CONDITIONAL RELATIONS
(PAṬṬHĀNA)

VOL. II

(108/ 218)
21.10.2003

To The International Theravāda Buddhist Missionary University

With regards to Father Sitagu U Han,
Donated by
W.H.O. Resident Representative to Sri Lanka,
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No. 453, Mahabandoola Street,
Pabe`dan Township, Yangon.

Pali Text Society

TRANSLATION SERIES No. 42

CONDITIONAL RELATIONS
(PAṬṬHĀNA)
VOL. II

Being Vol. II of the Chaṭṭhasaṅgāyana Text of
The Seventh Book of the Abhidhamma Piṭaka

A Translation

by

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Originator of Abhidhamma Charts

Assisted by

THEIN NYUN

Published by

THE PALI TEXT SOCIETY
OXFORD

1998

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First published. 1981

Reprinted 1993

Reprinted 1998

ISBN 0 86013 264 1

Printed and bound in Great Britain by
Antony Rowe Ltd, Chippenham, Wiltshire

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FOREWORD

In 1969 the Pali Text Society published important translations of two Abhidhamma works: *Conditional Relations*, being Vol. I of the Chaṭṭhasaṅgāyana (ChS) text of Paṭṭhāna, and No. 37 in the Translation Series (T.S.) by U Nārada Mūla Paṭṭhāna Sayadaw; and *The Book of Analysis*, Vibhaṅga, translated also from the ChS edition by Paṭhamakyaw Ashin Thiṭṭila, No. 39 in the T.S. A third, and revised edition, of Mrs Rhys David's translation of Dhammasaṅgaṇī, *Buddhist Psychological Ethics*, was published in 1974, No. 41 in the T.S. These had been preceded by U Nārada's *Discourse on Elements*, his translation of Dhātukathā, 1962, reprinted in 1977, and No. 34 in the T.S. The demand for these Abhidhamma works, though small, has been steady, and has grown steadily as the years have gone by. There is now a study of the first few pages of Paṭṭhāna by U Nārada called *Guide to Conditional Relations*, vol. I. He wished to write it to make explicit and intelligible many of the difficulties in the highly complex Paṭṭhāna, the seventh and last of the Abhidhamma works. Here again U Nārada's knowledge is due to the long period of study he has devoted to this work and to the early comprehensive, solid and precise Abhidhamma training he received, a training no longer existing even in Burma.

As I said in my Foreword to *Conditional Relations*, vol. I (as it should now be called), it had not been expected that the same translator would translate the ChS vols. II, III, IV, or V. But the unexpected happened and the present book is the result.

The preparation of the typescript and of most of the proof-reading have been done by U Nārada and U Thein Nyun, his zealous assistant of many years' standing. The Pali Text Society offers sincere gratitude to them both.

I. B. HORNER

London.
June 1979.

INTRODUCTION

The Introduction to Conditional Relations Vol. I (C.R. I) gives (1) a brief account of the methods and how to apply them in order to arrive at the answers in the 7 Chapters of the Faultless Triplet Paṭṭhāna section; (2) the states of the other 4 Triplets also dealt with therein; (3) a general idea of the remaining 23 Paṭṭhānas which make up the last 3 of the 5 volumes of Paṭṭhāna. Also, it states that the remaining 17 Triplets, like the Clinging and Corrupt Triplets of Vol. I, are treated very briefly in Vol. II, the present volume. This completes the Tripleṭ Paṭṭhāna, the first of the 6 Paṭṭhānas in the Positive Method Division.

Among the Triplets in Vol. II, the Applied Thought Triplet not only includes many states but they are also complicated and difficult to understand. With regard to all the 6 Chapters of each Triplet in this volume, it will be found that in the Enumeration Chapters (1) of the Positive and Negative conditions, in most cases only "By Ones" are given and (2) of the Positive-Negative and Negative-Positive conditions, only "By Twos" are given. As for "By Threes", "By Fours" and so on, it is directed that they be worked out according to the method given in the Faultless Triplet. As for the Investigation Chapters, it will be found that, as in the preceding 6 Chapters, only "By Ones" and "By Twos" are given and the reader is then directed to "Enumerate the enumerations of Investigation Chapter without confusion" and so forth in order to obtain the rest. And it is only in the last Triplet, the Visible and Impinging Triplet, that the common of root condition and one ordinary combination are given. The rest of the commons, combinations and others are not given for any Triplet but it is directed that they be found in order to know them in detail.

Even in the Faultless Triplet, which is given in detail, there are many elisions. So it is no wonder that the Triplets in this volume, which are given briefly, should have so many elisions. How, then, can these elisions be determined? Even in Burma, where Abhidhamma flourishes, no one has, in times past, worked out what those elisions are. The reason, of course, is that this is no easy matter at all. Although it may be possible, when the method is known, to find what the elisions are in the first two

Paṭṭhānas, i.e. the Triplet and Couplet Paṭṭhānas of the Positive Method Division, it is extremely difficult to know what the elisions are in the remaining 22 Paṭṭhānas. For, sometimes, it takes 15–20 minutes of deep thought to be able to work out an answer that is elided. That is why the translator painstakingly determined the elisions for the benefit of persons who wish to have complete understanding of all the 24 Paṭṭhānas. Also, wherever necessary, the elisions were determined for the Sixth Synod Editions, especially those in Vols. IV and V.

Paṭṭhāna is, indeed, deep and profound and so it is really difficult to conceive of it completely on one's own. But the Buddha provided a method so that, on that basis, there would be no difficulty in grasping the subject. That method is none other than the Table of Contents (the Triplets and Couplets) expounded at the beginning of Dhammasaṅgaṇī. As examples, the Faultless, Faulty and Indeterminate states of the Faultless Triplet were expounded to form the Faultless Triplet Paṭṭhāna Section; the states of the Feeling Triplet were expounded to form the Feeling Triplet Paṭṭhāna Section. Therefore, when the appropriate states of the Triplets are taken as references (1) from the Single Enumerations (the conditioning and conditioned states of the conditions) of the Positive and Negative conditions, as given in Guide to C.R., Part II, the 6 Chapters can be easily understood and (2) from the Single Enumerations of the Investigation Chapter, as given in the Introduction to C.R. I, the Investigation Chapters can be easily understood.

In this volume the enumerations "By Ones" of the conditions in Dependent Chapter and others are given completely in the Enumeration Chapters but not in the Classification Chapters. Therefore, in places where difficulties may be encountered, the enumerations in the elisions are worked out. But the reason for obtaining them from the appropriate single enumerations must be borne in mind. Since it is not possible to give everything completely, the reader must apply the method to determine the enumerations in the other elisions on his own.

6. Applied Thought Triplet

Triplet States

Reference (R)	Variant (V)
1. 55 cons. with applied thought and sustained thought, 50 m.f. exclusive of applied thought and sustained thought.	1. 55 cons. with applied thought and sustained thought, 50 m.f. exclusive of applied thought and sustained thought.

2. 11 second Jhāna cons., 36 m.f. exclusive of applied thought and sustained thought; 55 applied thought m.f. present at 55 cons. with applied thought and sustained thought.	2. 11 second Jhāna cons., 36 m.f. exclusive of applied thought and sustained thought; 55 applied thought m.f. present at 55 cons. with applied thought and sustained thought.
3. 55 cons. without applied thought and sustained thought, 36 m.f. exclusive of applied thought and sustained thought; 11 sustained thought m.f. present at 11 second Jhāna cons.; 28 matter; Nibbāna.	3. 55 cons. without applied thought and sustained thought, 36 m.f. exclusive of applied thought and sustained thought; 11 sustained thought m.f. present at 11 second Jhāna cons.; 28 matter; Nibbāna.

Abbreviations: cons. = consciousness; m.f. = mental factors

The above states are taken from Discourse on Elements pp. 36–7. Please see this text also for the sections (given as footnotes in this volume) and states of the other Triplets (given in this Introduction). Since 55 sustained thought mental factors—present at 55 consciousnesses with applied thought and sustained thought—are not included in this Triplet, they are Triplet-freed. Therefore, there is no need to consider them here as they are not concerned with this Triplet.

One who is versed in the Compendium of Philosophy will know what the above states are, but for one who is not and has no knowledge of them, some explanation is provided below:

1. The first section is "States with applied thought and sustained thought." These are (a) 55 consciousnesses with applied thought and sustained thought—made up of 44 sensuous consciousnesses exclusive of twice fivefold consciousnesses and 11 (3 fine-material and 8 supramundane) first Jhāna consciousnesses; (b) 50 associated mental factors exclusive of applied thought and sustained thought.

2. The second section is "States without applied thought but with sustained thought." These are (a) 11 second Jhāna consciousnesses; (b) 36 associated mental factors exclusive of applied thought and sustained thought; (c) 55 applied thought mental factors—those that were excluded in the first section because they were associated with the 55 applied thought consciousnesses. (Since each applied thought consciousness is associated with applied thought mental factor and there are 55 of the former, there are 55 of the latter.)

Note (i): The fact that 55 consciousnesses with applied thought and sustained thought—the reference states in the first section—are

conascent with 55 applied thought mental factors—the variant states in the second section—must be kept in mind.

3. The third section is "States without applied thought and sustained thought." These are (a) 55 consciousnesses without applied thought and sustained thought—made up of 11 third Jhāna, 11 fourth Jhāna, 23 (3 fine-material + 12 immaterial + 8 supramundane) fifth Jhāna consciousnesses and twice fivefold consciousnesses; (b) 36 associated mental factors exclusive of applied thought and sustained thought; (c) 11 sustained thought mental factors which were not concerned with the second section and, therefore, excluded from the 11 second Jhāna consciousnesses in the second section; (d) 28 matter; (e) Nibbāna.

Note (ii): The fact that 11 second Jhāna consciousnesses—the reference states in the second section—are conascent with 11 sustained thought mental factors—the variant states in the third section—must be kept in mind.

The Triplet-freed states have already been given. Since matter and Nibbāna are not involved in the first and second sections they are included in the third section. Particular note must be made of the fact that Nibbāna is never taken into account in the 6 Chapters but only in the Investigation Chapter and, even then, only in object, object-predominance and object-strong-dependence conditions.

Now it will be clearly shown why the Classification Chapters of Dependent Chapter in the text are so expounded. Of course, it will not be possible to deal with all the conditions. So only one, as the reference condition, in each Triplet will be considered in order to provide the method. Then, based on that method, those for the other conditions can be found.

6. Applied Thought Triplet I. "Dependent" Chapter

1. Conditions: Positive (i) Classification Chapter

Root Condition

Please refer to the chart. The states of root condition are all rooted mentality and materiality. The answers given here must be compared with those in the text.

With the reference states of section 1, which are all mentality, there are:

(i) (*1-1*).[1] Here the mentality of the reference (R for short) states and of the variant (V for short) states of section 1 are related both during life ("dl" for short) and at the moment of conception ("mc" for short). (Since the states with applied thought and sustained thought, as the reference states, arise both during life and at the moment of conception, these have to be stated every time and so abbreviations are used for them.)

(ii) (*1-2*). R 1 and 55 applied thought m.f. of V 2 are conascent—which had to be kept in mind in note (i) above—both "dl" and "mc".

(iii) (*1-3*). R 1 and mind-produced matter "dl" and also kamma-produced matter "mc" of V 3 are conascent.

(iv) (*1-1,3*). R 1 and the mentality of V 1 + matter of V 3 are conascent. Wherever both "dl" and "mc" apply they will not be indicated, but must be assumed.

(v) (*1-2,3*). R 1 and 55 applied thought m.f. of V 2 + matter of V 3 are conascent, i.e. (1-2) and (1-3) above are combined.

(vi) (*1-1,2*). Mentality of R 1 and that of V 1 + 55 applied thought m.f. of V 2 are conascent, i.e. (1-1) and (1-2) are combined.

(vii) (*1-1,2,3*). Mentality of R 1 and that of V 1 + 55 applied thought m.f. of V 2 + matter of V 3 are conascent, i.e. (1-2,3) and (1-1,2) are combined.

Thus, with the reference states of section 1, there are 7 answers. With the reference states of section 2 there are:

(viii) (*2-2*). Here the mentality of R 2 and that of V 2 are conascent. (Since conascence condition is expounded in this Chapter, the fact that the states are conascent is to be understood and so this will not be mentioned again.)

(ix) (*2-1*). Just as the answer (1-2) was obtained above, here the reverse also holds true, i.e. 55 applied thought m.f. of R 2 and mentality of V 1.

(x) (*2-3*). Unlike (1-3) above where only matter of V 3 was taken, here 11 sustained thought m.f. of V 3, which are conascent with the mental aggregates of R 2—which had to be kept in mind in

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[1] The figure or figures before the dash denote the appropriate reference states of the section or sections and those after denote the appropriate variant states of the section or sections that are selected for an answer. This is to be understood for all the answers. As the answers will be given in this way, the word "answer" will be left out.

note (ii) above—are also taken. In (1-3) above, the mental aggregates of R 1 are not conascent with these sustained thought m.f. and so the latter were not taken there. Also, 55 applied thought m.f. of R 2 are conascent with matter of V 3.

(xi) (*2-1,3*). 55 applied thought m.f. of R 2 and the mental aggregates of V 1 + matter of V 3.

(xii) (*2-2,3*). Mentality of R 2 and that of V 2 + 11 sustained thought m.f. of V 3 + matter of V 3.

Why (2-1,2) and (2-1,2,3) are not obtained. The mental aggregates of R 2 and those of V 1 are not conascent and so (2-1,2) is not obtained. Consequently, (2-1,2,3) is not obtained as well.

Thus, with the reference states of section 2, there are 5 answers.

With the reference states of section 3 there are:

(xiii) (*3-3*). "dl": mentality of R 3 and that of V 3 + mind-produced matter of V 3; also 11 sustained thought m.f. of R 3 and mind-produced matter of V 3 as they are conascent;

"mc": similar to "dl" above: mentality of R 3 and that of V 3 + kamma-produced matter of V 3; also, 11 sustained thought m.f. of R 3 and kamma-produced matter of V 3; also, the usual relations between (heart-)base and mental aggregates, i.e. (a) mental aggregates of R 3 and (heart-)base of V 3 and (b) (heart-)base of R 3 and mental aggregates of V 3; again, 11 sustained thought m.f. of R 3 and (heart-)base of V 3 and the reverse, i.e. (heart-)base of R 3 and 11 sustained thought m.f. of V 3; furthermore, the relations between matter of R 3 and V 3 which consists of the 2 kinds above as given in the single enumeration of root condition.

Note: Matter "dl" is mind-produced matter and matter "mc" is kamma-produced matter.

(xiv) (*3-1*). (Heart-)base has wide application but in this Dependent Chapter it applies only to "mc". Therefore, whenever (heart-)base is taken it is meant for "mc". Here (heart-)base of R 3 and mental aggregates of V 1 are taken to give (3-1).

(xv) (*3-2*). 11 sustained thought m.f. of R 3 and mental aggregates of V 2 for "dl" and "mc"; also, (heart-)base of R 3 and mental aggregates of V 2; again, (heart-)base of R 3 and 55 applied thought m.f. of V 2 for "mc".

(xvi) (*3-1,3*). (Heart-)base of R 3 and mental aggregates of V 1; great primaries of R 3 and kamma-produced matter of V 3. Here (3-1) and part of (3-3) are combined to give (3-1,3).

(xvii) (*3-2,3*). 11 sustained thought m.f. of R 3 and mental aggregates of V 2 + matter of V 3 for "dl" and "mc"; also, like (3–1,3) above, (heart-)base of R 3 and mental aggregates of V 2 and great primaries of R 3 and matter of V 3 to give (3–2,3); again, (heart-) base of R 3 and 55 applied thought m.f. of V 2; great primaries of R 3 and matter of V 3; besides, (heart-)base of R 3 and mental aggregates of V 2 + 11 sustained thought m.f. of V 3. All these states are contained in the chart.

(xviii) (*3-1,2*). (Heart-)base of R 3 and mental aggregates of V 1 + 55 applied thought m.f. of V 2.

