respectively.

If it is found that when past existences would be discerned and any kind of woeful existence was experienced for a *meditator*, conditional relations of process of N.O.N.E of that woeful existence would be presented in order to discern by penetrative knowledge of himself. Similarly in order to scrutinize how conditional relations concerns with process on NONE of joyful existence without root (*sugati hetuka paṭisandhi*) and process of NONE of

joyful existence with two roots, by penetrative knowledge, it would be presented on conditional relations of those processes of NONE as follows:

#### Four mental aggregates of process of NONE without root (*ahetuka paṭisandhi*)

Resultant *dhammas* called four mental aggregates of unwholesome consequent neutral investigating consciousness (*akusalavipāka upekkhā santīraṇa*) (- process of NONE of woeful existence) and wholesome consequent neutral investigating consciousness (*kusalavipāka upekkhā santīraṇa*) (=process of NONE of joyful existence without root cause), occur and exist by means of influence of these (25) kinds of relations, to wit,

- |   |    |
|---|----|
| 1. varieties of relation of mentally <i>sahajāta</i>    | 11 |
| 2. varieties of relation of corporeally <i>sahajāta</i> | 6  |
| 3. varieties of relation of <i>ārammaṇa</i>             | 1  |
| 4. varieties of relation of <i>anantara</i>             | 5  |
| 5. varieties of relation of <i>nānākkhaṇikakamma</i>    | 2  |

[It would be presented on two process of NONE commonly due to presence of same conditional relations in them. However it must be discerned separately on these lives depending on various situations accordingly]

Resultant *dhammas* called four mental aggregates of two kinds of processes of NONE without root, (10) kinds of dual-sided mental concomitants excluding intention, pleasurable interest, effort, (11 mentalities) are conditioned by means of influence of \_\_\_\_\_

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1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of process of NONE "without root" , which are capable of benefiting each other; (7 varieties)
- (b) *sahajātakamma* of causal *dhammas* called volition. (1 variety)
- (c) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (d) *indriya* of causal *dhammas* called three kinds of mental controlling faculties, vitality, consciousness, feeling, (1 variety)
- (e) *jhāna* of causal *dhammas* called four factors of absorption, excluding pleasurable interest; (1 variety) (11 varieties)
2. *sahajāta, aññamañña, nissaya, vippayutta, atthi, avigata* of causal *dhammas* called heart-base which is synchronous arising with mental aggregates of process of NONE "without root"; (6 varieties)
3. *ārammaṇa* of causal *dhammas* called any one of three kinds of objects, action what he had done, sign of action (*kamma ninitta*), sign of existence which could be reached (*gatinimitta*) (1 variety)
4. "*anantara, samanantara, upanissaya, natthi, vigata*, of causal *dhammas* called mental aggregates of any one kind of" (10) different death-consciousness of sensuous sphere, which had been ceased; (5 varieties)
5. (a) "Resultant *dhammas* called four mental aggregates of process of NONE of" woeful existence without root are conditioned by means of influence of  
*nānākkhaṇikakamma, pakatūpanissaya* of causal *dhammas* of any one of 11 kinds unwholesome actions,  
excluding unrest (*uddhacca*), volition, which was past *dhamma*; (2 varieties)
- (b) "Resultant *dhammas* called four mental aggregates of process of NONE of" joyful existence without root are conditioned by means of influence of \_\_\_\_\_

"*nānākkhaṇikakamma, pakatūpanissaya*" of 4 kinds of inferior wholesome actions of sensuous sphere which was not associated with knowledge and past *dhamma* (= joyful prompted, joyful unprompted, neutral prompted, neutral unprompted); (2 varieties)

Due to influence of these (25) kinds of relations, resultant *dhammas* called mental aggregates of two kinds of processes of NONE without root occur and exist.

#### R. Four mental aggregates of process of NONE with two roots

"Resultant *dhammas*, four mental aggregates of process on NONE with two roots" (=great consequent wholesome consciousness without knowledge, joyful prompted, joyful unprompted, neutral prompted, neutral unprompted), occur and exist by means of influence of these (27) kinds of relations, to wit,

- |   |    |
|---|----|
| 1. varieties of relation of mentally <i>sahajāta</i>    | 13 |
| 2. varieties of relation of corporeally <i>sahajāta</i> | 6  |
| 3. varieties of relation of <i>ārammaṇa</i>             | 1  |
| 4. varieties of relation of <i>anantara</i>             | 5  |
| 5. varieties of relation of <i>nānākkhaṇikakamma</i>    | 2  |

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"Resultant *dhammas*, four mental aggregates of process on NONE with two roots" are conditioned by means of influence of

