

The formations aggregate

The Universals - 7

(1) Contact

- (C) touching.
- (F) the act of impingement, as it causes consciousness and the object to impinge.
- (M) as the concurrence of consciousness, sense faculty (door), and object; or
as feeling in the mode of effect (*phala-paccupaṭṭhāna*).
- (P) an object that has come into focus.

(4) Volition

- (C) the state of willing.
- (F) to accumulate (kamma).
- (M) as coordination (directing).
It accomplishes its own and others' functions, as a senior pupil, a superintendent, a head carpenter, etc., do.
- (P)* the associated mental states (or basis + the object + contact etc.)

(5) One-pointedness (Concentration)

- (C) leadership;
non-wandering; or
non-distraction.
- (F) to conglomerate or unite the associated mental states (to take *ānāpāna-paṭibhāga-nimitta* as object) as water does bath powder.
- (M) as peace; or
as the wisdom in the mode of effect, because the Buddha says:
“**One who has enough concentration knows and sees the dhammas as they really are.**” (*S.2.12*)¹
- (P) usually bliss (pleasure).
It should be regarded as steadiness of the mind, like the steadiness of lamp's flame when there is no draught (breeze).

(6) Mental life faculty

- (C) maintaining the associated mental states (dhammas) in its own consciousness-moment.
- (F) to make them occur.
- (M) as the establishing of their presence.
- (P) the mental states (dhammas) to be maintained.

(7) Attention

- (C) conducting the associated mental states towards the object.
- (F) to yoke the associated mental states (dhammas) to the object.
- (M) as confrontation with an object.
- (P)* the object.
Attention is like the rudder of a ship, which directs it to its destination, or like a charioteer who sends or drives the well-trained horses towards their destination, so too, the attention directs the associated dhammas towards the object.

Saṅkhāra-kkhando

Sabbacitta-sādhāraṇa - 7

phasso

phusana-lakkhaṇo,
saṅghaṭṭana-raso,

sannipāta-paccupaṭṭhāno

vetanā-paccupaṭṭhāno vā,
āpāthagata(āpātagata)-visaya-
padatṭhāno. (DhsA.151, Vs.2.93)

cetanā

cetayita-lakkhaṇā, cetanābhāva-
lakkhaṇāti attho.
āyūhana-rasā,
saṁvidahana-paccupaṭṭhānā
sakicca-parakicca-sādhikā jeṭṭha-
sissa-mahā-vaddhakkī-ādayo viya.
(DhsA.154.155, Vs.2.93)

ekaggatā (samādhi)

pāmokkha-lakkhaṇo,
avisāra-lakkhaṇo,
avikkhepa-lakkhaṇo vā,
sahajātānaṁ sampiṇḍana-raso
nhāniya-cuṇṇānaṁ udakaṁ viya,
upasama-paccupaṭṭhāno,
ñāna-paccupaṭṭhāno vā, 'samāhito
yathābhūtaṁ jānāti passatī'ti hi
vuttaṁ. (DhsA.162)
visesato sukha-padaṭṭhāno.
nivāte dīpaccīnaṁ ṭhīti viya cetaso
ṭhīṭi daṭṭhabbo. (DhsA.161.162, Vs.2.94)

jīvitindriyaṁ

sampayutta-dhammānaṁ anupālana-
lakkhaṇaṁ,
tesaṁ pavattana-rasaṁ,
tesaṁ yeva ṭhapana-paccupaṭṭhānaṁ,
yāpayitabba-bhūta-padaṭṭhānaṁ.
(DhsA.167)

manasikāro

sāraṇa-lakkhaṇo,
sampayuttānaṁ ārammaṇe
saṁyojana-raso,
ārammaṇā-bhimukhabhāva-
paccupaṭṭhāno,
ārammaṇapaṭipādakattena
sampayuttānaṁ sārathi viya
daṭṭhabbo. (DhsA.177, Vs.2.96)

* : In commentaries, its proximate cause is not mentioned.

¹(S.2.12) : Saṁyutta Nikāya, Burmese edition (Sixth Saṅgha Council). Volume 2. Page 12.