(xix) (*3-1,2,3*). (Heart-)base of R 3 and mental aggregates of V 1 + 55 applied thought m.f. of V 2; great primaries of R 3 and matter of V 3.

Thus, with the reference states of section 3, there are 7 answers.

With the reference states of sections 1 and 3 taken together there are:

(xx) (*1,3-1*). Here the reference states are the mental aggregates of R 1 and (heart-)base of R 3. As (heart-)base is taken it is for "mc". The variant states are the mental aggregates of V 1.

(xxi) (*1,3-2*). The above reference states and 55 applied thought m.f. of V 2.

(xxii) (*1,3-3*). Here the reference states are the mental aggregates of R 1 and great primaries of R 3. The variant is matter of V 3. This occurs "dl" and "mc".

(xxiii) (*1,3-1,3*). This is a combination of (1,3-1) and (1,3-3). As (heart-)base is taken it is for "mc".

(xxiv) (*1,3-2,3*). This is a combination of (1,3-2) and (1,3-3).

(xxv) (*1,3-1,2*). The reference states are the mental aggregates of R 1 and (heart-)base of R 3. The variant states are the mental aggregates of V 1 and 55 applied thought m.f. of V 2.

(xxvi) (*1,3-1,2,3*). This is a combination of (1,3-1,2) and (1,3-3) above.

Now that the method has been provided up to this stage, it is left to the reader to find the other answers by making use of the knowledge gained. That is why they are purposely left out. The 37 answers must be compared with those expounded in the text. Then, from the chart it will be seen why they are so expounded.

1. Conditions: Positive (ii) Enumeration Chapter

By Ones

In the Classification Chapter of the Dependent Chapter root, object and dissociation conditions[1] are given in detail but the other 20 conditions are just referred to. In the Enumeration Chapter, however, the enumerations "By Ones" of all the conditions are given. How they are obtained is shown below because the reader will not find them easy.

It has already been shown in the Single Enumerations in C.R. I that (1) object, proximity, contiguity, strong-dependence, association, absence and disappearance have the same enumerations; (2) conascence, dependence, presence and non-disappearance have the same enumerations. Although there is more matter in the Major conascence group of conditions, i.e. (2) above, than in root for the answer (3–3), there is no difference in the enumerations. Therefore, the conditions which have the same enumerations as root and object respectively—the 2 that have been dealt with in detail—will not be considered but only the other conditions.

Predominance 23. The Single Enumeration of this condition shows that it occurs during life only and not at the moment of conception. But because predominant mind-produced matter is a conditioned state, only the 14 answers which have only "at the moment of conception", have to be excluded[2] from those for root condition. These are:

(1) With 3 as reference: (3–1), (3–1,3), (3–1,2), (3–1,2,3), i.e. 4;
(2) With 1,3 as reference: all except (1,3-3), i.e. 6;
(3) With 2,3 as reference: (2,3–1), (2,3–1,3), i.e. 2;
(4) With 1,2,3 as reference: (1,2,3–1), (1,2,3–1,2), i.e. 2.

Therefore, the enumeration is 37 – 14 = 23. This can be proved to be so from the text.

Mutuality 28. The conditioning and conditioned states contain all the mentality. As for materiality, only (heart-)base of kamma-produced matter at the moment of conception and all the great primaries are included but not derived matter and mind-produced matter. The 9 answers not obtained are: (3–1,3), (3–1,2,3), (1,3–3), (1,3–1,3),

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[1] When there is no doubt that "condition" or "conditions" is meant, such words will be left out.

[2] Also those from the other answers so that only "during life" are taken.

(1,3-2,3), (2,3-1,3), (1,2-1,3), (1,2,3-3) and (1,2,3-1,3). Therefore the enumeration is 37 – 9 = 28.

Prenascence 11, Repetition 11. These 2 conditions have mentality as conditioning and conditioned states which occur during life. There is no materiality. The 11 answers obtained are: (1-1), (1-2), (1-1,2), (2-2), (2-1), (2-3), (2-2,3), (3-3), (3-2), (2,3-2) and (1,2-1).

These answers should be checked with those in the text to find whether they are correct or not. By doing so knowledge will be acquired to enable one to fill in the elisions. Of course, the chart giving the states of the Triplet must always be referred to.

By Twos

They are all the same as "By Ones". That is why, after the elisions, it is noted that they are abbreviated. And it must be understood that when the enumerations are not given later, this is because there are no differences.

2. Conditions: Negative (i) Classification Chapter

Root condition was taken as the example in the Positive conditions to explain the Classification Chapter and now not-object 7 is taken in the Negative conditions. The conditioning states of not-object are the mentality in the five-aggregate planes and all the great primaries while the conditioned states are all materiality. Since materiality is included only in the third section of the Triplet, the variant, materiality, is invariably V 3.

The 7 answers for not-object apply to both "dl" and "mc". For "dl" they are:

(i) (*1-3*). Mental aggregates of R 1 + matter of V 3;
(ii) (*2-3*). Mental aggregates of R 2 + matter of V 3;
(iii) (*3-3*). Mental aggregates of R 3 and matter of V 3 + all materiality;
(iv) (*1,3-3*). Mental aggregates of R 1 + great primaries of R 3 and matter of V 3;
(v) (*2,3-3*). Mental aggregates of R 2 + 11 sustained thought m.f. of R 3 and, since it is "dl", mind-produced matter of V 3; also, like (1,3-3) above, mental aggregates of R 2 + great primaries of R 3 and matter of V 3; again, 55 applied thought m.f. of R 2 + great primaries of R 3 and matter of V 3;
(vi) (*1,2-3*). Mental aggregates of R 1 + conascent 55 applied thought m.f. of R 2 and matter of V 3;

(vii) (*1,2,3-3*). Mental aggregates of R 1 + 55 applied thought m.f. of R 2 + great primaries of R 3 and matter of V 3.

For "mc" the 7 answers have to be taken in a similar way to "dl". The last 3 answers for "mc" are elided in the text.

The answers obtained for the other conditions should be compared with those in the text.

2. Conditions: Negative (ii) Enumeration Chapter

By Ones

Not-root 33. This is given fully in the Classification Chapter of the text.

Not-path 33. The only difference from not-root is that delusion is excluded.

Not-object 7. This is given fully in the Classification Chapter of the text.

Not-proximity and others 7. They have the same enumeration as not-object.

Not-predominance and others 37. They are the same as those given under Positive root condition.

Not-kamma 7. This is given fully in the Classification Chapter of the text.

Not-resultant 23. This needs to be explained. Since not-resultant has no resultant states, those states which occur "mc" and kamma-produced matter are not obtained. But as there is mind-produced matter, this condition is similar to predominance in the Positive conditions and has the same enumeration.

Not-nutriment and Not-faculty 1. These are 1 because only materiality is involved to give (3–3).

Not-jhāna 1. It is 1 because twice fivefold consciousnesses are included in section 3 and only (3–3) is obtained.

Not-dissociation 11. This is given fully in the Classification Chapter of the text.

3. Conditions: Positive-Negative (ii) Enumeration Chapter

Root By Twos

In the Enumeration Chapters of the Positive-Negative and Negative-Positive conditions, only "By Twos" are given. So "By Threes" and others must, as repeatedly directed, be found by applying the method

given in the Faultless Triplet. This is meant for the reader who wishes to understand Paṭṭhāna completely.

The text for the Positive-Negative conditions is: "With root condition, but not-object 7 . . . not-disappearance 7." How will one know what the elisions are? Not-nutriment, not-faculty, not-jhāna and not-path have no common states with root condition 37 as reference and so they are not included as variants. As for the other conditions, the enumerations are the same as those shown above in "By Ones" of the Negative conditions.

4. Conditions: Negative-Positive (ii) Enumeration Chapter

Not-root By Twos

With not-root 33 as reference, those variant conditions with 33 are all the same as not-root.

Object, etc. 14. These are: (1–1), (1–2), (1–1,2), (2–2), (3–3), (3–1), (3–2), (3–1,2), (1,3–1), (1,3–2), (1,3–1,2), (2,3–1), (1,2–1), (1,2,3–1). Here the common conditioned states are delusion from 2 delusion-rooted consciousnesses and 18 rootless consciousnesses and so the answers for the enumeration are taken from those states in not-root condition.

Mutuality 22. Rootless mind-produced matter is not common and so the answers with these states, not being obtained in those for root condition, give this enumeration.

Prenascence 6. The common conditioned states are delusion from 2 delusion-rooted consciousnesses and 18 rootless consciousnesses during life in the five-aggregate planes. These states have to be looked for in the States chart given above to obtain the answers. These are: (1–1), (1–2) where 2 is for applied thought, (1–1,2), (2–1), (3–3) for there are twice fivefold consciousnesses, (1,2–1), i.e. enumeration 6. (2–2) is not obtained because only applied thought is involved and it cannot be conascent with itself.

Repetition 5. The common conditioned states are delusion at the second impulsion of 2 delusion-rooted consciousnesses and second to seventh impulsions of the smile-consciousness of the Arahat. Here the states of section 3 are not involved and so the answer (3–3) is not obtained. Therefore, this answer not being included in the 6 above, the enumeration is 5.

Path 3. The common conditioned state is delusion from 2 delusion-

rooted consciousnesses and so the answers are: (1-1), (1-2) and (1-1,2). (2-2) and others are not obtained.

Method. In the Enumeration Chapters, the enumerations "By Twos", "By Threes" and so on are obtained by first determining the common states and then getting the answers for the enumerations from these states in the States chart. Now that the method has been provided the reader should, from now on, find the enumerations by himself. Of course, it does take time but once they are found there will be great satisfaction and delight.

6. Applied Thought Triplet III. "Conditioned" Chapter

1. Conditions: Positive (i) Classification Chapter

The 7 answers with the reference states of 1 and the 5 answers with the reference states of 2 are stated to be the same as those given in the Dependent Chapter above for root condition. The reason is that there are no bases and so they are just conascence-dependence. It is only when base-prenascence-dependence is expounded that classified answers for the bases are given. Even then, the enumerations are usually the same as in the Dependent Chapter. The text notes that the differences are predominance 37, prenascence and repetition 21 each.

Predominance 37. This is taken in the same way as root condition.

Prenascence 21, Repetition 21. These are the conditions that have mentality which occur during life as their states. The answers are: (1-1), (1-2), (1-1,2); (2-2), (2-1), (2-3), (2-2,3); (3-3), (3-1), (3-2), (3-2,3), (3-1,2); (1,3-1), (1,3-2), (1,3-1,2); (2,3-1), (2,3-2), (2,3-2,3); (1,2-1), (1,2-3); (1,2,3-1). To know how these answers are obtained reference must be made to the chart.

2. Conditions: Negative (i) Classification Chapter

Not-root

In not-root 33, although the Classification Chapter has to include answers for the 6 bases wherever they are relevant, the enumeration is the same as that in the Dependent Chapter. What is special here is the instruction to extract the 7 kinds of delusion in 7 places. This is not easy for the reader to do and so they are extracted below. It is to be noted that delusion is included in the first section and, therefore, the variant, delusion, is always 1.

The 7 kinds of delusion are:

1. (*1-1*). Conditioned by doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion;
2. (*2-1*). Conditioned by doubt-accompanied or restlessness-accompanied applied thought, arises doubt-accompanied or restlessness-accompanied delusion;
3. (*3-1*). Conditioned by (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion;
4. (*1,3-1*). Conditioned by aggregates with applied thought and sustained thought, and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion;
5. (*2,3-1*). Conditioned by applied thought and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion;
6. (*1,2-1*). Conditioned by aggregates with applied thought and sustained thought, and applied thought, arises doubt-accompanied or restlessness-accompanied delusion;
   Conditioned by doubt-accompanied or restlessness-accompanied aggregates and applied thought, arises doubt-accompanied or restlessness-accompanied delusion;
7. (*1,2,3-1*). Conditioned by aggregates with applied thought and sustained thought, applied thought and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion.

Not-object, etc. Just as in the Positive conditions where object, proximity and so on are the same, it is to be noted that in the Negative conditions not-object, not-proximity, not-contiguity, not-strong-dependence, not-absence and not-disappearance are always the same. Their enumerations are the same as those in the Dependent Chapter.

2. Conditions: Negative (ii) Enumeration Chapter

By Ones, etc.

In "By Ones", etc., the enumeration 37 is the same as that given in the Positive conditions. There are not many differences in the enumerations which should all be known by now. "By Twos" of Positive-Negative conditions are not different from those of the Dependent Chapter. As for "By Twos" of Negative-Positive conditions, repetition 13 and path 5 are the ones that are slightly different. They can be found according to the method provided.

6. APPLIED THOUGHT TRIPLET V. "CONJOINED" CHAPTER

1. Conditions: Positive

If only mentality, with which this Chapter is concerned, is selected from the chart for the answers, the enumeration for each of the conditions is 11 as shown for root condition. That is why the text states that they are all 11.

2. Conditions: Negative

The Classification Chapter of the Negative conditions is not given at all. The Text directs the reader to "Do the Negative without confusion" and then goes on to deal with the enumerations "By Ones". Paṭṭhāna is difficult because (1) the classification answers are not given but only the enumerations, (2) elisions are included and (3) references are made. Yet, when the states are selected from those states contained in the chart for the particular Chapter concerned, the enumerations that are given in the text and those that are not given can be known. This method of selecting the states will now be shown. But this cannot be done every time for there are so many and there will be no end to them. Besides, it is desired that the reader acquire his own knowledge by carrying them out on his own.

By Ones

In "By Ones" the enumeration 11 for the conditions is the same as that shown for root condition.

Not-root 6, Not-path 6. The 6 answers are: (1–1), (1–2), (1–1,2), (2–1), (3–3), (1,2–1). The difference with not-path is that, according to its single enumeration, delusion is excluded.

Not-kamma 7. This is the 6 above and (2–2).

Not-jhāna 1. This is (3–3).

Whether these are correct or not must be checked by the reader to improve his knowledge.

3. Conditions: Positive-Negative (ii) Enumeration Chapter

Root By Twos

There is nothing special here.

4. Conditions: Negative-Positive (ii) Enumeration Chapter

Not-root By Twos

Repetition 5. This is 5 of the 6 above with (2–1) excluded.
Path 3. These are: (1–1), (2–1), (1,2–1).

In these 6 Chapters of the Applied Thought Triplet it has been shown how (1) the text for them was expounded and (2) the elisions have to be filled. It is in this manner that the other Triplets have to be known. Therefore, all that the reader has to do is to examine the chart concerned to know why they are so expounded and so on.

The elisions in this extremely difficult Paṭṭhāna have not been filled in by any Thera during this period of The Buddha's Teaching nor has any layman taken up this great task. The translator, however, has spared no pains in filling up all the elisions in all the Enumeration Chapters and is ready to present a copy of his work to the P.T.S. if there is a donor who will defray the expenses for publication by the Society. If only the figures were to be printed for Triplet Paṭṭhāna, this would take up two volumes at the most. But without the aid of charts to show how the enumerations in the elisions are obtained, the reader would have no idea about them. That is why charts will also be provided.

6. APPLIED THOUGHT TRIPLET

VII. "INVESTIGATION" CHAPTER

1. Conditions: Positive (i) Classification Chapter

The text gives the Investigation Chapter comprehensively. Although there are some necessary elisions they are easy to fill and the reader can do so. The single enumerations (charts (B)–(H) facing p. lxiv in Intr. to C.R. I) give the states of the conditions so that the analytical units, even if they are not known completely, can be deduced.