- 1.(a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of process of NONE "with two roots", which are capable of benefiting each other; (7 varieties)
- (b) *hetu* of causal *dhammas* called "two kinds of roots", greedlessness, hatelessness, which are consisting in mental aggregates of process of NONE with two roots; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition; (1 variety)
- (d) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (e) *indriya* of causal *dhammas* called (7) kinds of mental controlling faculties, excluding investigation. (1 variety)
- (f) *jhāna* of causal *dhammas* of either five factors of absorption, if process of NONE with two roots is joyful one; or four factor of absorption, if process of NONE with two roots is neutral one; (1 variety)
- (g) *magga* of causal *dhammas* called four factors of path, initial application, effort, mindfulness, one-pointedness; (1 variety) (13 varieties)
2. *sahajāta, aññamañña, nissaya, vippayutta, atthi, avigata* of causal *dhammas* called heart-base which is synchronous arising with mental aggregates of process of NONE "with two roots"; (6 varieties)
3. *ārammaṇa* of causal *dhammas* called any one of three kinds of objects, i.e., the action, what he had done, sign of action (*kamma ninitta*), sign of existence which could be reached (*gatinimitta*) (1 variety)
4. "*anantara, samanantara, upanissaya, natthi, vigata*, of causal *dhammas* called mental aggregates of any one kind of" 15 different death consciousness, i.e, (5) kinds of death consciousness of fine material sphere and (10) kinds of death consciousness of sensuous sphere, which had ceased; (5 varieties)

5. "*nānākkhaṇikakamma, pakatūpanissaya*" of causal *dhammas* of any one of inferior great wholesome deeds with three roots or superior great wholesome deeds with two roots appropriately, which was past *dhamma*; (2 varieties)

Due to influence of these (27) kinds of relations, resultant *dhammas* called mental aggregates of process of NONE with two roots occur and exist.

**Notes to be recognized** \_\_\_\_\_ If a *meditator* found that he was experienced the process of NONE with three roots in sensuous sphere, he must discern on conditional relation of process of NONE with three roots mentioned above similarly.

If he found that kind of process of NONE with three roots in future again, he must discern as mentioned above similarly.

If the *meditator* found that he was experienced in process of NONE of fine-material sphere

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in past or he could experienced the process of NONE of fine-material sphere in future again, he should like to discern as follows \_\_\_\_\_

### S. Four mental aggregates of process on NONE of fine-material sphere

"Resultant *dhammas*, mental aggregates of any one of five kinds processes of NONE of fine material sphere", in accordance with pentad method, occur and exist by means of influence of these (27) kinds of relations, to wit,

- |   |    |
|---|----|
| 1. varieties of relation of mentally <i>sahajāta</i>    | 13 |
| 2. varieties of relation of corporeally <i>sahajāta</i> | 6  |
| 3. varieties of relation of <i>ārammaṇa</i>             | 1  |
| 4. varieties of relation of <i>anantara</i>             | 5  |
| 5. varieties of relation of <i>nānākkhaṇikakamma</i>    | 2  |

"Resultant *dhammas*, mental aggregates of any one of five kinds processes of NONE of fine material sphere" are conditioned by means of influence of

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* called mental aggregates of process of NONE "of fine material sphere" , which are capable of benefiting each other; (7 varieties)
- (b) *hetu* of causal *dhammas* called "three kinds of roots", greedlessness, hatelessness, non-delusion which are consisting in mental aggregates of process of NONE with three two roots; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition; (1 variety)
- (d) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (e) *indriya* of causal *dhammas* called (8) kinds of mental controlling faculties; (1 variety)
- (f) *jhāna* of causal *dhammas* called five factors of absorption, if it is process of NONE of first absorption; four factors of absorption, if it is process of NONE of second absorption; three factors of absorption, if it is process of NONE of third absorption; two factors of absorption, *sukha, ekaggatā*, if it is process of NONE of fourth absorption; two factors of absorption, *upekkhā, ekaggatā*, if it is process of NONE of fifth absorption; (1 variety)

- (g) *magga* of causal *dhammas* called either five factors of path, investigation, initial application, effort, mindfulness, one-pointedness, if it is process of NONE of first absorption; or four factors of path, investigation, effort, mindfulness, one-pointedness; if it is process of NONE of second, third, fourth and fifth absorption; (1 variety) (13 varieties)
2. *sahajāta, aññamañña, nissaya, vippayutta, atthi, avigata* of causal *dhammas* called heart-base which is synchronous arising with mental aggregates of process of NONE "of fine-material sphere"; (6 varieties)
- 3.(1) "Resultant *dhammas*, four mental aggregates of process of NONE of" first absorption "are conditioned by means of influence of \_\_\_\_\_ *ārammaṇa* of" 25 kinds of causal *dhammas* of any one of these (25) kinds of concepts, viz,
- (a) (10) kinds of *kaṣiṇa*-concept.