The Occasional - 6

(1) Initial application

- (C) the directing of the mind onto the object or the mounting of the mind onto the object, such as ānāpāna-ṭṭhāna-nimitta.
- (F) to strike at and thresh the object.
- (M) as the leading of the mind onto an object.

(P)* the object such as ānāpāna-ṭṭhāna-nimitta (or basis + the object +contact etc.)

(2) Sustained application

- (C) continued pressure onto occupation with the object or the continued stroking of the object, such as ānāpāna-ṭṭhāna-nimitta, in the sense of examining it.
- (F) sustained application of the associated mental phenomena (states) to the object.
- (M) as the anchoring of those phenomena in the object.

(P)* The object (or basis + the object + the associated mental states such as contact etc.)

(3) Decision (Resolution)

- (C) conviction.
- (F) not to grope.
- (M) as decisiveness.
- (P) the dhamma or the object to be convinced about.

It should be regarded as being like a stone pillar owing to its unshakable resolve regarding the object.

(4) Energy (Effort)

- (C) supporting, exertion, and marshalling (driving).
- (F) to consolidate or to support its associated mental phenomena.
- (M) as non-collapse.
- (P) a sense of spiritual urgency, because of the words ‘Bestirred, he strives wisely’; or one for the initiation of energy or a ground for arousing energy, that is, anything that stirs one to vigorous action.

When rightly initiated, it should be regarded as the root of all attainments.

(5) Zest (Rapture or Joy or Happiness)

- (C) endearing or satisfaction.
- (F) to refresh the body and the mind (the mental states); or to pervade and thrill with rapture.
- (M) as elation.
- (P)* the object (or basis + the object +contact etc.)

(6) Desire (Zeal)

- (C) desire to act (good or bad, wholesome or unwholesome deeds).
- (F) scanning or searching for an object.
- (M) as need for an object.

(P) that same object.

It should be regarded as the stretching forth of the mind’s hand towards the object.

pakiṇṇaka - 6

vitakko

*ārammaṇe cittaṣṣa abhiniropana-lakkhaṇo,
āhananapariyāhanana-raso,
ārammaṇe cittaṣṣa ānāyana-paccupaṭṭhāno.*

(DhsA.157, Vs.1.138)

vicāro

ārammaṇānumajjana-lakkhaṇo,

tattha sahaṇātanuyojana-raso,

cittaṣṣa anuppabandhana-(anuppabandha) paccupaṭṭhāno.

(DhsA.158)

ādhimokkho

*sannitṭhāna-lakkhaṇo,
asaṁsappana-raso,
nicchaya-paccupaṭṭhāno,
sannitṭheyya-dhamma-(sannitṭhā-
tabba-dhamma) padaṭṭhāno.*

*ārammaṇe niccalabhāvena
indakhīlo viya daṭṭhabbo.*

(DhsA.177, Vs.2.96)

vīriyaṁ

*ussahana-lakkhaṇaṁ,
sahaṇātanāṁ upatthambhana-rasaṁ,
asaṁsīdana-bhāva-paccupaṭṭhānaṁ.
“saṁviggo yoniso padaḥati”’ti
vacanato saṁvega-padaṭṭhānaṁ,
vīriyārambhavatthu-padaṭṭhānaṁ
vā.*

*sammā āradhaṁ sabbasampattī-
naṁ mūlaṁ hotīti daṭṭhabbaṁ.*

(DhsA.164, Vs.2.93)

pīti

*sampiyāyana-lakkhaṇā,
kāya-citta-pīnana-rasā,
pharāna-rasā vā,
odagya-paccupaṭṭhānā.*

(DhsA.158, Vs.1.139)

chando

*kattukāmatā-lakkhaṇo,
ārammaṇapariyesana-raso,
ārammaṇena atthikata-
paccupaṭṭhāno,*

tadevassa -padaṭṭhānaṁ.

*ārammaṇa-ggahaṇe ayaṁ cetaso
hattha-ppasāraṇaṁ viya daṭṭhabbo.*

(DhsA.176.177, Vs.2.96)