Note: In the direct or classified answers 2 or 3 states are taken together when they are conascent states. In object condition and others, they are so taken for this reason. For example, item 69 (iv) of object condition is "Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought." Here the aggregates with applied thought and sustained thought are conascent with applied thought. This is how it has to be taken in all the Triplets. There are no remarks to make about this Investigation Chapter. As stated above, all that has to be done is to check with the chart. What is special is that

SELECTION OF THE CONDITIONS FOR NEGATIVE 35

Conditions	1 = 7							2 = 6						3 = 5					1,3 = 4				2,3 = 5					1,2 = 6						1,2,3=2		Enumerations
	1	2	3	1,3	2,3	1,2	1,2,3	2	1	3	1,3	2,3	1,2	3	1	2	2,3	1,2	1	2	3	1,2	1	2	3	2,3	1,2	1	2	3	1,3	2,3	1,2	1	3	
	1	"	"	"	"	"	"	2	"	"	"	"	"	3	"	"	"	"	1,3	"	"	"	2,3	"	"	"	"	1,2	"	"	"	"	"	"	1,2,3	"	
1. Object	"	"	"			"		"	"	"			"	"	"	"	"	"					"	"	"		"	"	"	"			"			21
2. Conascence	"	"	"	"	"	"	"	"	"	"	"	"		"	"	"	"	"	"	"	"	"	"	"	"	"		"		"	"			"	"	30
3. Strong-dependence	"	"	"		"	"		"	"	"		"	"	"	"	"	"	"					"	"	"	"	"	"	"	"		"	"			25
4. Prenascence														"	"	"	"	"																		5
5. Postnascence			"						"					"												"				"						5
6. Kamma	"	"	"	"	"	"	"		"		"			"																						10
7. Nutriment														"																						1
8. Faculty														"																						1
9. Conascence-prenascence															"	"		"	"	"	"	"												"		8
10. Postnascence-nutriment																"						"													"	3
11. Postnascence-faculty																"						"													"	3

when "reviews", "knows" or "practises insight" is expounded, it must be understood that great faultless states are meant. They are explained in great detail in Guide to C.R., Part III which is under preparation.

1. Conditions: Positive (ii) Enumeration Chapter

All the "By Ones" are given. But the commons and combinations are not given as they were in the Faultless Triplet. The text merely directs that they be found according to the method in the Faultless Triplet. It must be noted that the text never directs that things be known briefly but always fully. Therefore, in order to know the commons and combinations they will, later, be shown briefly so that they can be expanded to know them fully.

1. Conditions: Negative (ii) Enumeration Chapter

Selection of the Negative Conditions

The Negative conditions of the Investigation Chapter are deep and difficult to understand. For, unlike the 6 Chapters, no direct and classified answers are given but only the enumerations. Therefore, the Synod authorities provided a section on the selection of the conditions—which was not expounded by the Buddha—in order to make the Negative conditions more understandable. This is of great value; for, by this means, it can be known how the enumerations, including those that are elided, are obtained.

As it stands, the chart for the Selection of the Conditions for Negative (see facing page) does not provide a large amount of information. All that it gives are the enumerations of object condition and others which were expounded in the Classification Chapter. Similar enumerations have to be provided for such charts in the Triplets that follow. So, the reader, by applying the method given here, can prepare his own charts in those cases and they will not be provided.

Note: **In "By Ones" of the Faultless Triplet (C.R. I, p. 217) not-conascence, not-mutuality, not-dependence, not-prenascence, not-association, not-dissociation, not-presence and not-non-disappearance have different enumerations. All the others have the same, i.e. 15. In this Triplet not-strong-dependence and those given above, with the exception of not-prenascence, have different enumerations. Not-prenascence has the same enumerations as the rest, i.e. 35. As for not-root condition**

and others there cannot be differences because they are parts of the group conditions.

How to Read the Chart

Before explaining how the different enumerations of the Negative conditions are obtained, it will first be shown how the chart has to be read along with the text on the Selection of the Negative Conditions. In the chart prenascence is base-prenascence; kamma is strong and weak asynchronous kamma; nutriment is physical nutriment; faculty is physical faculty and Nos. 9, 10 and 11 are mixed conditions. If the answer (1–1) in the column is read against the conditions, it will be seen from the "ditto" signs that this answer is obtained for object, conascence, strong-dependence and kamma conditions. Similarly, read off the conditions for the answer (1–2) and the rest of the 35 answers.

Particular Conditions

Not-conascence 29. Please see the chart. Since it is not-conascence, the answers for conascence and mixed conascence-prenascence are not obtained. So where the answers are solely for these conditions they are excluded. And when the different answers are taken the total is 29, the enumeration.

Not-mutuality 29. When the answers for mutuality are deducted from those of conascence, there are more answers but they are not different ones and so the enumeration is 29.

Not-dependence 29. The answers for base-prenascence are not excluded because they are obtained for object condition and others and so the different answers total 29 just like conascence.

Not-strong-dependence 34. When the columns against strong-dependence are examined, it will be found that there is only one answer (1,2–2,3) which belongs solely to this condition. Therefore, for not-strong-dependence this is the only answer to be excluded and so the total is 34, the enumeration.

Not-association 29. This is the same as not-mutuality.

Not-dissociation 27. There are 4 kinds of dissociation: (1) base-object-prenascence-dissociation, (2) conascence-dissociation, (3) prenascence-dissociation and (4) postnascence-dissociation. For (1) there are no answers to be deducted. As for the others:

(2) *Not-conascence-dissociation.* When the answers for conascence-dissociation are deducted from those of conascence, the answers with

mental states remain. This is, therefore, the same as association which, as shown earlier, has the 11 answers: (1–1), (1–2), (1–1,2); (2–2), (2–1), (2–3), (2–2,3); (3–3), (3–2); (2,3–2) and (1,2–1). But since these are also the answers for object condition and others, there is no increase in the number of answers.

(3) *Not-prenascence-dissociation.* The answers for mixed conascence-prenascence are not obtained.

(4) *Not-postnascence-dissociation.* The answers for the 2 mixed conditions are not obtained.

So the answers for the remaining conditions, i.e. object and others, must be taken. The answers for object are those included for strong-dependence with enumeration 25 together with those not included, i.e. the 2: (1–1,3) and (1–1,2,3) for kamma and so the total is 27, the enumeration for not-dissociation.

Not-presence 27, Not-disappearance 27. These are the 25 of strong-dependence and the 2 of kamma as given above.

Remaining Conditions. In the remaining conditions there is no need to deduct any answer and so the enumeration for each of them is 35.

Based on the method that has now been provided, the charts for the Selection of the Negative Conditions for the remaining Triplets can be drawn up by the reader. Then, from them, the enumerations "By Ones" can be found and checked with the text to find whether they are correct or not. It is not possible to deal with every one of them because it would take up so much space.

3. Conditions: Positive-Negative (ii) Enumeration Chapter

Root by Twos

The enumeration with root and each of the variant conditions, not-object and others, is 11, the same as Positive root condition. And in the case of not-predominance, where investigating-wisdom predominance and so on, the common states with predominance, are excluded, there is no decrease in the enumeration.

Not-mutuality 3, Not-association 3. Only materiality remains as conditioned states so that the answers are: (1–3), (2–3), (3–3).

Not-dissociation 7. Only mentality remains and those variant mental states, which are contained in root condition, give the answers: (1–1), (1–2), (1–1,2); (2–2), (2–3), (2–2,3); (3–3), i.e. a total of 7, the enumeration.

4. Conditions: Negative-Positive (ii) Enumeration Chapter

Not-root By Twos

The enumerations are the same as those given in "By Ones" of the Positive conditions and so there is nothing special here. One thing to be noted, however, is that the states of the common conditions, as variants, which are common with root condition, have to be excluded. There is no need to consider the conditions that are not common.

In this difficult Triplet many methods and explanations have been provided. Since these hold true for the remaining Triplets, from now on only those portions that need special mention will be briefly considered.

END OF APPLIED THOUGHT TRIPLET

7. RAPTURE TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 51 cons. accompanied by rapture, 46 m.f. exclusive of rapture, hate, envy, stinginess, worry and doubt.	1. 51 cons. accompanied by rapture, 46 m.f. exclusive of rapture, hate, envy, stinginess, worry and doubt.
2. 63 cons. accompanied by pleasure, 46 m.f. exclusive of feeling, hate, envy, stinginess, worry and doubt.	2. 63 cons. accompanied by pleasure, 46 m.f. exclusive of feeling, hate, envy, stinginess, worry and doubt.
3. 55 cons. accompanied by indifference, 46 m.f. exclusive of feeling, rapture, hate, envy, stinginess and worry.	3. 55 cons. accompanied by indifference, 46 m.f. exclusive of feeling, rapture, hate, envy, stinginess and worry.

6 Chapters

1. Conditions: Positive (i) Classification Chapters

The chart shows that, as in the Feeling Triplet, the states are all mentality. Here the Triplet-freed states are: 12 pleasurable feeling present at 1 bodily happiness and 11 fourth Jhāna consciousnesses, 55 indifferent feeling, 3 painful consciousnesses, 22 mental factors, 28 matter and Nibbāna.

As the states involved are all mentality, all the other 5 Chapters are the same as for the Dependent Chapter. When the states of the first and

second sections are compared it will be found that those in the first section are contained in the second which has, in addition, 1 bodily happiness and 11 fourth Jhāna consciousnesses. Therefore, the common states in these two sections are those of the first. The rest are just as in the Feeling Triplet. There is nothing extraordinary here. When the text is read with the chart everything should be clear. As for the enumerations there are no special differences. In "By Ones" they are all 10.

2. Conditions: Negative (i) Classification Chapters

Not-predominance, etc. The text notes (1) under not-predominance: "In not-predominance, at the moment of conception is to be completed." The reason is that the single enumeration of not-predominance contains all the mentality at the moment of conception. Also, (2) under not-prenascence: "Remember (to take) immaterial and at the moment of conception." The reason is that the single enumeration of not-prenascence contains the states of the immaterial plane and all the mentality at the moment of conception.

Not-resultant. The text notes under not-resultant: "Complete. No conception." The reason is that the single enumeration of not-resultant contains only faultless, faulty and functional states and is, therefore, not concerned with conception. So whatever the text notes can be easily understood because they can be found from the single enumerations.

Not-jhāna, etc. The text notes (1) under not-path: "The same as not-root condition. No delusion." For in the single enumeration of not-path, delusion is excluded. Also, (2) under not-dissociation: "Only immaterial question." For in the single enumeration of not-dissociation there is only mentality in the immaterial plane.

Note: As such notes in the text refer to the single enumerations concerned, they will not be considered again except in special cases.

(ii) Enumeration Chapters

By Ones of Negative; Root By Twos of Positive-Negative and Not-root By Twos of Negative-Positive are not difficult and can now be understood. In the Negative-Positive "(With not-root,) path 1" the common conditioning states are 2 delusion-rooted consciousnesses and the common conditioned state is delusion from 2 delusion-rooted consciousnesses. Since they belong to the third section of the Triplet, the only answer obtainable is (3-3).

"Investigation" Chapter

There should be no difficulty about the Classification and Enumeration Chapters. As for the Selection of the Negative Conditions, this will be clear when the reader prepares his own chart according to the method given in the Applied Thought Triplet. This Rapture Triplet is easy because the only difference from the Feeling Triplet is that it includes "States accompanied by rapture."

END OF RAPTURE TRIPLET

8. TRIPLET OF (STATE) ERADICATED BY FIRST PATH

Triplet States

Reference (R)	Variant (V)
1. 8 greed-rooted cons., 2 hate-rooted cons., 1 doubt-accompanied cons., 27 m.f.	1. 8 greed-rooted cons., 2 hate-rooted cons., 1 doubt-accompanied cons., 27 m.f.
2. 4 cons. dissociated from wrong view, 2 hate-rooted cons., 1 restlessness-accompanied cons., 25 m.f. exclusive of wrong view and doubt.	2. 4 cons. dissociated from wrong view, 2 hate-rooted cons., 1 restlessness-accompanied cons., 25 m.f. exclusive of wrong view and doubt.
3. 21 faultless cons., 36 resultant cons., 20 functional cons., 38 m.f., 28 matter, Nibbāna.	3. 21 faultless cons., 36 resultant cons., 20 functional cons., 38 m.f., 28 matter, Nibbāna.

6 Chapters

1. Conditions: Positive

The states of this Triplet are similar to those of the Faultless Triplet. The only difference from that Triplet is that the first section consists of faulty states instead of faultless. That is why the Classification and Enumeration Chapters of the 6 Chapters are expounded in exactly the same way as in the Faultless Triplet.

2. Conditions: Negative

In the Negative conditions of the 6 Chapters all the conditions, except not-root, are expounded in the same way as for the Faultless Triplet. The difference with not-root is that doubt and restlessness are not taken together as in the Faultless Triplet but separately. Therefore, the answers

for not-root (1) in Dependent Chapter are: (1–1), (2–2) and (3–3); (2) in Conditioned Chapter are, besides the 3 above, another 4: (3–1), (3–2), (1,3–1) and (2,3–2); (3) in Conjoined Chapter are the same as the 3 answers in Dependent Chapter.

By Twos (i.e. of Positive-Negative and Negative-Positive conditions) are not difficult.

"Investigation" Chapter

1. Conditions: Positive

Here, also, the Investigation Chapter is expounded according to the chart. The enumerations for all the conditions, except object and strong-dependence, are the same as for those in the Faultless Triplet. The difference with these 2 conditions is that here the enumeration for each of them is 8 instead of 9 as in the Faultless Triplet. The reason is that the answer (1–2) is not obtained. For the states of the first section are not related to the states of the second section by any condition whatsoever. This is stated in the Comy. p. 488 as "State eradicated by First Path is never related to state eradicated by Higher 3 Paths by any of the conditions."[1] Why are they not related? It is because the states of the first section are the attributes of the ignorant worldling whereas the states of the second section are those of the Stream-winner and others and it is impossible for the states that arise in a person of a lower grade to be related to the states that arise in a person of a higher grade.

Selection of the Conditions for Negative

Here, also, (1–2) is not obtained and so the total enumeration is 14. Otherwise, they are the same as for the Faultless Triplet.

2. Conditions: Negative

By Ones, etc.

Since (1–2) is not obtained, the enumerations are reduced by 1 in the enumerations of all the Negative conditions of the Faultless Triplet.

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[1] Dassanena pahātabbo dhammo bhāvanāya pahātabbassa dhammassa ekena pi paccayena paccayo na hoti. (Tikp 353).

Positive-Negative and Negative-Positive

By Twos

The Positive-Negative conditions have exactly the same enumerations as in the Faultless Triplet. The Negative-Positive conditions have the same enumerations as given by "By Ones" of the Positive conditions.

END OF TRIPLET OF (STATE) ERADICATED BY FIRST PATH

9. TRIPLET OF (STATE) TOGETHER WITH ROOT ERADICATED BY FIRST PATH

Triplet States

Reference (R)	Variant (V)
1. 8 greed-rooted cons., 2 hate-rooted cons., 1 doubt-accompanied cons., 27 m.f. excluding delusion present at doubt-accompanied cons.	1. 8 greed-rooted cons., 2 hate-rooted cons., 1 doubt-accompanied cons., 27 m.f. excluding delusion present at doubt-accompanied cons.
2. 4 cons. dissociated from wrong view, 2 hate-rooted cons., 1 restlessness-accompanied cons., 25 m.f. exclusive of wrong view, doubt and delusion present at restlessness-accompanied cons.	2. 4 cons. dissociated from wrong view, 2 hate-rooted cons., 1 restlessness-accompanied cons., 25 m.f. exclusive of wrong view, doubt and delusion present at restlessness-accompanied cons.
3. 21 faultless cons., 36 resultant cons., 20 functional cons., 38 m.f., delusion present at 2 delusion-rooted cons., 28 matter, Nibbāna.	3. 21 faultless cons., 36 resultant cons., 20 functional cons., 38 m.f., delusion present at 2 delusion-rooted cons., 28 matter, Nibbāna.

Dependent Chapter

1. Conditions: Positive (i) Classification Chapter

Root 17

The chart shows that this Triplet is similar to that of (State) Eradicated by First Path above. The difference from that Triplet is that delusion at doubt-accompanied consciousness of the first section and delusion at restlessness-accompanied consciousness of the second section are excluded from those sections and included in the third section of this Triplet. On account of that (1) doubt-accompanied consciousness as reference of section 1 and delusion at doubt-accompanied con-

sciousness as variant of section 3 and (2) restlessness-accompanied consciousness as reference of section 2 and delusion at restlessness-accompanied consciousness as variant of section 3—which are conascent states—give additional answers such as (1–3) and so on to give enumeration 17. Also, it must be noted that delusion-rooted consciousnesses and delusion are conascent with mind-produced matter. These will be clearly known when the text is read with the chart.