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- (b) (10) kinds of loathsome concept (*asubhapaññatti*)
- (c) concept of bodily parts, hair etc, which are objects of mindfulness of body (=32-bodily parts concept),
- (d) concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassati*)
- (e) concept of all beings, joyful and woeful ones which is the object of loving kindness, (*metta*)
- (f) concept of all woeful beings which is the object of compassion (*karuṇa*)
- (g) concept of all joyful beings, which is the object of sympathetic joy (*muditā*), (1 variety)
- 3.(2) "Resultant *dhammas*, four mental aggregates of process of NONE of second absorption, third absorption, fourth absorption are "are conditioned by means of influence of" 14 kinds of concepts, viz,
- (a) (10) kinds of *kaṣiṇa*-concept.
- (b) concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassati*)
- (c) concept of all beings, joyful and woeful ones which is the object of loving kindness, (*metta*)
- (d) concept of all woeful beings which is the object of compassion (*karuṇa*)
- (e) concept of all joyful beings, which is the object of sympathetic joy (*muditā*), (1 variety)
- 3.(3) "Resultant *dhammas*, four mental aggregates of process of NONE of" fifth absorption "are conditioned by means of influence of" (12) kinds of concepts, viz,
- (a) (10) kinds of *kaṣiṇa*-object
- (b) concept of in-breath, out-breath, which is the object of mindfulness of breathing (=sign of full concentration of *ānāpānassati*)
- (c) concept of all joyful woeful beings which is the object of absorption of equanimity called sublime or divine state of mind (*upekkhā brahmavihārajhana*); (1 variety)
4. "Resultant *dhammas*, mental aggregates of any one of five kinds processes of NONE of fine material sphere" are conditioned by means of influence of *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* of mental aggregates of any one of nine

kinds of death-consciousness with three roots in five-groups-existence, which had ceased; (5 varieties)

5. *nānākkhaṇikakamma*, *pakatūpanissaya* of causal *dhammas* of any one of five kinds of wholesome actions of fine-material sphere, which was past *dhamma*; (2 varieties) (wholesome action of first absorption can give rise to process of NONE of first absorption, etc. It must be understood accordingly)

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Due to influence of these (27) kinds of relations "Resultant *dhammas*, mental aggregates of any one of five kinds processes of NONE of fine material sphere" occur and exist.

It would be presented on conditional relations of processes of NONE of immaterial sphere and mindless being. Previous rounds of rebirth are infinite long. If any kinds of processes of NONE of immaterial sphere or mindless being had been found along with rounds of rebirth, one must discern on conditional relations as follows. For a *meditator* who has attained knowledge of causal relationship resulting in having foothold in the Buddha's *sāsanā*, it is supposed to be very difficult to occur those kinds of processes of NONE.

### T. Four mental aggregates of process of NONE of immaterial sphere

"Resultant *dhammas*, mental aggregates four kinds of processes of NONE of immaterial sphere and 30 kinds of mental concomitants, excluding three abstinences, two boundless states, initial application, sustained application, pleasurable interest", occur and exists by means of influence of these (21) kinds of relations, to wit,

- |  |    |
|--|----|
| 1. varieties of relation of mentally <i>sahajāta</i> | 13 |
| 2. varieties of relation of <i>ārammaṇa</i>          | 1  |
| 3. varieties of relation of <i>anantara</i>          | 5  |
| 4. varieties of relation of <i>nānākkhaṇikakamma</i> | 2  |

"Resultant *dhammas*, mental aggregates four kinds of processes of NONE of immaterial sphere and 30 kinds of mental concomitants, excluding three abstinences, two boundless states, initial application, sustained application, pleasurable interest" are conditioned by means of influence of \_\_\_\_\_

1. (a) *sahajāta*, *aññamañña*, *nissaya*, *vipāka*, *sampayutta*, *atthi*, *avigata* of causal *dhammas* called mental aggregates of process of four kinds processes of NONE of immaterial sphere, which are capable of benefiting each other; (7 varieties)
- (b) *hetu* of causal *dhammas* called "three kinds of roots", greedlessness, hatelessness, non-delusion which are consisting in mental aggregates of process of NONE with three roots; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition; (1 variety)
- (d) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (e) *indriya* of causal *dhammas* called (8) kinds of mental controlling faculties; (1 variety)
- (f) *jahāna* of causal *dhammas* of two factors of absorption, *upekkhā*, *ekaggatā*; (1 variety)
- (g) *magga* of causal *dhammas* of four factors of path, investigation, effort, mindfulness, one-pointedness; (1 variety) (13 varieties)

