

Paṭṭhāna

1.1. Nikkhepavāra

1.1.1 Paccayuddesa

1.1.2 Paccayaniddesa

translated from the Pāḷi by

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1.1.1 Paccayuddesa

Enumeration of the conditions

1. Root condition (*hetu paccayo*)
2. Object condition (*ārammaṇa paccayo*)
3. Predominance condition (*adhipati paccayo*)
4. Contiguity condition (*anantara paccayo*)
5. Immediacy condition (*samanantara paccayo*)
6. Co-nascence condition (*sahajāta paccayo*)
7. Mutuality condition (*aññamañña paccayo*)
8. Dependence condition (*nissaya paccayo*)
9. Powerful dependence condition (*upanissaya paccayo*)
10. Pre-nascence condition (*purejāta paccayo*)
11. Post-nascence condition (*pacchajāta paccayo*)
12. Repetition condition (*āsevana paccayo*)
13. Kamma condition (*kamma paccayo*)
14. Kamma-result condition (*vipāka paccayo*)
15. Nutriment condition (*āhāra paccayo*)
16. Faculty condition (*indriya paccayo*)
17. Jhāna condition (*jhāna paccayo*)
18. Path condition (*magga paccayo*)
19. Association condition (*sampayutta paccayo*)
20. Dissociation condition (*vippayutta paccayo*)
21. Presence condition (*atthi paccayo*)
22. Absence condition (*natthi paccayo*)
23. Disappearance condition (*vigata paccayo*)
24. Non-disappearance condition (*avigata paccayo*).

1.1.2 Paccayaniddesa

Explanation of the conditions

1. Root condition (*hetu paccayo*)

The six roots are related to the phenomena associated with the roots and to the matter produced by them, by root condition.

2. Object condition (*ārammaṇa paccayo*)

Visible object-base is related to eye-consciousness-element and its associated phenomena by object condition.

Sound-base is related to ear-consciousness-element and its associated phenomena by object condition.

Smell-base is related to nose-consciousness-element and its associated phenomena by object condition.

Taste-base is related to tongue-consciousness-element and its associated phenomena by object condition.

Tangible object-base is related to body-consciousness-element and its associated phenomena by object condition.

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

All objects [of the six senses] (*dhammā*) are related to mind-consciousness-element and its associated phenomena by object condition.

Grasping any phenomenon [as object], these phenomena arise: consciousness and mental factors. The former phenomenon is related to the latter phenomena by object condition.

3. Predominance condition (*adhipati paccayo*)

Predominant wish (*chanda*) is related to its associated phenomena and to the matter produced by them, by predominance condition.

Predominant effort (*vīriya*) is related to its associated phenomena and to the matter produced by them, by predominance condition.

Predominant consciousness (*citta*) is related to its associated phenomena and to the matter produced by them, by predominance condition.

Predominant investigating wisdom (*vīmaṃsa*) is related to its associated phenomena and to the matter produced by them, by predominance condition.

Grasping any phenomenon as an outstanding object, these phenomena arise: consciousness and mental factors. The former phenomenon is related to the latter phenomena by predominance condition.

4. Contiguity condition (*anantara paccayo*)

Eye-consciousness-element and its associated phenomena are related to mind-element and associated phenomena by contiguity condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by contiguity condition.

Ear-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by contiguity condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by contiguity condition.

Nose-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by contiguity condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by contiguity condition.

Tongue-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by contiguity condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by contiguity condition.

Body-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by contiguity condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by contiguity condition.

Preceding wholesome phenomena are related to subsequent wholesome phenomena by contiguity condition.

Preceding wholesome phenomena are related to subsequent indeterminate phenomena by contiguity condition.

Preceding unwholesome phenomena are related to subsequent unwholesome phenomena by contiguity condition.

Preceding unwholesome phenomena are related to subsequent indeterminate phenomena by contiguity condition.

Preceding indeterminate phenomena are related to subsequent indeterminate phenomena by contiguity condition.

Preceding indeterminate phenomena are related to subsequent wholesome phenomena by contiguity condition.

Preceding indeterminate phenomena are related to subsequent unwholesome phenomena by contiguity condition.

In contiguity to any [preceding] phenomenon these [subsequent] phenomena arise: consciousness and mental factors. Those [preceding] phenomena are related to those [subsequent] phenomena by contiguity condition.

5. Immediacy condition (*samanantara paccayo*)

Eye-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by immediacy condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by immediacy condition.

Ear-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by immediacy condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by immediacy condition.

Nose-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by immediacy condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by immediacy condition.

Tongue-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by immediacy condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by immediacy condition.