Object 11, Predominance 9. The enumerations 11 for object condition and others are found in the same way as above because they include the delusions. As for predominance, where delusions are not involved, the enumeration 9 is the same as that of Triplet of (State) Eradicated by First Path. The others are easy.

2. Conditions: Negative

Not-root 3. Since the conascent states with delusion, as given above, are included, there are 2 more answers (1–3) and (2–3) besides (1–1) to give enumeration 3.

Not-object 5. The conditioned states of not-object are materiality only. So, although the conascent delusions given above are also included, here they are conascent with mind-produced matter only. This gives additional classified answers but the enumeration remains the same.

Not-predominance 17, etc. Not-predominance, not-postnascence and other conditions have enumeration 17 each. As for not-prenascence 13, not-kamma 7 and not-dissociation 11, they are given fully in the text.

3–4. Conditions: Positive-Negative and Negative-Positive

By Twos

These are easy. All the Positive-Negative conditions have the same enumerations as Negative "By Ones". All the Negative-Positive conditions, except resultant and path, have the same enumeration 3 as not-root. In the case of path there is a slight difference. Its enumeration is 2 because delusion from 2 delusion-rooted consciousnesses is the common state. On looking up the chart in this connection, it will be found that there are 2 answers (1–3) and (2–3).

As these "By Twos" of the above conditions are easy they will not be dealt with in the other Triplets unless there is something special to note.

Conditioned and Conjoined Chapters

These 2 Chapters can be known when the text is read with the chart. Owing to limitations of space they cannot be dealt with here.

Investigation Chapter

1. Conditions: Positive

The Classification Chapter and "By Ones" of the Enumeration Chapter can be known. With the knowledge that the answers (1-3) and (2-3) are obtained because the reference and variant states, denoted by the figures, are conascent, it will be clear, with the aid of the chart, how the classified answers for root condition and others are expounded. So, however comprehensive and complicated such answers may seem, they can always be found from the chart because all the states, necessary for finding the answers, are contained in it.

This is the case with all the 24 Paṭṭhānas. In the first 2 Paṭṭhānas, Triplet and Couplet Paṭṭhānas, the states involved in them are expounded in the Dhammasaṅgaṇī and are easy to know. But when it comes to the remaining 22 Paṭṭhānas, Couplet-Triplet Paṭṭhāna and others, the states involved in them have to be found by oneself (see Intr. C.R. I, pp. lxxxiii ff.) and tabulated in charts. Then, knowing what the single enumerations of the Chapters concerned are, it will not be so difficult to select the states in order to arrive at the answers. And once these answers are obtained, the direct and classified answers can be found. This is the method for all the 24 Paṭṭhānas.

Selection of the Conditions for Negative

Although it was stated that such charts would not be provided again, it is done here because this is a special case. For it is rather complicated and there are so many things that have to be noted. So it will be shown how the reader, by examining the chart, can find for himself the reasons why certain things have to be noted and what the answers ought to be. The Comy. is silent about these notes and the Subcomy. stops short at Applied Thought Triplet.

Please see item 111.(xiv) of the Selection of the Conditions for Negative where it is noted that mixed conascence-prenascence also has the answer (1,3-1) which is shown in the chart. It is also noted that mixed conascence-prenascence has the answers (1,3-1,3) of item 111.(xvi),

SELECTION OF THE CONDITIONS FOR NEGATIVE 21

Conditions																						Enumerations
	1	3	1,3	2	1	3	1,3	2,3	3	1	2	1,3	2,3	1	3	1,3	1	2	3	1,3	2,3	
	1	"	"	2	"	"	"	"	3	"	"	"	"	1,3	"	"	2,3	"	"	"	"	21
Ob	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	21
Cn	"	"	"	"		"		"	"	"	"	"	"	"	"	"		"	"		"	17
S.D.	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	21
Prn									"	"	"	"	"									5
Pon		"				"			"					"				"				5
Kam		"							"													2
Nu									"													1
Fa									"													1
Cn-prn														"	"	"		"	"		"	6
Pon-nu															"				"			2
Pon-fa															"				"			2

(2,3-2) of item 112.(xviii) and (2,3-2,3) of item 112.(xxi) which are shown in the chart.

Again, it is noted that object and strong-dependence have the answer (1,3-3) of item 111.(xv) which is not given in the text. The chart shows not only that these 2 conditions have these 2 answers but also that all the answers for their enumeration number 21. This is also the case with the answer (2,3-3) of item 112.(xix). All the notes about these answers in the Selection of the Conditions for Negative are in entire agreement with what is given in the chart.

For Reflexion. Why is it that when the chart, based on the Classification Chapter, gives everything completely, the text does not do so?

Answer. The Comy. has nothing to say on this matter. Here is the translator's opinion. In the Guide to C.R., Part III it is pointed out that

there is a total of 8 mixed conditions in all the 24 Paṭṭhānas. They are expounded in the text as follows:

1. Mixed conascence-prenascence as conascence-prenascence.

2. & 3. Mixed postnascence-nutriment and mixed postnascence-faculty are either combined as postnascence-nutriment-faculty or separately as postnascence-nutriment and postnascence-faculty.

4. Mixed conascence-postnascence as conascence-postnascence.

5. Mixed postnascence-nutriment-faculty as postnascence-nutriment-faculty.

6. Mixed conascence-base-prenascence-faculty as conascence-prenascence.

7. Mixed object-prenascence and base-prenascence as prenascence.

8. Mixed conascence, object-prenascence-base-prenascence as conascence-prenascence.

On consideration of the above it will be seen that all the mixed conditions are expounded with nasal consonants to show that the conditions are mixed. Even when conascence, which is not a mixed condition, is expounded along with mixed conditions as conascence, postnascence-nutriment-faculty, a nasal consonant is employed and the word "condition" is left out. That is why in item 111.(xiv) above, if all the conditions having the answer (1,3–1) were to be expounded according to the note given there, it would include the mixed condition. So it would have to be expounded as "object, conascence, strong-dependence, conascence-prenascence" or "By object condition, conascence condition, strong-dependence condition, conascence-prenascence". As such this could not be easily recited and there is a possibility of some confusion. Also, in item 111.(xv), if all the conditions having the answer (1,3–3) were to be expounded it would be "By object condition, strong-dependence condition, conascence-prenascence, postnascence-nutriment-faculty". As such the conditions would not be in proper sequence and there is a possibility of some confusion. So this explains why all the conditions that should be included are not given in the text.

2. Conditions: Negative (ii) Enumeration Chapter

By Ones

The chart shows that object and strong-dependence have all the 21 answers. Therefore, for not-object, all the 21 answers are not excluded because strong-dependence has them. Similarly, for not-strong-

dependence, all the 21 answers are not excluded becaus object has them.

"By Twos" of Positive-Negative and Negative-Positive conditions are easy.

END OF TRIPLET OF (STATE) TOGETHER WITH ROOT ERADICATED BY FIRST PATH

10. TRIPLET OF (STATE) LEADING TO REBIRTH AND DEATH

Triplet States

Reference (R)	Variant (V)
1. 12 faulty cons., 17 mundane faultless cons., 52 m.f.	1. 12 faulty cons., 17 mundane faultless cons., 52 m.f.
2. 4 Path cons., 36 m.f.	2. 4 Path cons., 36 m.f.
3. 36 resultant cons., 20 functional cons., 38 m.f., 28 matter, Nibbāna.	3. 36 resultant cons., 20 functional cons., 38 m.f., 28 matter, Nibbāna.

1. Conditions: Positive

6 Chapters

The arrangement of the states in the chart is similar to that for the Faultless Triplet. Since all the Positive conditions of the 6 Chapters are similar to those of the Faultless Triplet, there is nothing to note here. They are also abbreviated in the text.

2. Conditions: Negative

Dependent Chapter

All are the same as in the Faultless Triplet except not-predominance 6 and not-repetition 7.

Not-predominance 6. 4 Path consciousnesses in section 2 are always predominant and are, therefore, not conascent with non-predominant mind-produced matter, the only conditioned state in the single enumeration. That is why (2-3) and (2-2,3) and, likewise, (2,3-3) are not obtained. Thus the enumeration 9 in the Faultless Triplet is reduced by 3 to 6.

Not-repetition 7. From the text it will be found that (2-2) and

(2–2,3) are not obtained. Thus the enumeration 9 in the Faultless Triplet is reduced by 2 to 7.

"By Twos" of the Positive-Negative and Negative-Positive conditions can be known.

Conditioned Chapter

The text shows in full how enumeration 12 for not-predominance and 11 for not-repetition are obtained. Mind-produced matter, which was not included in the Positive repetition condition, is expounded here. That is why the 4 Path consciousnesses, which arise with mind-produced matter, are expounded here although they are not included in the single enumeration of not-repetition. This is explained in great detail in Guide to C.R., Part II, under preparation.

Conjoined Chapter

The reason why not-repetition has only 2 answers is that (2–2) is not obtained and this leaves (1–1) and (3–3). In this Chapter the states are all mentality and the enumerations are found from the single enumerations of the conditions.

"By Twos" have nothing of note.

Investigation Chapter

The text must be read with the chart in order to understand how this Chapter is expounded.

Object 7. 4 Path consciousnesses, the states of variant 2, cannot take the states of reference 1 as object but only Nibbāna. So (1–2) is not obtained. Again, 4 Path consciousnesses cannot take one another as object and so (2–2) is not obtained. When these 2 answers are left out from the 9 of the Faultless Triplet, the enumeration is 7.

Proximity, etc. 6. 4 Path consciousnesses, which are the only states of reference 2, are followed by their corresponding Fruition consciousnesses. So Path consciousnesses are not related by proximity condition and (2–2) is not obtained. When this answer is left out from the 7 of the Faultless Triplet, the enumeration is 6.

The other enumerations are the same as those of the Faultless Triplet.

Selection of the Conditions for Negative and By Ones

As for the Faultless Triplet the total enumeration is 15. All the "By

Ones" are the same as for the Faultless Triplet except not-strong-dependence which is 14.

Not-strong dependence 14. If the Selection Chart is examined, it will be seen that only strong-dependence has the answer (1–2). Therefore, this answer, not being obtained for not-strong-dependence, the enumeration is 14.

Positive-Negative and Negative-Positive By Twos

In the Positive-Negative conditions, not-mutuality, not-association, not-dissociation have the same enumeration 3 just as for the Faultless Triplet. The Negative-Positive conditions have the same enumerations as Positive "By Ones".

END OF TRIPLET OF (STATE) LEADING TO REBIRTH AND DEATH

11. LEARNERS TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 7 supramundane cons. exclusive of Arahatta Fruition, 36 m.f.	1. 7 supramundane cons. exclusive of Arahatta Fruition, 36 m.f.
2. 1 Arahatta Fruition cons., 36 m.f.	2. 1 Arahatta Fruition cons., 36 m.f.
3. 81 mundane cons., 52 m.f., 28 matter, Nibbāna.	3. 81 mundane cons., 52 m.f., 28 matter, Nibbāna.

Conditions: Positive 6 Chapters

Dependent Chapter

The states of the first and second sections, as with those of the Faultless Triplet, are mentality and those of the third section contain materiality. So it is exactly the same as in the Faultless Triplet. The conditions have the same enumerations as for the Faultless Triplet, the exceptions being repetition and resultant.

Repetition 2. The states of the second section are not included in the single enumeration of this condition and so the answer (2–2) of the Faultless Triplet, not being obtained, the enumeration is 2.

Resultant 9. In the Faultless Triplet the resultant states are included in the third section only and so the enumeration is 1. Here they are included in all the three sections and, therefore, the enumeration is 9.

Conditioned Chapter

Here the differences from the Faultless Triplet are:

Repetition 4. Besides the 2 answers of the Dependent Chapter there are 2 others, (3–1) and (1,3–1), to give enumeration 4.

Resultant 17. As the Dependent Chapter has 9 answers, here there are 17.

Conjoined Chapter

Here the differences from the Faultless Triplet are:

Repetition 2. This is the same as for the Dependent Chapter above.

Resultant 3. This is elided. There are three answers: (1–1), (2–2), (3–3).

The text should be read along with the chart in order to know how it is expounded.

Conditions: Negative 6 Chapters

Dependent Chapter

The enumerations of the conditions are the same as for the Faultless Triplet, the exceptions being:

Not-root 1. The states of the single enumeration of the condition concerned must be selected from the chart. For not-root the states are contained in section 3 only and so the only answer is (3–3).

Not-predominance 3. Non-predominant mind-produced matter of this condition in section 3 is involved only "when predominance condition is not obtained". But here the supramundane consciousnesses in sections 1 and 2 are always predominant and so they are not conascent with matter in section 3. Therefore the 6 answers with matter: (1–3), (1–1,3), (2–3), (2–2,3), (1,3–3) and (2,3–3), not being obtained, the enumeration is 3.

Not-kamma 2. Since in section 2 there is only Arahatta Fruition consciousness, a resultant state, there are no conascent faultless, faulty and functional volitions. So (2–2) is not obtained and the enumeration is 2.

Not-resultant 5. As Arahatta Fruition consciousness is not included

in the single enumeration of not-resultant, the answer (2–2) is not obtained. Consequently, (2–3), (2–2,3), (2,3–3) are not obtained. That is why the enumeration is 5.

Conditioned Chapter

The differences from the Faultless Triplet are:

Not-root 1. Although the 6 bases are included, they are contained in section 3 and so the only answer is (3–3).

Not-predominance 7. Since (heart-)base is included there are 4 more answers: (3–1), (3–2), (1,3–1), (2,3–2), besides the 3 of the Dependent Chapter, to give enumeration 7.

Not-kamma 4. Here also there are 2 more answers: (3–1), (1,3–1), besides the 2 of the Dependent Chapter, to give enumeration 4.

Not-resultant 9. Here, too, there are 4 more answers: (3–1), (1,3–1), (1,3–3), (1,3–1,3), besides the 5 of the Dependent Chapter, to give enumeration 9.

Conjoined Chapter

Some differences from the Faultless Triplet:

Not-kamma 2. This is the same as for the Dependent Chapter above.

Not-resultant 2. The 2 answers are: (1–1), (3–3). It was pointed out above that the answers with section 2 are not obtained.

Positive Negative and Negative-Positive By Twos

The Enumeration Chapters of the Positive-Negative and Negative-Positive conditions "By Twos" of the 6 Chapters are straightforward.

Investigation Chapter

In this Investigation Chapter, just as in that of the Faultless Triplet, the states of the single enumeration of the condition concerned must be selected from those in the chart.

The conditions have the same enumerations as for the Faultless Triplet, the exceptions being:

Object 5. Since supramundane consciousnesses take only Nibbāna as object and not one another, the 4 answers: (1–1), (1–2), (2–2), (2–1) are not obtained and so the enumeration is 5.

Predominance 9. (1–1) is not an answer for object, as shown above,

and therefore it is not for object-predominance; but, nevertheless, it is for conascence-predominance and so it is not excluded. In the case of the states of sections 1 and 2, they are never conascent states in any predominant condition and this answer: (1–2), being the only one not obtained, the enumeration is 9.

Proximity, etc. 8. As Arahatta Path-consciousnesses of section 1 is related to Arahatta Fruition consciousness of section 2, the additional answer: (1–2), makes the enumeration 8.

Strong-dependence 8. Although natural strong-dependence of strong-dependence condition has wide application, in this Triplet the answer (2–1) is not obtained. For Arahatta Fruition consciousness of reference section 2 cannot be the cause of any of the 7 supramundane consciousnesses of variant section 1. That is why the Comy. (p. 489) remarks: "State appertaining to Arahatta is never related to state appertaining to Learners by any of the conditions."[1] So the enumeration is 8.

Repetition 2. Path consciousnesses but not Fruition consciousnesses are included in the single enumeration of repetition condition. And because only change-of-lineage and purification are related to Path but not Path to Path, the answers (1–1) and so on are not obtained. So there are only 2 answers: (3–3), (3–1).