2. *ārammaṇa* of causal *dhammas* of any one of four signs of *kamma* (*kamma nimitta*), to wit,
  - (a) space-concept (*akāsapaññatti*) which is obtained by removing of any one of (9) kinds of *kaṣiṇa*-object, excluding space *kaṣiṇa*, it is process of NONE of boundless space sphere;
  - (b) past lofty wholesome deeds of boundless space, if it is process of NONE of boundless consciousness sphere;

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- (c) emptiness-concept which is absence of absorption of boundless space, if it is process of NONE of emptiness sphere
- (d) past lofty wholesome deeds absorption of emptiness, if it is process of NONE of neither-perception-nor-non-perception sphere ; (1 variety)
3. *anantara, samanantara, upanissaya, natthi, vigata* of causal *dhammas* called mental aggregates of any one of
  - (a) "nine kinds of death consciousness with three roots of five - groups-existence and death - consciousness of boundless space", if it is process of NONE of boundless space sphere;
  - (b) "nine kinds of death consciousness with three roots of five - groups-existence and death - consciousness of boundless space", death consciousness of boundless consciousness sphere; if it is process of NONE of boundless - consciousness sphere;
  - (c) "nine kinds of death consciousness with three roots of five-groups-existence and death-consciousness of boundless space", death consciousness of boundless consciousness sphere, death consciousness of emptiness sphere, if it is process of NONE of emptiness sphere;
  - (d) (13) kinds of death-consciousness with three roots, if it is process of NONE of sphere of neither-perception nor-non-perception; (5 varieties)  
(It must be discerned specifically on any kind of death consciousness which had been experienced).
4. *nānākkhaṇikakamma, pakatūpanissaya* of causal *dhammas* of any one of respective four kinds of past wholesome deeds of immaterial sphere. (2 varieties)  
Due to influence of these (21) kinds of relations, resultant *dhammas* called mental aggregates of processes of NONE of immaterial sphere occur and exist.

U. Corporeal aggregate of process of NONE of mindless being (*asaññasatta*)

"Resultant *dhammas*, CPK of process of NONE of mindless being" (*asaññasatta*) occur and exist by means of influence of these (9) kinds of relations, to wit,

- |   |       |   |
|---|-------|---|
| 1. varieties of relation of corporeally <i>sahajāta</i> | ----- | 5 |
| 2. variety of relation of <i>nānākkhaṇikakamma</i>      | ----- | 1 |
| 3. varieties of relation of <i>rūpajīvitindriya</i>     | ----- | 3 |

"Resultant *dhammas*, CPK of process of NONE of mindless being" are conditioned by means of influence of,

1. *sahajāta, aññamañña, nissaya, atthi, avigata* of causal *dhammas* called four great elements within same corporeal anit; (5 varieties)
2. *nānākkhaṇikakamma* of causal *dhammas* of past wholesome deeds of fifth absorption of fine-material sphere; (1 variety)

3. *rūpajīvitindriya, rūpajīvitindriyatthi, rūpajīvitindriyaavigata* of causal *dhamma* called physical vitality within same corporeal unit.  
Due to influence of these (9) kinds of relations, resultant *dhammas* called CPK of process of NONE of mindless being occur and exist.

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#### V. Mental aggregates of life-continuum without root (*ahetuka bhavanga nāmakkhandhā*)

If a *meditator* had been experienced to occur process of NONE without root for very long previous existences, his life continuum is also rootless one really. It would be presented on conditional relations of that life-continuum without root.

"Resultant *dhammas* of mental aggregates of two kinds of processes of NONE without root (=joyful existence without root and woeful existence without root), (10) kinds of dual sided mental concomitants, excluding intention, pleasurable interest, effort", occur and exist by means of influence of these (24) kinds of relations, to wit,

1. varieties of relation of mentally <i>sahajāta</i>	11
2. varieties of relation of <i>ārammaṇa</i>	1
3. varieties of relation of <i>anantara</i>	5
4. varieties of relation of <i>vatthu</i>	5
5. varieties of relation of <i>nānākkhaṇīkakkamma</i>	2

"Resultant *dhammas* of mental aggregates of two kinds of processes of NONE without root, (10) kinds of dual sided mental concomitants, excluding intention, pleasurable interest, effort" are conditioned by means of influence of