Body-consciousness-element and its associated phenomena are related to mind-element and its associated phenomena by immediacy condition. Mind-element and its associated phenomena are related to mind-consciousness-element and its associated phenomena by immediacy condition.

Preceding wholesome phenomena are related to subsequent wholesome phenomena by immediacy condition.

Preceding wholesome phenomena are related to subsequent indeterminate phenomena by immediacy condition.

Preceding unwholesome phenomena are related to subsequent unwholesome phenomena by immediacy condition.

Preceding unwholesome phenomena are related to subsequent indeterminate phenomena by immediacy condition.

Preceding indeterminate phenomena are related to subsequent indeterminate phenomena by immediacy condition.

Preceding indeterminate phenomena are related to subsequent wholesome phenomena by immediacy condition.

Preceding indeterminate phenomena are related to subsequent unwholesome phenomena by immediacy condition.

In immediacy to any [preceding] phenomenon these [subsequent] phenomena arise: consciousness and mental factors. Those [preceding] phenomena are related to those [subsequent] phenomena by immediacy condition.

6. Co-nascence condition (*sahajāta paccayo*)

The four immaterial aggregates are mutually related to one another by co-nascence condition.

The four great essentials are mutually related to one another by co-nascence condition.

At the moment of conception, mind and matter are mutually related to each other by co-nascence condition.

The phenomena consciousness and mental factors are related to mind-produced matter by co-nascence condition.

The great essentials are related to derived matter by co-nascence condition.

Material phenomena are sometimes related to immaterial phenomena by co-nascence condition. Sometimes they are not related by co-nascence condition.

7. Mutuality condition (*aññamañña paccayo*)

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

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

At the time of conception, mind and matter are related to each other by mutuality condition.

8. Dependence condition (*nissaya paccayo*)

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

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

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

Consciousness and mental factors are related to mind-produced matter by dependence condition.

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

Eye-base is related to eye-consciousness-element and its associated phenomena by dependence condition.

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

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

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

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

Depending on this [heart-base] matter, mind- element and mind-consciousness-element arise.

That matter is related to the mind-element, the mind-consciousness-element and their associated phenomena by dependence condition.

9. Powerful dependence condition (*upanissaya paccayo*)

Preceding wholesome phenomena are related to subsequent wholesome phenomena by powerful dependence condition.

Preceding wholesome phenomena are related to subsequent unwholesome phenomena not immediately by powerful dependence condition.

Preceding wholesome phenomena are related to subsequent indeterminate phenomena by powerful dependence condition.

Preceding unwholesome phenomena are related to subsequent unwholesome phenomena by powerful dependence condition.

Preceding unwholesome phenomena are related to subsequent wholesome phenomena not immediately by powerful dependence condition.

Preceding unwholesome phenomena are related to subsequent indeterminate phenomena by powerful dependence condition.

Preceding indeterminate phenomena are related to subsequent indeterminate phenomena by powerful dependence condition.

Preceding indeterminate phenomena are related to subsequent wholesome phenomena by powerful dependence condition.

Preceding indeterminate phenomena are related to subsequent unwholesome phenomena by powerful dependence condition.

Weather and food are also related [to beings] by powerful dependence condition.

A person is also related [to beings] by powerful dependence condition.

The lodging-place is also related [to beings] by powerful dependence condition.

10. Pre-nascence condition (*purejāta paccayo*)

Eye-base is related to eye-consciousness-element and its associated phenomena by pre-nascence condition.

Ear-base is related to ear-consciousness-element and its associated phenomena by pre-nascence condition.

Nose-base is related to nose-consciousness-element and its associated phenomena by pre-nascence condition.

Tongue-base is related to tongue-consciousness-element and its associated phenomena by pre-nascence condition.

Body-base is related to body-consciousness-element and its associated phenomena by pre-nascence condition.

Visible object-base is related to eye-consciousness-element and its associated phenomena by pre-nascence condition.

Sound-base is related to ear-consciousness-element and its associated phenomena by pre-nascence condition.

Smell-base is related to nose-consciousness-element and its associated phenomena by pre-nascence condition.

Taste-base is related to tongue-consciousness-element and its associated phenomena by pre-nascence condition.

Tangible object-base is related to body-consciousness-element and its associated phenomena by pre-nascence condition.

Visible object, sound, smell, taste and tangible object are related to mind-element and its associated phenomena by pre-nascence condition.

Depending on this [heart-base] matter, mind-element and mind-consciousness-element arise. That matter is related to mind-element and its associated phenomena by pre-nascence condition.

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

11. Post-nascence condition (*pacchājāta paccayo*)

The post-nascent phenomena consciousness and mental factors are related to this pre-nascent material body by post-nascence condition.

12. Repetition condition (*āsevana paccayo*)

Preceding wholesome phenomena are related to subsequent wholesome phenomena by repetition condition.