Kamma 8. Conascence-kamma has, like root, enumeration 7. And for asynchronous kamma there is the additional answer: (1–2), to make the enumeration 8.

Resultant 7. Since resultant states are included in all the 3 sections of this Triplet, there are 7 answers.

Selection of the Conditions for Negative

The total enumeration is 14. Not-root condition and others have 14. They are just like those in the Faultless Triplet except that, apart from not-strong-dependence and not-resultant, they do not have the answer: (2–1). So the enumeration, reduced by 1, is 14.

Not-strong-dependence 13. Since the answer (1–2) is solely for strong-dependence, it is excluded for not-strong-dependence and so the enumeration is 13.

Not-resultant 12. In the previous Triplets there were no special differences with the enumerations for not-resultant condition. But here

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[1] Asekkho dhammo sekkhassa dhammassa na kenaci paccayena paccayo. (Tikp 354).

there is. For it will be seen from the Selection of the Conditions for Negative that the answers are: (1-1,3), (2-2,3), where the reference states, which are related by conascence condition, include resultant states. Therefore, for not-resultant, these 2 answers not being obtained, the enumeration is 12.

Positive-Negative and Negative-Positive "By Twos" are easy.

END OF LEARNERS TRIPLET

12. LIMITED TRIPLET

Triplet States

Reference (R)	Variant (v)
1. 54 sensuous cons., 52 m.f., 28 matter.	1. 54 sensuous cons., 52 m.f., 28 matter.
2. 27 Lofty cons., 35 m.f.	2. 27 Lofty cons., 35 m.f.
3. 8 Supramundane cons., 36 m.f., Nibbāna.	3. 8 Supramundane cons., 36 m.f., Nibbāna.

Conditions: Positive

Dependent Chapter

Root 13. In this Triplet there is materiality in section 1 and Lofty resultant states in section 2. Therefore, the arrangement of the states is different from in the Faultless Triplet but similar to the Clinging Triplet. The materiality in section 1 contains (heart-)base and, therefore, the answers for "at the moment of conception" are obtained. These are: (1-2), because (heart-)base of section 1 and resultant states of section 2 are conascent. But of the Lofty resultant states in section 2, immaterial resultants are excluded because they are not concerned with materiality and only fine-material resultants are taken. Similarly, there are answers: (1-1,2), (1,2-2), (1,2-1,2). So, with the increase of 4 answers to the 9 of Faultless Triplet the enumeration is 13.

Object 5. Here there are 2 more answers: (1-2), (1,2-2) to the 3 of Faultless Triplet to give enumeration 5.

Predominance 9. Since this condition occurs during life only, there is no increase in the enumeration and so it is the same as Faultless Triplet.

Mutuality 7. The 4 extra answers for root above are included with the 3 of Faultless Triplet to give enumeration 7.

Other Conditions. Their enumerations are easily found.

Conditioned Chapter

Root and Others 17. They are just as for the Faultless Triplet and can be easily known.

Mutuality 9. With 2 more answers: (1–3), (1–1,3), besides the 7 of Dependent Chapter, the enumeration is 9. This is the special difference here.

Conjoined Chapter

There is nothing special here. The enumerations are 3.

Conditions: Negative

Dependent Chapter

Not-predominance 10, not-prenascence 12, not-resultant 9. They are given fully in the text and, based on the method given there, the others can be understood.

Conditioned Chapter

Not-predominance 12. This difference from Faultless Triplet is given in the text.

Conjoined Chapter

There is nothing complicated here.

Investigation Chapter

Object 7. Supramundane consciousnesses take Nibbāna only as object, not sensuous nor Lofty states. So the 2 answers: (1–3), (2–3), not being obtained, the enumeration is 7 instead of the 9 in the Faultless Triplet.

Predominance 7. In object condition the superknowledges of variant 2 take the states of reference 1 as object to give the answer (1–2). But here there are no superknowledges and so answer (1–2) and others are not obtained. With this fact kept in mind, the way the other conditions are expounded can be known with the help of the chart.

Selection of the Conditions for Negative and By Ones

The total enumeration is 15.

Not-conascence, etc. 12. When the Selection chart is examined it will be found that: (a) (3–1,3) is the answer for conascence only; (b) (1,3–3) and (1,2–2) are the answers for conascence-prenascence only. These answers are not obtained for not-conascence and, therefore, the enumeration is 12 instead of 15.

Not-strong-dependence 14. Since (2–3) is the answer for strong-dependence only, it is not obtained for not-strong-dependence and so the enumeration is 14.

Not-prenascence 14. As shown above, (1,3–3) and (1,2–2) are the answers for conascence-prenascence only and so it might be thought that by simply deducting these 2 answers the enumeration would be 13. But of these, (1,2–2) is also the answer for conascence alone and, therefore, the only answer not obtained is (1,3–3). That is why the enumeration is 14. This will be clear from the Selection chart which should be easy to prepare because the method for doing so has been given.

Not-dissociation, not-presence, not-non-disappearance 10. When the answer for kamma: (2–1,2), which was not obtained for strong-dependence, is included, the enumeration is 10 instead of the 9 in the Faultless Triplet.

"By Twos"[1] are straightforward.

END OF LIMITED TRIPLET

13. LIMITED OBJECT TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 54 sensuous cons., 2 superknowledges, 52 m.f.	1. 54 sensuous cons., 2 superknowledges, 52 m.f.
2. 12 faulty cons., 1 mind-door advertence, 8 great faultless cons., 8 great functional cons., 3 infinity of cons., 3 neither-perception-nor-non-perception cons., 2 superknowledges, 47 m.f. exclusive of 3 abstinences and 2 illimitables.	2. 12 faulty cons., 1 mind-door advertence, 8 great faultless cons., 8 great functional cons., 3 infinity of cons., 3 neither-perception-nor-non-perception cons., 2 superknowledges, 47 m.f. exclusive of 3 abstinences and 2 illimitables.

[1] This is always meant for Positive-Negative and Negative-Positive conditions, and will not be pointed out again.

3. 1 mind-door advertence, 4 great faultless cons. assoc. with knowledge, 4 great functional cons. assoc. with knowledge, 2 superknowledges, 8 supramundane cons., 36 m.f. exclusive of 2 illimitables.	3. 1 mind-door advertence, 4 great faultless cons. assoc. with knowledge, 4 great functional cons. assoc. with knowledge, 2 superknowledges, 8 supramundane cons., 36 m.f. exclusive of 2 illimitables.

The chart shows that there are many states involved. They are given in the Mnemonic of the Compendium of Philosophy p. 122 as: "Lower objects to twenty-five; exalted objects to six" and so on. But they can be more easily remembered by noting that in (1) sensuous objects are always (taken by) 25 and occasionally (taken by) 31; (2) Lofty objects always by 6 and occasionally by 31; (3) Nibbāna object always by 8 and occasionally by 11. In this Triplet materiality and Nibbāna are not involved and so, just as for the Feeling Triplet, the states are all mentality.

6 Chapters

Conditions: Positive

In Dependent and the other 5 Chapters there are 3 answers: (1–1), (2–2) and (3–3). There are answers for "at the moment of conception" in sections 1 and 2 but not in section 3. As all the 23 conditions have enumeration 3, there are elisions in "By Ones" of the text.

Conditions: Negative

Not-jhāna 1. The answer is (1–1). This is different from the other conditions which have enumeration 3.

"By Twos" are easy.

Investigation Chapter

Root 3. It can be seen how these answers are obtained.

Object 7. When limited and Lofty objects are taken, Incomparable states do not arise. So the answers: (1–3) and (2–3), not being obtained, the enumeration is 7 instead of the 9 in the Faultless Triplet. Of these 7 answers it can be known how (1–1) is expounded. But when it is considered why (1–2) is expounded as: "(One) reviews Divine-eye" and so on, it will be observed that this is due to the fact that there are superknowledges in section 1 and great faultless states in section 2. This

applies similarly to (2–2) and others. But it is difficult to know which superknowledge is included in the answer. This can be known, however, by referring to the chart on Superknowledges given in Guide to C.R., Part II. The rest must be compared with the text.

Predominance 7. Enumeration 7, just like that for object, is for object-predominance; enumeration 3, just like that for root, is for conascence-predominance. Taking the distinctive ones, the enumeration is 7.

Proximity 9. The 2 extra answers: (1–2), (2–1), besides the 7 of object, make the enumeration 9.

Conascence, etc. These can be seen.

Kamma 5. Conascence-kamma, like conascence, has enumeration 3. And 2 additional answers: (2–1), (3–1), make it 5. The answer (3–1) is expounded as: "Volition with Incomparable object is related to its resultant aggregates with limited object by kamma condition." Here "volition with Incomparable object" is the volition of Learner's change-of-lineage. It can also be volition of review. The fact that volition which precedes Path can give rebirth results is pointed out in the Comy, p. 489.[1]

The rest can be seen.

Selection of the Conditions for Negative and By Ones

The text shows that in "By Ones" the enumeration is 9 for all the conditions except not-strong-dependence.

Not-strong-dependence 7. Since (1–3) and (2–3) are the answers for strong-dependence only, these 2 answers are not obtained for not-strong-dependence and so the enumeration is 7.

"By Twos" are straightforward.

END OF LIMITED OBJECT TRIPLET

14. LOW TRIPLET

Low Triplet is the same as Corrupt Triplet.

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[1] Appamāṇārammaṇā cetanā ti sekkhānaṁ gotrabhu-cetanā. Paccavekkhaṇa-cetanā ti pi vattuṁ vaṭṭati. Ye pana gotrabhu-cittena natthi paṭisandhī ti vadanti, te iminā suttena paṭisedhetabbā. (Cf. Tikp 354).

15. TRIPLET OF (STATE) WITH FIXED DESTINY DUE TO WRONG VIEWS

Triplet States

Reference (R)	Variant (V)
1. Seventh impulsions of 4 cons. assoc. with wrong view, seventh impulsions of 2 hate-rooted cons., 25 m.f. exclusive of conceit and doubt.	1. Seventh impulsions of cons. assoc. with wrong view, seventh impulsions of 2 hate-rooted cons., 25 m.f. exclusive of conceit and doubt.
2. 4 Path cons., 36 m.f.	2. 4 Path cons., 36 m.f.
3. 12 faulty cons. excepting seventh impulsions of (1) above, 17 mundane faultless cons., 36 resultant cons., 20 functional cons., 52 m.f., 28 matter, Nibbāna.	3. 12 faulty cons. excepting seventh impulsions of (1) above, 17 mundane faultless cons., 36 resultant cons., 20 functional cons., 52 m.f., 28 matter, Nibbāna.

6 Chapters

Conditions: Positive

The chart shows that the states are similar to those of Faultless Triplet. There is nothing special to note here. Everything is clear.

Conditions: Negative

Dependent Chapter

The enumerations that are different from those of the 6 Chapters of the Faultless Triplet are dealt with below:

Not-root 1. The states in the single enumeration of not-root are contained in section 3 and so there is only one answer: (3–3).

Not-predominance 3. The states of sections 1 and 2 are always predominant states and so they are not related to non-predominant mind-produced matter. That is why the answers: (1–3), (2–3), not being obtained, there are only 3 answers: (1–1), (2–2), (3–3).

Not-prenascence 6. This is not given in the text. The answers are: (1–3), (2–2), (2–3), (3–3), (1,3–3), (2,3–3). Of these, (1–3) and (2–3) are obtained, not from the single enumeration of this Negative condition, but from the mere mentality of the Positive conditions which are

conascent with matter of this Negative condition. This also applies to (1,3–3) and (2,3–3).

Not-repetition 5. This, too, is not given in the text. In the single enumeration of not-repetition: (1) sensuous first impulsion is included but not the seventh and so the answer (1–1) is not obtained; (2) Path is not included and so (2–2) is not obtained. The answers are: (1–3), (2–3), (3–3), (1,3–3), (2,3–3). Except for (3–3), the other answers are obtained because the mental states of the Positive conditions are conascent with matter of this Negative condition.

Not-dissociation 2. In the immaterial plane there are no states with fixed destiny due to wrong views and so the answer (1–1) is not obtained but only (2–2) and (3–3). This is also the reason why (1–1) is not obtained in not-prenascence above.

Conditioned and Conjoined Chapters

Not-predominance 7. This is given in the Conditioned Chapter of the text. The enumeration is different from that in the Faultless Triplet. There is nothing special to note about the other conditions.

Not-repetition 1. In Conjoined Chapter there is no materiality and the only answer is (3–3). This differs from the Faultless Triplet.

Investigation Chapter

The Comy. p. 489 (cf. Tikp 354) remarks that:

(1) "States with fixed destiny due to wrong views are never related to states with fixed destiny due to right views by any of the conditions nor are states with fixed destiny due to right views related to states with fixed destiny due to wrong views." Therefore, the answers (1–2) and (2–1) are not obtained. No reason is given for this remark but it can be known by referring to the text where matricide and the rest of the 5 heinous crimes are not the cause of Path nor is Path the cause of these heinous crimes.

(2) "Whether they be either states with fixed destiny due to wrong views or states with fixed destiny due to right views, they are not freed of conascence (i.e. they are conascent states)." This shows that they are always conascence-predominance.

(3) "States with fixed destiny due to right views are never object-prenascence." This is because the conditioning state of object-prenascence is only materiality. It shows that Path never takes materiality as object.

(4) "States with fixed destiny due to wrong views are object-

prenascence." This will be understood from the answer: (3–1), of prenascence condition expounded in the text.

(5) "When mundane consciousnesses, which are states with no fixed destiny, are taken as object, wrong views with fixed destiny arise." For this the answer: (3–1), of object condition must be referred to.

(6) "When the states with fixed destiny other than wrong views are taken as object, wrong views with fixed destiny do not arise." Here, also, the answer: (3–1), in the text must be referred to.

(7) "States with fixed destiny due to wrong views cannot be taken as estimable objects." This is clear from the answers: (1–1), (1–3) and (1–1,3), of predominance which do not include object-predominance.

(8) "Faultless states are not related to states with fixed destiny due to wrong views by strong-dependence condition." This is clear from strong-dependence condition in the text.

Conditions: Positive—By Ones

These can be known from (1) the text where they are given fully and (2) the above Comy. remarks and discussions. So there is no need to go into details.

Selection of the Conditions for Negative and By Ones

The total enumeration, being 13, is 2 answers less than that of Faultless Triplet. Therefore, the enumeration for each of the conditions in Faultless Triplet have to be reduced by 2. There is nothing else to note.

"By Twos" are easy.

END OF TRIPLET OF (STATE) WITH FIXED DESTINY DUE TO WRONG VIEWS

16. PATH OBJECT TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 1 mind-door advertence, 4 great faultless cons. assoc. with knowledge, 4 great functional cons. assoc. with knowledge, 2 superknowledges, 33 m.f. exclusive of 3 abstinences and 2 illimitables.	1. 1 mind-door advertence, 4 great faultless cons. assoc. with knowledge, 4 great functional cons. assoc. with knowledge, 2 superknowledges, 33 m.f. exclusive of 3 abstinences and 2 illimitables.
2. 4 Path cons., 36 m.f.	2. 4 Path cons., 36 m.f. exclusive of 2 illimitables.

3. 4 great faultless cons. assoc. with knowledge, 4 great functional cons. assoc. with knowledge, 4 Path cons., 36 m.f. exclusive of 2 illimitables.	3. 4 great faultless cons. assoc. with knowledge, 4 great functional cons. assoc. with knowledge, 4 Path cons., 36 m.f. exclusive of 2 illimitables.

The chart shows that (1) section 1 has 9 sensuous consciousnesses and 2 superknowledges, a total of 11 states; (2) section 2 has 4 Path consciousnesses; (3) section 3 has 8 sensuous consciousnesses and 4 Path consciousnesses. All the other states are Triplet-freed. It will be seen that only mental states are involved and so all the 6 Chapters are the same.

In these 3 sections, the states of 1 and 2 are not conascent and so they cannot be taken together for an answer. But the states of 1 and 3 and those of 2 and 3, being conascent, can be taken together for answers.