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* of "mental aggregates of two kinds of life-continuum without root, (10) kinds of dual sided mental concomitants, excluding intention, pleasurable interest, effort" which are capable of benefiting each other.
- (b) *sahajātakamma* of causal *dhammas* called volition. (1 variety)
- (c) *āhāra* of causal *dhammas* called three kinds of mental nutriments, contact, volition, consciousness; (1 variety)
- (d) *indriya* of causal *dhammas* called three kinds of mental controlling faculties, vitality, consciousness, feeling, (1 variety)
- (e) *jhāna* of causal *dhammas* called four factor of absorption, excluding pleasurable interest (11 varieties)
2. *ārammaṇa* of causal *dhammas* called any one of three kinds of objects, action, what he had done, sign of action (*kamma nimitta*), sign of existence which could be reached (*gatinimitta*) (1 variety)
3. "*anantara, samanantara, upanissaya, natthi, vigata*, of causal *dhammas* called mental aggregates of any one kind of"
  - (a) process of NONE, if it occurs contiguously after process of NONE;
  - (b) life-continuum, if it occurs contiguously after life-continuum,
  - (c) determining consciousness, if it occurs contiguously after determining,
  - (d) last impulsion, if it occurs contiguously after impulsion,
  - (e) second registering consciousness, if it occurs contiguously after registering consciousness; (5 varieties)
4. *nissaya, purejāta, vippayutta, atthi, aviagta*,

of causal *dhammas* called heart-base, which is synchronous arising with preceding consciousness, process of NONE etc; or (heart-base, which is synchronous arising with 17<sup>th</sup> mind moment backward counted from death consciousness); (5 varieties)

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5. *nānākkhaṇīkakkamma, pakatūpanissaya* of causal *dhammas* called past wholesome deeds, if it is life-continuum of joyful existence without root, or past unwholesome deeds, if it is life continuum of woeful existence without root; (2 varieties)  
 Due to influence of these (24) kinds of relations, "Resultant *dhammas* of mental aggregates of two kinds of life-continuum without root (=joyful existence without root and woeful existence without root), (10) kinds of dual sided mental concomitants, excluding intention, pleasurable interest, effort" occur and exist.  
 [Due to presence of same nature it would be presented on two kinds of life - continuum commonly. During discerning he must perform specifically according to process of NONE of himself.]

**W. Mental aggregates of life-continuum with two roots (*dvihetuka bhavanga nāmakkhandhā*)**

"Resultant *dhammas* of, mental aggregates of four kinds of life-continuum with two roots, (32) kinds of mental concomitants, excluding three abstinences, two boundless states, investigation," occur and exist by means of influence of these (26) kinds of relations, to wit,

1. varieties of relation of mentally <i>sahajāta</i>	13
2. varieties of relation of <i>ārammaṇa</i>	1
3. varieties of relation of <i>anantara</i>	5
3. varieties of relation of <i>vatthu</i>	5
4. varieties of relation of <i>nānākkhaṇīkakkamma</i>	2

"Resultant *dhammas* of, mental aggregates of four kinds of life-continuum with two roots, (32) kinds of mental concomitants, excluding three abstinences, two boundless states, investigation", are conditioned by means of influence of

1. (a) *sahajāta, aññamañña, nissaya, vipāka, sampayutta, atthi, avigata* of causal *dhammas* of "four kinds of life - continuum with two roots, (32) kinds of mental concomitants" which are capable of benefiting each other. (7 varieties)
- (b) *hetu* of causal *dhammas* of two kinds of roots, greedlessness, hatelessness; (1 variety)
- (c) *sahajātakamma* of causal *dhamma* of volition; (1 variety)
- (d) *āhāra* of causal *dhammas* called three kinds of mental nutriment, contact, volition, consciousness; (1 variety)
- (e) *indriya* of causal *dhammas* called (7) kinds of mental controlling faculties, excluding investigation. (1 variety)
- (f) *jhāna* of causal *dhammas* of either five factors of absorption, if life-continuum with two roots is joyful one; or four factor of absorption, if life-continuum with two roots is neutral one; (1 variety)
- (g) *magga* of causal *dhammas* called four factors of path, initial application, effort, mindfulness, one-pointedness (1 variety) (13 varieties)

2. *ārammaṇa* of causal *dhammas* of any one of three kinds of objects, action which had been done, sign of action, sign of existence which could be reached; (1 variety)
3. "*anantara, samanantara, upanissaya, natthi, vigata*, of causal *dhammas* called mental aggregates of any one kind of"
  - (a) process of NONE, if it occurs contiguously after process of NONE;
  - (b) life-continuum, if it occurs contiguously after life-continuum,
  - (c) determining consciousness, if it occurs contiguously after determining,