Preceding unwholesome phenomena are related to subsequent unwholesome phenomena by repetition condition.

Preceding functional indeterminate phenomena are related to subsequent functional indeterminate phenomena by repetition condition.

13. Kamma condition (*kamma paccayo*)

Wholesome and unwholesome *kammās* are related to their resultant aggregates and *kamma*-produced matter by *kamma* condition.

Motivation (*cetanā*) is related to the phenomena associated with it and to the matter produced by them, by *kamma* condition.

14. Kamma-result condition (*vipāka paccayo*)

The four immaterial aggregates are mutually related to one another by kamma-result condition.

15. Nutriment condition (*āhāra paccayo*)

Edible food (*kabalīṅkāro āhāro*) is related to this body by nutriment condition.

The immaterial nutriments are related to the phenomena associated with them and to the matter produced by them, by nutriment condition.

16. Faculty condition (*indriya paccayo*)

Eye-faculty is related to eye-consciousness-element and its associated phenomena by faculty condition.

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

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

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

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

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

The immaterial faculties are related to the phenomena associated with them and to the matter produced by them, by faculty condition.

17. Jhāna condition (*jhāna paccayo*)

The *jhāna*-factors are related to the phenomena associated with the *jhānas* and to the matter produced by them by *jhāna* condition.

18. Path condition (*magga paccayo*)

The path-factors are related to the phenomena associated with the path and to the matter produced by them, by path condition.

19. Association condition (*sampayutta paccayo*)

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

20. Dissociation condition (*vippayutta paccayo*)

Material phenomena are related to mental phenomena by dissociation condition.

Mental phenomena are related to material phenomena by dissociation condition.

21. Presence condition (*atthi paccayo*)

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

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

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

The phenomena consciousness and its mental factors are related to mind-born matter by presence condition.

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

Eye-base is related to eye-consciousness-element and its associated phenomena by presence condition.

Ear-base is related to ear-consciousness-element and its associated phenomena by presence condition.

Nose-base is related to nose-consciousness-element and its associated phenomena by presence condition.

Tongue-base is related to tongue-consciousness-element and its associated phenomena by presence condition.

Body-base is related to body-consciousness-element and its associated phenomena by presence condition.

Visible object-base is related to eye-consciousness-element and its associated phenomena by presence condition.

Sound-base is related to ear-consciousness-element and its associated phenomena by presence condition.

Smell-base is related to nose-consciousness-element and its associated phenomena by presence condition.

Taste-base is related to tongue-consciousness-element and its associated phenomena by presence condition.

Tangible object-base is related to body-consciousness-element and its associated phenomena by presence condition.

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

Depending on this [heart-base]matter, mind-element and mind-consciousness-element arise. That matter is related to mind-element, mind-consciousness-element and their associated phenomena by presence condition.

22. Absence condition (*natthi paccayo*)

The just ceased phenomena consciousness and mental factors are related to the present consciousness and mental factors by absence condition.

23. Disappearance condition (*vigata paccayo*)

The just disappeared phenomena consciousness and mental factors are related to the present consciousness and mental factors by disappearance condition.

24. Non-disappearance condition (*avigata paccayo*)

The four immaterial aggregates are mutually related to one another by non-disappearance condition.

The four great essentials are mutually related to one another by non-disappearance condition.

At conception, mind and matter are mutually related by non-disappearance condition.

The phenomena consciousness and its mental factors are related to mind-born matter by non-disappearance condition.

The great essentials are related to derived matter by non-disappearance condition.

Eye-base is related to eye-consciousness-element and its associated phenomena by non-disappearance condition.

Ear-base is related to ear-consciousness-element and its associated phenomena by non-disappearance condition.

Nose-base is related to nose-consciousness-element and its associated phenomena by non-disappearance condition.

Tongue-base is related to tongue-consciousness-element and its associated phenomena by non-disappearance condition.

Body-base is related to body-consciousness-element and its associated phenomena by non-disappearance condition.

Visible object-base is related to eye-consciousness-element and its associated phenomena by non-disappearance condition.

Sound-base is related to ear-consciousness-element and its associated phenomena by non-disappearance condition.

Smell-base is related to nose-consciousness-element and its associated phenomena by non-disappearance condition.

Taste-base is related to tongue-consciousness-element and its associated phenomena by non-disappearance condition.

Tangible object-base is related to body-consciousness-element and its associated phenomena by non-disappearance condition.

Visible object, sound, smell, taste and tangible object are related to mind-element and its associated phenomena by non-disappearance condition.

Depending on this [heart-base] matter, mind-element and mind-consciousness-element arise. That matter is related to mind-element, mind-consciousness-element and their associated phenomena by non-disappearance condition.