6 Chapters

Conditions: Positive

Root 17. As given in the method above, the conascent states have to be considered. Those conascent with (a) reference 1 are (1–1), (1–3), (1–1,3) giving 3 answers; (b) reference 2 are (2–2), (2–3), (2–2,3) giving 3 answers; (c) reference 3 are (3–3), (3–1), (3–2), (3–1,3), (3–2,3) giving 5 answers. Also, because the states of 1 and 3 are conascent, with them as reference states there are (1,3–1), (1,3–3), (1,3–1,3) giving 3 answers. Similarly, with the states of 2 and 3 as reference states there are (2,3–2), (2,3–3), (2,3–2,3) giving 3 answers. Thus the enumeration is 17.

Object and All the Others. Their enumerations are also 17.

Conditions: Negative

Not-root 1, not-path 1. The single enumerations of both these conditions contain mind-door advertence which is a state of section 1. So there is the answer: (1–1).

Not-predominance 17. This is given fully in the text. In this condition Lofty and Supramundane impulsions always contain predominant realities. Here Path is included in sections 2 and 3 but not in 1. Therefore, with: (a) reference 1 there are 3 answers without predominant realities; (b) reference 2 there are 3 answers with predominant realities because Path is included in them; (c) reference 3, where there are Path

and other consciousnesses, there is 1 answer: (3–3), divided under 2 heads, 1 for Path and 1 for the other consciousnesses. With the answer (3–1) there are no predominant realities because they are not contained in variant 1 but with (3–2) there are because variant 2 has them. With (3–1,3) there are none but with (3–2,3) there are. Again, with 1 and 3 as reference states there are no predominant realities in the 3 answers but with 2 and 3 as reference states there are in the 3 answers.

Not-repetition 9. As Path is not included in the single enumeration of this condition, the 3 answers with reference 2, the 2 with reference 3, i.e. (3–2), (3–2,3), and the 3 with reference 2 and 3, i.e. 8 answers, are not obtained. So the enumeration is 9.

The Other Conditions. Their enumerations are 17.

Note: This Triplet, like the Feeling Triplet, has no material states and, therefore, not-object condition and others, which contain them, are not expounded.

"By Twos" are easy.

Comy. p. 489 (Tikp 354). "Resultant condition and asynchronous kamma of kamma condition are not included in the Positive conditions of Dependent Chapter." The reason for this can be known from the chart where resultant states are not included. The Comy. also points out that asynchronous kamma is not included in Arisen and Past Triplets.

Investigation Chapter

Root 17. This is the same as for the Dependent Chapter.

Object 9. The states of section 1 are those that arise in the continuity of a Noble person when Path is taken as object. In the chart the appropriate states are taken together and so they are specified below:

The States of Section 1. (1) 1 mind-door advertence, 4 great faultless consciousnesses associated with knowledge and faultless superknowledge of the Stream-Winner who takes Stream-Winner's Path as object; (2) 1 mind-door advertence, 4 great faultless consciousnesses associated with knowledge and faultless superknowledge of the Once-Returner who takes Stream-Winner's and Once-Returner's Paths as objects; (3) 1 mind-door advertence, 4 great faultless consciousnesses associated with knowledge and faultless superknowledge of the Non-Returner who takes Stream-Winner's, Once-Returner's and Non-Returner's Paths as objects; (4) 1 mind-door advertence, 4 great functional consciousnesses

associated with knowledge and functional superknowledge of the Arahat who takes the 4 Paths as objects.

The States of Section 3. These are the 4 Paths together with (1) 4 great faultless consciousnesses associated with knowledge of the Stream-Winner who takes Stream-Winner's Path as estimable object;[1] (2) 4 great faultless consciousnesses associated with knowledge of the Once-Returner who takes Once-Returner's Path as estimable object; (3) 4 great faultless consciousnesses associated with knowledge of the Non-Returner who takes Non-Returner's Path as estimable object; (4) 4 great functional consciousnesses associated with knowledge of the Arahat who takes Arahatta's Path as estimable object.

Refer to the text. The states of reference (R) 1 take Path as object but as Path is not included in variant (V) 1, the answer (1–1) and so on are not obtained for any condition whatsoever. So the states of R 1 are never conditioning states. The states of R 2 are Paths and these are taken by (a) mind-door advertence, sensuous faultless and functional consciousnesses and superknowledge of V 1 to give the answer (2–1); (b) great faultless and functional consciousnesses of V 3 which, as shown above, take the Path concerned as estimable object, to give the answer (2–3). Here, in object condition, the states of V 3 take objects with esteem. So when it is expounded as "The Noble persons, having emerged from Path, esteem and review the Path" this belongs to object-predominance. But in object condition ordinary objects as well as estimable objects of object-predominance are taken. Again, with R 2 and the variants 1 and 3, the answer (2–1,3) is given in the same way as (2–3) because the states of 1 and 3 are conascent. The states of R 3 with V 3 give the answer (3–3) and with V 1 the answer (3–1) which, it must be known, is expounded like (2–1). By knowing this method it will be understood how the text is expounded. The enumeration 9 for object condition consists of 3 answers with R 2, 3 with R 3 and 3 with R 2 and 3. As explained above there is no answer with R 1.

Predominance 21. Conascence-predominance, like root, has enumeration 17. When the 4 answers: (2–1), (2–1,3), (2,3–1), (2,3–1,3), which are those of object-predominance, are added the enumeration is 21. The way these answers are expounded can be seen.

Proximity 9. R 2 has Path only and so there is no answer with V 2.

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[1] When it is said that an object is taken with esteem, only one's Path is taken as such, not another's. See the single enumeration of object-predominance.

As for the sensuous faultless and functional consciousnesses of V 1 and V 2, which take Path as object, they are not related to Path by this condition. And sensuous faultless change-of-lineage and purification, which arise before Path, take Nibbāna as object. Since they take different objects, they are not related here and so there are no answers with V 1 and V 2. But there are 3 answers each with R 1, R 3, R 2 and 3, i.e. enumeration 9.

Strong-dependence 21. It can be known how enumeration 21 is obtained. In this condition it is specially expounded as "Reviewing is related to reviewing." Why is it so expounded? When Path is taken as object in the mental process of review, the conditioning and conditioned states are great faultless or functional consciousnesses associated with knowledge, the states that are included in sections 1 and 3. So when the conditioning or conditioned states are the above consciousnesses it is expounded as reviewing; when they are Paths it is expounded as "First Path to second Path" and so on. This has to be briefly noted for natural strong-dependence.

The other conditions can be known.

Selection of the Conditions for Negative and By Ones

The text shows that, apart from not-object 17, the other conditions have enumeration 21. The text notes in not-object condition (item 54) that "When not-object is taken, both natural object and strong-dependence object are excluded." The wording here is entirely different from that in the previous Triplets. So what are natural object and strong-dependence object? How are they expounded in the text? Besides these two what is the other strong-dependence? Only when these are known will it be clearly understood why not-object has enumeration 17. Both the Comy. and Subcomy. are silent on this matter. But this will now be clarified.

(1) *Natural object.* This is given in the text as "Reviewing is related to reviewing." At the time Path is taken as object in the mental process of reviewing the Path, great faultless or functional consciousnesses associated with knowledge arise. So in this Triplet object and strong-dependence are expounded together. Since it is not purely object it is not expounded in object condition.

(2) *Strong-dependence object.* This is given in the text as "The Noble persons, having emerged from Path, esteem and review the Path". This is object-predominance.

SELECTION OF THE CONDITIONS FOR NEGATIVE 21

Conditions	1	3	1,3	2	1	3	1,3	2,3	3	1	2	1,3	2,3	1	3	1,3	1	2	3	1,3	2,3	Enumerations
	1	"	"	2	"	"	"	"	3	"	"	"	"	1,3	"	"	2,3	"	"	"	"	"	
Ob					"	X	X		X	"		X					"			X	X		9
Cn	"	"	"	"		"		"	"	"	"	"	"	"	"	"		"	"		"		17
S.D.	*	*	*	"	X	"	X	"	"	*	"	*	"	*	*	*	X	"	"	X	"		21

(3) *Natural strong-dependence.* This is given in the text as "First Path to second Path" and so on.

With the knowledge of these three terms and with the aid of the chart for the Selection of Conditions for Negative, the above note in the text will be clearly understood.

In the columns against strong-dependence the 8 answers, shown by asterisks, are natural object; the 4, shown by crosses, are strong-dependence object; the remaining 9, shown by ditto signs, are natural strong-dependence. In the columns against object the answers, shown by crosses, are strong-dependence object.

Not-object 17. In accordance with the above note in the text, the answers for natural object and strong-dependence object are not obtained but only the 9, shown by ditto signs, of natural strong-dependence. But since these 9 are also obtained in the 17 answers of conascence, no addition is necessary and so the enumeration for not-object is 17.

Not-strong-dependence 21. This is conascence 17 + 4 from object, which are not included in 17, to give enumeration 21.

All the Other Conditions 21. This is the 21 of strong-dependence. "By Twos" are easy.

END OF PATH OBJECT TRIPLET

17. ARISEN TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 89 present cons., 52 m.f., 28 matter.	1. 89 present cons., 52 m.f., 28 matter.
2. 12 future faulty cons., 21 faultless cons., 20 functional cons., 52 m.f., 17 mind-produced matter, 15 temperature-produced matter, 14 nutriment-produced matter.	2. 12 future faulty cons., 21 faultless cons., 20 functional cons., 52 m.f., 17 mind-produced matter, 15 temperature-produced matter, 14 nutriment-produced matter.
3. 36 future resultant cons., 38 m.f., 20 kamma-produced matter.	3. 36 future resultant cons., 38 m.f., 20 kamma-produced matter.

In this Triplet and the Past Triplet, which follows, Nibbāna is Triplet-freed.

Comy. p. 490 (Tikp 355): In this Triplet and the Past Triplet, the Dependent Chapter and the rest of the 6 Chapters are not expounded but only the Investigation Chapter. What is the reason for this? It is because there are only conascence and prenascence conditions in the 6 Chapters. For in these 2 Triplets past and future states are mixed. Why are proximity and other conditions not included in the Arisen Triplet? The reason is that this Triplet does not contain past states (there are only present and future states as can be seen from the chart). "States arisen and not arisen are never related to states arisen and not arisen by any of the conditions. States not arisen and bound to arise are related to states arisen by object-strong-dependence."

As stated in the Comy. above, it must be noted that the 6 Chapters are not expounded in this Triplet.

Investigation Chapter

Conditions: Positive

Root, etc. 1. Root and the rest of the 15 conditions of the conascence group, prenascence, postnascence, nutriment and faculty conditions, which occur in the present, have the answer (1–1).

Note: Whether the conditions occur in the present or whether they occur in the past or future, the conditioned states must always be

present states. This can be known from this Triplet and the Past Triplet that follows.

Object, etc. 3. Object has the answers: (1–1), (2–1), (3–1). In predominance, object-predominance has 3 answers. In strong-dependence, both object-strong-dependence and natural strong-dependence have 3 answers each. These conditions occur in the above 3 periods of time.

The proximity group of conditions and asynchronous kamma are not expounded. For these conditions have past states as conditioning states and in this Triplet there are no such states.

In this way all the conditions can be known.

Selection of the Conditions for Negative

The answer (1–1) is obtained by all the conditions that are concerned with the present. (2–1) and (3–1) are obtained by object and strong-dependence only.

Conditions: Negative

By Ones

Not-presence 2, not-non-disappearance 2. These are somewhat difficult. In order to consider this matter so that it agrees with the text, reference must be made to the way the answer (1–1) is expounded for object condition. How does it differ from that expounded for object-prenascence-presence of presence condition? It will be seen that "aggregates arisen" is given only in object condition and these being 18 produced matter, there is nothing special here. Also, in object condition, "knowledge of supernormal power" is included but not in object-prenascence-presence. But it is explained in Guide to C.R., Part II, however, that, although this knowledge is not specifically expounded in object-prenascence-presence, it should be included. That being the case, the nature of object and object-prenascence-presence is the same and, therefore, the answer (1–1) is not obtained. That is why not-presence and not-non-disappearance have 2 answers.

Again, when natural strong-dependence is considered, the conditioned states in the answer (1–1) are all the 89 consciousnesses which have the nature of conascence. That being so, (1–1) is not obtained for strong-dependence and, therefore, there are only 2 answers for not-presence and not-non-disappearance. The teachers of old stated that (1–1), being of the present, is not obtained. What they actually meant

was that present states are all included in conascence condition. In the Negative conditions of Past Triplet, the next Triplet, the same line of reasoning holds for not-presence 2, not-non-disappearance 2.

"By Twos" are easy.

END OF ARISEN TRIPLET

18. PAST TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 89 past cons., 52 m.f., 28 matter.	1. 89 past cons., 52 m.f., 28 matter.
2. 89 future cons., 52 m.f., 28 matter.	2. 89 future cons., 52 m.f., 28 matter.
3. 89 present cons., 52 m.f., 28 matter.	3. 89 present cons., 52 m.f., 28 matter.

Investigation Chapter

As the states of this Triplet belong to the three periods of time, all the 24 conditions are expounded. As with the Arisen Triplet, the conditions which are concerned with present states only have only 1 answer (3–3). For proximity and the other conditions which have past conditioning states and present conditioned states, there is the answer (1–3); for kamma condition, which is concerned with both past and present states, there is the answer (1–3) with past states and (3–3) with present states. The text should be referred to in order to know how the conditions are expounded. The Negative conditions are like those of the Arisen Triplet dealt with above.

Comy. p. 490 (Tikp 355): In this Triplet present is never related to past and future nor past and future to past and future by any of the conditions.

END OF PAST TRIPLET

19. PAST OBJECT TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 1 mind-door advertence, 29 sensuous impulsions, 11 registering cons., 2 superknowledges, 3 infinity of cons., 3 neither-perception-nor-non-perception cons., 47 m.f. exclusive of 3 abstinences and 2 illimitables.	1. 1 mind-door advertence, 29 sensuous impulsions, 11 registering cons., 2 superknowledges, 3 infinity of cons., 3 neither-perception-nor-non-perception cons., 47 m.f. exclusive of 3 abstinences and 2 illimitables.
2. 1 mind-door advertence, 29 sensuout impulsions, 11 registering cons., 2 superknowledges, 50 m.f. exclusive of 2 illimitables.	2. 1 mind-door advertence, 29 sensuous impulsions, 11 registering cons., 2 superknowledges, 50 m.f. exclusive of 2 illimitables.
3. 10 twice fivefold cons., 3 mind-element, 1 mind-door advertence, 29 sensuous impulsions, 11 registering cons., 2 superknowledges, 50 m.f. exclusive of 2 illimitables.	3. 10 twice fivefold cons., 3 mind-element, 1 mind-door advertence, 29 sensuous impulsions, 11 registering cons., 2 superknowledges, 50 m.f. exclusive of 2 illimitables.

6 Chapters

Conditions: Positive

As materiality is not included in this Triplet, the 6 Chapters are all the same. And when the states are selected to determine the enumerations it is found that all the 23 conditions have the same enumeration 3 which are (1-1), (2-2), (3-3). This is straightforward.

Conditions: Negative

Only 10 Negative conditions are expounded. On examining the single enumeration of not-jhāna it will be seen that there is only 1 answer: (3-3). But not-dissociation does not give this answer. From this it will be known that the states of the immaterial plane which take present object cannot be conascent with one another. If this is the case with not-dissociation why does not-prenascence have this answer? The reason is that this is not due to the states of the immaterial plane but to rebirth consciousness in the five-aggregate planes. For the classified answer given in the text for (3-3) is "At the moment of conception, dependent

on one aggregate with present object . . . two aggregates . . .” All the other conditions have enumeration 3.

“By Twos” are easy.

Investigation Chapter

Conditions: Positive

When there is only mentality in the Triplet prenascence, postnascence and dissociation conditions are never included in the Investigation Chapter. The reason for this can be known by examination of their single enumerations. This, of course, applies to all the preceding Triplets of this nature.

Root, etc. 3. The conditions of the conascence group have 3 answers: (1-1), (2-2), (3-3).

Object 9. The text gives “(One) reviews infinity of consciousness” and so on and, therefore, from the states that are involved in them, determine the answers (1-1) and so on. How enumeration 9 is obtained can also be found from the text.

Predominance 7. As shown above, conascence-predominance has 3 answers. Object-predominance has (1-1) and (1-2). But (1-3) is not obtained because the conditioned states of object-predominance do not contain superknowledges whereas this answer (1-3) is concerned with them. For the same reason the answer (2-3) is not obtained. So when these 2 answers in object condition are not obtained the enumeration is 7. This will be clearly understood by referring to the way object condition is expounded.

Proximity 7. This condition is expounded in an unusual way. But if the mental process, which is dealt with to some extent in Guide to C.R., Part II, is understood there should be no difficulty at all.

Strong-dependence 9. It will be seen that “Contemplation of impermanence” and so forth are taken as the essential things in natural strong-dependence. As for the Faultless Triplet there are 3 answers each with R 1, R 2 and R 3 to give enumeration 9.

Kamma 9. As shown above, conascence-kamma has 3 answers. The enumeration 9 is due to asynchronous kamma. In this Triplet asynchronous kamma is expounded in a peculiar way. For the results that are obtained are stated thus: “Asynchronous volition with past object is related to (its) resultant aggregates (a) with past object, (b) with future object, (c) with present object; asynchronous volition with future

object is related to (its) resultant aggregates (a) with future object, (b) with past object, (c) with present object; asynchronous volition with present object is related to (its) resultant aggregates (a) with present object, (b) with past object, (c) with future object.

The Other Conditions. These are straightforward.

As for "By Twos" there is nothing special to note.

Selection of the Conditions for Negative and By Ones

Not-Object, Not-Strong-dependence, Not-Kamma 9. Some of the 9 answers are different but the total enumeration for each of them is 9.

"By Twos" are easy.

END OF PAST OBJECT TRIPLET

20. INTERNAL TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 89 cons., 52 m.f., 28 matter.	1. 89 cons., 52 m.f., 28 matter.
2. 89 cons., 52 m.f., 28 matter, Nibbāna.	2. 89 cons., 52 m.f., 28 matter, Nibbāna.

Unlike the other Triplets only 2 sections, instead of the usual 3, are taken because the internal and external states of section 3 are not expounded. The Comy. p. 490 (Tikp 355) gives the following explanation:

In the Internal Triplet the section of internal and external states should not be taken. The reason is that these 2 sections cannot exist together as conditioning or conditioned states at the same time. It is just as when a mustard fruit is laid on the palm of the hand, the colour of the mustard fruit and that of the palm of the hand cannot exist together as one object at the same time. Likewise, the Internal Object Triplet has only 2 sections.

6 Chapters

Conditions: Positive

Dependent Chapter

The chart shows that section 1 has all the states except Nibbāna and

section 2 has all the states including Nibbāna. For the 6 Chapters, which do not take Nibbāna into account, the 2 sections have all the states for these Chapters. All that needs to be done is to select the states from the single enumerations of the 23 conditions. But since the internal and external states are not conascent, each of the conditions has only 2 answers: (1–1), (2–2), i.e. enumeration 2.

Conditioned Chapter

Here base-prenascence-dependence is included and so the 6 bases have to be taken. But since external states are not dependent on internal bases, there are the same 2 answers as for the Dependent Chapter.

Conjoined Chapter

Here the difference is that materiality is excluded but the enumeration is also 2 for each condition.

Conditions: Negative

The Negative conditions of the 6 Chapters, like the Positive conditions, have enumeration 2.

"By Twos" are straightforward and all of them have enumeration 2.

Investigation Chapter

Root condition and others are expounded fully and should be looked up in the text. Here those with special enumerations are considered.

Object 4. Root condition and others have 2 answers: (1–1), (2–2), i.e. enumeration 2. But in object condition, where the reference and variant can be taken both ways, there are 2 more answers: (1–2), (2–1), to give enumeration 4.

Predominance 4. Conascence-predominance has only 2 answers: (1–1), (2–2). But object-predominance, like object, has the 2 answers: (1–2), (2–1). Thus the enumeration is 4.

Strong-dependence 4. Proximity-strong-dependence has only 2 answers: (1–1), (2–2). But object-strong-dependence and natural strong-dependence have another 2: (1–2), (2–1). So the enumeration is 4.

Prenascence 6. Base-prenascence has only 2 answers: (1–1), (2–2).. Object-prenascence has another 2: (1–2), (2–1). Mixed object-pre-nascence-base-prenascence has another 2: (1,2–1), (1,2–2). So the total enumeration is 6.

Nutriment 6. Conascence-nutriment, like conascence above, has only

2 answers: (1–1), (2–2). But physical nutriment, like prenascence above, has 6. So the enumeration is 6. Nutriment condition was explained in detail in Guide to C.R., Part I.

Presence 6. Here, like prenascence, there are mixed conditions. Also, like nutriment, there is physical nutriment. Therefore the enumeration is 6.

All the Other Conditions. Each has enumeration 2.

Selection of the Conditions for Negative and By Ones

Not-presence 4. In the Selection of the Conditions for Negative the total enumeration is 6. Presence condition contains prenascence and nutriment which have the 2 answers: (1,2–1), (1,2–2). So these answers are not obtained for not-presence and that is why its enumeration is 4.

"By Twos" are easy.

END OF INTERNAL TRIPLET

21. INTERNAL OBJECT TRIPLET

Triplet States

Reference (R)	Variant (V)
1. 54 sensuous cons., 2 superknowledges, 3 infinity of cons., 3 neither-perception-nor-non-perception cons., 49 m.f. exclusive of envy and 2 illimitables.	1. 54 sensuous cons., 2 superknowledges, 3 infinity of cons., 3 neither-perception-nor-non-perception cons., 49 m.f. exclusive of envy and 2 illimitables.
2. 54 sensuous cons., 2 superknowledges, 15 fine-material cons. excluding 2 superknowledges, 3 infinity of space, 8 supramundane cons., 51 m.f. exclusive of stinginess.	2. 54 sensuous cons., 2 superknowledges, 15 fine-material cons. excluding 2 superknowledges, 3 infinity of space, 8 supramundane cons., 51 m.f. exclusive of stinginess.

6 Chapters

Conditions: Positive

Since (1) there are only mental states because materiality is excluded and (2) only the first 2 sections have to be taken, it will be clear that all the 23 conditions have enumeration 2.

Conditions: Negative

Since 54 sensuous consciousnesses, etc. are included in both the sections, the 10 Negative conditions, like the Positive conditions above, have enumeration 2.

"By Twos" are clear.

Investigation Chapter

In this Triplet there are only mental states and so root condition and others of the conascence group have only 2 answers: (1–1), (2–2), i.e. enumeration 2. Here only those conditions with special enumerations are considered.

Object 4. As in the Internal Triplet above, the 2 answers: (1–2) and (2–1) are included to give enumeration 4.

Predominance 3. It is clear that conascence-predominance has enumeration 2. For object-predominance the 2 answers: (1–2), (2–2), are not obtained but only (2–1). Therefore the enumeration is 3. Why are the above 2 answers not obtained? If the way object condition is expounded is examined, it will be found that the single enumeration of object-predominance is not involved in these answers.

Proximity 4. This is clear from the text.

Strong-dependence 4. There are 4 answers for proximity-strong dependence and natural strong-dependence and so the enumeration is 4. In natural strong-dependence "Contemplation of impermanence" and so forth are expounded.

Repetition 3. Here (2–1) is not obtained. The reason for this can be seen by referring to proximity condition. There the relations are between (1) death-consciousness and rebirth-consciousness; (2) life-continuum and advertence; (3) aggregates and emergence. The relations between impulsions, which belong to repetition condition, are not included.

Kamma 4. It is clear that conascence-kamma has enumeration 2. But asynchronous kamma has all the 4 answers. So the enumeration is 4.

The Other Conditions. Their enumeration is 2.

Selection of the Conditions for Negative and By Ones

The Selection of the Conditions for Negative shows that the total enumeration is 4. As object, strong-dependence and kamma are included

in all these enumerations, all the 24 conditions in Negative "By Ones" have enumeration 4.

"By Twos" are easy.

END OF INTERNAL OBJECT TRIPLET

22. VISIBLE AND IMPINGING TRIPLET

Triplet States

Reference (R)	Variant (V)
1. Visible object	1. Visible object
2. 11 gross matter exclusive of visible object	2. 11 gross matter exclusive of visible object
3. 89 cons., 52 m.f., 16 subtle matter, Nibbāna.	3. 89 cons., 52 m.f., 16 subtle matter, Nibbāna.

This Triplet contains all the states and so there is no state that is Triplet-freed. Sections 1 and 2 consist of materiality only. In the former there are no great primaries but just one derived matter and in the latter 3 great primaries (cohesion is not included) and 8 derived matter. Section 3, however, consists of all mentality and subtle matter. It will be seen, therefore, that materiality, of one kind or another, is included in the 3 sections. So it is only in this Triplet that: (1) the 18 produced matter are expounded fully and (2) cohesion and so on, which were not expounded in the other Triplets, are expounded.

Conditions: Positive

Dependent Chapter

Root, etc. 21. R 1 has visible object only and so the answers (1-1) and so on are not obtained. With R 2, R 3 and R 2 and 3 there are 7 answers each to give enumeration 21. Whenever the conditions contain both great primaries and derived matter the enumeration is 21. Of course, only those material states concerned in each case are to be taken.

Object, etc. 1. With object condition and others, which have only mentality, there is only 1 answer: (3-3). So, wherever the enumeration is 1, it shows that the conditions have only mentality.

Mutuality 6. The single enumeration of mutuality has great primaries but no derived matter. Therefore, there are (a) 3 answers: (2–2), (2–3), (2–2,3) with R 2;(b) 2 answers: (3–3), (3–2) with R 3 and (c) 1 answer: (2,3–2) with R 2 and 3 to give enumeration 6.

Conditioned Chapter

The text does not give the Conditioned and the Conjoined Chapters for both the Positive and Negative conditions. They are simply referred to at the end of the Dependent Chapter pointing out that they are the same as for that Chapter. But in the Conditioned Chapter, eye-base and the rest of the 5 bases in section 2 and (heart-)base in section 3 have to be taken into account and classified answers for them must be known. The text states that the Conditioned Chapter is the same as the Dependent Chapter because the enumerations are the same.

Conjoined Chapter

The Conjoined Chapter deals with mentality only and so all the 23 conditions have only 1 answer: (3–3). For this Chapter the text directs the reader to work with immateriality only.

Conditions: Negative

Dependent Chapter

Not-root, etc. 21. When the single enumerations of not-root condition and others are examined it will be found that, with the exception of not-mutuality, all contain great primaries and derived matter as conditioned states. As for not-mutuality, it contains only derived matter as conditioned states and great primaries as conditioning states. Therefore, all the 20 conditions have enumeration 21. From the single enumerations of the conditions concerned it can be known where "at the moment of conception" and "kamma-produced matter" are not included and so on.

Conditioned Chapter

In this Chapter classified answers must be given for the bases as was pointed out in the Positive conditions. Because of this there is no increase in the enumerations which are all 21.

Conjoined Chapter

In this Chapter only 10 conditions are expounded. From their single enumerations it will be seen that there can be only 1 answer: (3–3). Although the text is very brief, the details have to be known by applying the method above. The text always directs that everything be known in detail, never in brief.

Conditions: Positive-Negative

Root By Twos

Here not-kamma and not-dissociation conditions, which have different enumerations, will be considered.

Not kamma 1. The common states of root and not-kamma are faultless, faulty or rooted functional aggregates as conditioning states and faultless, faulty or rooted volitions as conditioned states. These are contained in section 3 and so there is only 1 answer: (3–3).

Not-dissociation 1. Here the common conditioning and conditioned states of root and not-dissociation conditions are the mental states of the immaterial plane contained in the single enumeration of not-dissociation. So there is only 1 answer: (3–3).

Conditions: Negative-Positive

Not-root By Twos

With not-root condition, path 1. This is the only thing to be noted here. The common states are 2 delusion-rooted consciousnesses as conditioning states and delusion from 2 delusion-rooted consciousnesses as conditioned state. So there is only 1 answer: (3–3).

Investigation Chapter

Root 7. The roots are included in section 3 and therefore the enumeration is 7, the answers being (3–3), (3–1) and so on. These are the answers whenever the enumeration is 7.

Object 3. The conditioned states of object condition are all mentality which is contained in section 3; the conditioning states are all mentality and materiality. Therefore there are only 3 answers: (1–3), (2–3), (3–3). The material states in sections 1, 2 and 3 are not conascent and so they cannot be taken together for answers.

Predominance 9. Object-predominance, like object, has 3 answers. Conascence-predominance, just like root, has 7 answers: (3–3) and so on. When the different kinds of answers are taken, the enumeration is 9.

Proximity, etc. 1. The conditioning and conditioned states of proximity, contiguity, repetition, association, absence and disappearance are mentality which is included in section 3. So there is only one answer: (3–3).

Conascence 21, Dependence 21. As shown in the Dependent Chapter each has enumeration 21.

Mutuality 6. As shown in the Dependent Chapter the enumeration is 6.

Strong-dependence 3. Although proximity-strong-dependence, like proximity, has only 1 answer: (3–3), object-strong-dependence and natural strong-dependence, like object-predominance, has 3 answers. So the enumeration is 3.

Prenascence 6. Here object-prenascence, like object, has 3 answers: (1–3), (2–3), (3–3); base-prenascence alone has 2 answers: (2–3), (3–3); mixed object-prenascence-base-prenascence has 3 answers: (1,3–3), (2,3–3), (1,2–3). When the different kinds of answers are taken, the enumeration is 6.

Faculty 9. Conascence-faculty, like root, has 7 answers; base-prenascence-faculty has 1 answer: (2–3); mixed conascence-prenascence-faculty has 1 answer: (2,3–3). So the total enumeration is 9. In the text, where it is stated that 7 answers are to be classified for section 3, it is directed that physical life-faculty be placed at the end. The reason for this is that, like the 7 kinds of delusion in the Applied Thought Triplet, there are 7 kinds of physical life-faculty.

Dissociation 8. The conditioning states of conascence-dissociation and postnascence-dissociation are mentality and so, like root, these mental states in section 3 give the same 7 answers for each; prenascence-dissociation has 2 answers: (2–3), (3–3). As (3–3) is already included, there is an extra answer: (2–3). So the enumeration is 8.

Presence 25. To conascence-presence 21 must be added the 3 answers: (1,3–3), (2,3–3), (1,2–3) obtained above for prenascence and another answer (1,2,3–3) for mixed conascence-object-prenascence-base-prenascence to give a total of 25. So the enumeration is 25.

Root: Common

In this last Triplet examples of common and combination are shown with root condition. Of course, the text directs that all the enumerations

in the Enumeration Chapters be worked out. Never is there an occasion when the text directs that the matter be known briefly. It always directs that, based on the method in the Faultless Triplet, the details be known. Now that the method has been provided, wherever necessary, the reader who is interested must work out the details. Here it will be shown how the commons are determined.

The method of determining the commons in the 6 Chapters is different from that in the Investigation Chapter. In the 6 Chapters the commons are found by selecting the common states from the conditioning and conditioned states of the conditions. That is why the conditions have to be taken "By Twos", "By Threes" and so on in the Positive, Negative, Positive-Negative and Negative-Positive conditions.

In the Investigation Chapter, however, the commons are determined by selecting the common states from the conditioning and conditioned states of the conditions in the same group. There are 8 conditions in the object group, 15 in the conascence group and so forth. They can be found when Chart II (A) on p. liii of C.R. I is read vertically. (Moreover, the single enumerations of the conditions in the various groups are given in Charts II (B)–(H) in C.R. I facing p. lxiv.)

Root condition of this Triplet belongs to the conascence group and has 11 common conditions (C.R. I, p. 180, item 440 or Chart II (C) in C.R. I facing p. lxiv). Since root condition belongs to the Minor Conascence group its conditioning and conditioned states are included in the 4 Major Conascence group. So when the commons with the 4 Major Conascence group of conditions are determined, they are found to be the conditioning and conditioned states of root condition which has enumeration 7.

Predominance 7. When the conditioning and conditioned states of root and conascence-predominance are compared, it is found that investigating-wisdom predominance is the common conditioning state and associated aggregates together with predominant mind-produced matter are the common conditioned states. According to this Triplet, these states of section 3 give enumeration 7.

Faculty 7, Path 7. Non-delusion is the common conditioning state and associated aggregates together with rooted mind-produced matter and rooted rebirth kamma-produced matter are the common conditioned states. Here also these states of section 3 give enumeration 7 for each.

Resultant 7. The common conditioning states are the 3 resultant

roots and the common conditioned states are like those given above. So the states of section 3 give enumeration 7.

Dissociation 7. Although the common conditioned states are materiality, the common conditioning states are the 6 roots and, here again, the enumeration is 7.

Mutuality 1, Association 1. With mutuality the common conditioning states are the 6 roots and the common conditioned states are the associated aggregates together with (heart-)base. These states of section 3 give only 1 answer: (3-3). With association the difference is that (heart-)base is not included.

A Commons Chart for this last Triplet is drawn up opposite, so that the reader will know the method of determining the enumerations and be able to reflect upon them. From the Commons chart it will be seen that the commons of all the conditions are given. The text gives root condition only and so the enumerations of the conditions common with it are shown in the chart with dashes over the figures. The rest of the enumerations which are elided, have been determined. They can be found by applying the method given in Guide to C.R., Part III (in preparation). It is in this way that all the innumerable elisions in the text can be known.

Root: Combination

The text gives only one of the combinations, i.e. ordinary 9, for root condition. The method by which these combinations are derived from the commons is illustrated below:

Without resultant 4

1. Here root is taken with the 4 Major conascence conditions to give enumeration 7. This combination is derived by taking together the commons given for root condition which are: "With root condition, conascence 7, dependence 7, presence 7, non-disappearance 7."

2. Here mutuality is included and so the enumeration is 1, which is that of the common of root and mutuality.

3. Here association is also included and so the enumeration is 1, which is that of the common of root and association.

4. Here only dissociation is included and so the enumeration is 7, which is that of the common of root and dissociation.

COMMONS CHART

	Ro	Ob	Pd	Px	Ct	Cn	Mu	Dp	S.D.	Prn	Pon	Rp	Kam	Rs	Nu	Fa	Jh	Pa	Ass	Dss	Ps	Ab	Dsp	N.D.
Ro	*		7			7	1	7						7		7		7	1	7	7			7
Ob		*	3					1	3	3										1	3			3
Pd	7	3	*			7	1	7	3	3				7	7	7		7	1	7	9			9
Px				*	1				1			1	1									1	1	
Ct				1	*				1			1	1									1	1	
Cn	7		7			*	6	21					7	7	7	7	7	7	1	7	21			21
Mu	1		1			6	*	6					1	1	1	1	1	1	1	1	6			6
Dp	7	1	7			21	6	*	1	2			7	7	7	9	7	7	1	8	21			21
S.D.		1	3	1	1			1	*	3		1	1							1	3	1	1	3
Prn		3	3					2	3	*						1				2	6			6
Pon											*									7	7			7
Rp				1	1				1			*										1	1	
Kam				1	1	7	1	7	1				*	7	7				1	7	7	1	1	7
Rs	7		7			7	1	7					7	*	7	7	7	7	1	7	7			7
Nu			7			7	1	7					7	7	*	7			1	7	7			7
Fa	7		7			7	1	9		1				7	7	*	7	7	1	8	9			9
Jh						7	1	7						7		7	*	7	1	7	7			7
Pa	7		7			7	1	7						7		7	7	*	1	7	7			7
Ass	1		1			1	1	1					1	1	1	1	1	1	*		1			1
Dss	7	1	7			7	1	8	1	2	7		7	7	7	8	7	7		*	8			8
Ps.	7	3	9			21	6	21	3	6	7		7	7	7	9	7	7	1	8	*			25
Ab				1	1				1			1	1									*	1	
Dsp				1	1				1			1	1									1	*	
N.D.	7	3	9			21	6	21	3	6	7		7	7	7	9	7	7	1	8	25			*

With resultant 5

1. Here resultant is included every time. The common of root and resultant is given as: "With root condition, resultant 7." So the enumeration for this combination is 7.

2 & 3. Here mutuality and association are respectively included and the enumeration for each of the combinations is 1.

4. With dissociation the enumeration for the combination is 7.

5. Here mutuality is again included and the enumeration for the combination is 1.

It is by this method that the enumerations for all the 415 combinations are to be known.

Selection of the Conditions for Negative

Here there are 6 different kinds of enumerations, namely: 25, 24, 23, 22, 12, 9. Not-root condition and others, which have all the 25, need not be considered. Only those conditions with the other enumerations are dealt with below. These will be clear only with the aid of the chart provided.

2. Conditions: Negative

By Ones

Not-object 22. (1,3–3) and (1,2–3) of item 10 and (1,2,3–3) of item 11 are solely of object condition and so, when these are excluded, the enumeration is 22.

Not-conascence 12. The answers which are obtained besides those of conascence are: (1–3), (2–3), 7 with R 3 and the 3 of item 10, i.e. 12. Those of items 9 and 11 are conascence and are, therefore, not obtained.

Not-mutuality, not-resultant, not-association 24. As (1,2,3–3) of item 11 is excluded, the enumeration is 24. (2,3–3) of item 9 is not excluded because it is included in item 10.

Not-dependence 9. (1–3) and (2–3) of object and strong-dependence and the 7 answers for kamma give enumeration 9. Whenever the enumeration is 9 these are the answers.

Not-prenascence, not-dissociation 22. They are the same as not-object.

Not-faculty 23. To the 21 of conascence add (1–3) and (1,2–3) to give enumeration 23. As for items 9 and 11 they are concerned with faculty.

SELECTION OF THE CONDITIONS FOR NEGATIVE 25

No.	Conditions	3 1	2 2	1 "	3 "	1,3 "	2,3 "	1,2 "	1,2,3 "	3 3	1 "	2 "	1,3 "	2,3 "	1,2 "	1,2,3 "	3 1,3	1 2,3	2 "	3 "	1,3 "	2,3 "	1,2 "	1,2,3 "	3 1,2	3 1,2,3	Enu
1	Object	"			"					"																	3
2	Conascence		"	"	"	"	"	"	"	"	"	"	"	"	"	"			"	"	"	"	"	"	"			21
3	Strong-dependence	"			"					"																	3
4	Prenascence				"					"																	2
5	Postnascence									"	"	"	"	"	"	"											7
6	Kamma									"	"	"	"	"	"	"											7
7	Nutriment									"	"	"	"	"	"	"											7
8	Faculty									"	"	"	"	"	"	"											7
9	Cn-Base-prn-Faculty																		"								1
10	Ob-Base-Prenascence																"		"			"					3
11	Cn-Ob-Base-Pre-nascence																								"		1

By Twos, By Threes

"By Twos" are not different from "By Ones". In "By Threes" not-object also becomes a reference condition and so the enumerations for them cannot be more than 22 which is that of not-object alone. Whenever the enumeration is 22 it is the same as not-object. Those with different enumerations are:

Not-conascence 9. (1–3) and (2–3) of strong-dependence and the 7 answers with R 3 give enumeration 9. It is the same for not-dependence 9.

Not-strong-dependence 21. They are the 21 of conascence.

Not-presence 9. They are the same 9 given above.

3. Conditions: Positive-Negative

Root By Twos

These are straightforward.

Root: Combination

They are given briefly. Not-dissociation is 1 because the conditioning and conditioned states are mentality included in section 3 and for which there is only 1 answer: (3–3), i.e. enumeration 1.

4. Conditions: Negative-Positive

Not-root By Twos

They are the same as "By Ones" of the Positive conditions.

END OF VISIBLE AND IMPINGING TRIPLET

END OF TRIPLET PAṬṬHĀNA, STATE: POSITIVE

CONCISE METHOD FOR C.R. VOL. II

Here in this Introduction to the second volume of Conditional Relations it has been shown, in some detail, (1) how the 17 Triplets expounded in the text are to be dealt with; (2) how the enumerations given in the text as well as those elided are to be obtained and so forth. Also, with the difficult Negative conditions of the Investigation Chapters, it has been shown how the enumerations are to be determined with the aid of the charts provided for the Selection of the Conditions for Negative.

In this volume there are 8 Triplets, namely: (1) the Applied Thought Triplet, (2) the Rapture Triplet, (3) the Limited Object Triplet, (4) the Path Object Triplet, (5) the Arisen Triplet, (6) the Past Triplet, (7) the Past Object Triplet, (8) the Internal Object Triplet, that do not contain certain states. These, being Triplet-freed, are not taken into account. The remaining Triplets contain all the ultimate realities.

Single Enumerations

The Triplet Paṭṭhāna cannot be understood without knowing the single enumerations, i.e. the conditioning and conditioned states of the conditions, of the Triplets concerned. So the first thing to do is to know what the single enumerations are. This can be done by applying the method given in the Faultless Triplet. How is this done? In each Triplet the states of the 3 sections of the Triplet are given and it is from these states—excluding Nibbāna for the 6 Chapters and including Nibbāna for the Investigation Chapters—that the single enumerations are found. In the case of the Triplets without Triplet-freed states, the conditioning and conditioned states of the conditions are the same as those contained in the single enumerations of the Faultless Triplet; but for those Triplets with Triplet-freed states, the freed states are simply excluded.

6 Chapters

After knowing what the single enumerations are, the states in the Triplets have to be examined, as has been repeatedly pointed out, to find (1) whether they are conascent or not for the Dependent and Conascent Chapters, (2) whether the 6 bases are involved for the Conditioned and Supported Chapters, (3) whether they are associated or not for the Conjoined and Associated Chapters. Then from the answers for the states so selected the enumerations of the single Positive and Negative conditions can be obtained. As for the Enumeration Chapters "By Twos", "By Threes" and so on, the common states of the Positive, Negative, Positive-Negative and Negative-Positive conditions are found and from them the enumerations for the Triplet concerned are determined. Although the method is given concisely, it will be seen, when it is applied, that everything is included for the 6 Chapters. Examples of the method were given in the Intr. to C.R. and summarized on p. xlvii.

Investigation Chapters

Classification Chapters

In these Chapters, also, the states of the Triplets concerned, as shown in the 6 Chapters, have to be examined to determine the single enumerations of the conditions of the Triplets concerned so as to know the direct and classified answers for root and the rest of the 24 conditions. Then, by reading the text along with the states of the Triplets that were tabulated above, it will be seen how the above answers are obtained. An example of the method was given in Intr. to C.R., pp. xlix–li.

Enumeration Chapters

In these Chapters there are, as in the 6 Chapters, 4 kinds of conditions, namely: (1) Positive, (2) Negative, (3) Positive-Negative and (4) Negative-Positive.

(1) Positive Conditions

Here the three kinds dealt with are: (a) "By Ones", (b) Common, (c) Combination. "By Ones" is given in all the Triplets but only in the Visible and Impinging Triplet are the commons and combinations given briefly. Wherever they are not given the text always directs that the commons and combinations be fully known as in the Faultless Triplet. But, beginning from the First Synod right up to the Sixth Synod, no country and no Sayadaw had ever given them fully. The reason for this was that they are difficult and, therefore, it requires deep knowledge to know what they are. The translator, however, with intense confidence and effort, put them down in black and white about thirty years ago. Although they are of great benefit they are not easily available nor easily known. That is why, with the belief that readers interested in the Great Book of Paṭṭhāna would want to know what the elisions are, there was a fervent desire that they should be able to do so.

My thanks are due to Dr. I. B. Horner for giving whole-hearted support and encouragement to undertake this translation and also to Dr. Thein Maung, the Abhidhamma Propagating Society, U Kyaw Sein and U Htoon Thwin, for assistance in many ways.

U NĀRADA
MŪLA PAṬṬHĀNA SAYADAW

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CONDITIONAL RELATIONS OF TRIPLETS
(TIKA PAṬṬHĀNA)

Veneration to that Exalted One, the Arahat, the Enlightened Buddha

6. APPLIED THOUGHT TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 37

1. (i) Dependent on state with applied thought and sustained thought (savitakka-savicāraṁ dhammaṁ paṭicca), arises state with applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought (savitakka-savicāraṁ ekaṁ khandhaṁ paṭicca), arise three aggregates; dependent on three aggregates, arises one aggregate; dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception (paṭisandhikkhaṇe), dependent on one aggregate with applied thought and sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state with applied thought and sustained thought, arises state without applied thought but with sustained thought (avitakkavicāramatta) by root condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, arises applied thought (vitakka);

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[1] This comprises (1) States with applied thought and sustained thought, (2) States without applied thought but with sustained thought and (3) States without applied thought and sustained thought.

(*b*) At the moment of conception, dependent on aggregates with applied thought and sustained thought, arises applied thought. (2)

(iii) Dependent on state with applied thought and sustained thought, arises state without applied thought and sustained thought (avitakka-avicāra) by root condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, arises mind-produced matter (cittasamuṭṭhānaṁ rūpaṁ);

(*b*) At the moment of conception, dependent on aggregates with applied thought and sustained thought, arises kamma-produced matter (kaṭattā rūpaṁ). (3)

(iv) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate with applied thought and sustained thought, arise three aggregates and kamma-produced matter . . . dependent on two aggregates, arise two aggregates and kamma-produced matter. (4)

(v) Dependent on state with applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, arise applied thought and mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates with applied thought and sustained thought, arise applied thought and kamma-produced matter. (5)

(vi) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by root condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates and applied thought . . . dependent on two aggregates, arise two aggregates and applied thought;

(*b*) At the moment of conception, dependent on one aggregate with applied thought and sustained thought, arise three aggregates and applied thought . . . dependent on two aggregates, arise two aggregates and applied thought. (6)

(vii) Dependent on state with applied thought and sustained thought,

arise states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates, applied thought and mind-produced matter . . . dependent on two aggregates, arise two aggregates, applied thought and mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate with applied thought and sustained thought, arise three aggregates, applied thought and kamma-produced matter . . . dependent on two aggregates, arise two aggregates, applied thought and kamma-produced matter. (7)

2. (viii) Dependent on state without applied thought but with sustained thought, arises state without applied thought but with sustained thought by root condition.

(*a*) Dependent on one aggregate without applied thought but with sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate without applied thought but with sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ix) Dependent on state without applied thought but with sustained thought, arises state with applied thought and sustained thought by root condition.

(*a*) Dependent on applied thought, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception, dependent on applied thought, arise aggregates with applied thought and sustained thought. (2)

(x) Dependent on state without applied thought but with sustained thought, arises state without applied thought and sustained thought by root condition.

(*a*) Dependent on aggregates without applied thought but with sustained thought, arise sustained thought and mind-produced matter; dependent on applied thought, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates without applied thought but with sustained thought, arise sustained thought and kamma-produced matter; at the moment of conception, dependent on applied thought, arises kamma-produced matter. (3)

(xi) Dependent on state without applied thought but with sustained thought, arise states with applied thought and sustained thought and

without applied thought and sustained thought by root condition.

(*a*) Dependent on applied thought, arise aggregates with applied thought and sustained thought and mind-produced matter;

(*b*) At the moment of conception, dependent on applied thought, arise aggregates with applied thought and sustained thought and kamma-produced matter. (4)

(xii) Dependent on state without applied thought but with sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate without applied thought but with sustained thought, arise three aggregates, sustained thought and mind-produced matter . . . dependent on two aggregates, arise two aggregates, sustained thought and mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate without applied thought but with sustained thought, arise three aggregates, sustained thought and kamma-produced matter . . . dependent on two aggregates, arise two aggregates, sustained thought and kamma-produced matter. (5)

3. (xiii) Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate without applied thought and sustained thought, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter; dependent on sustained thought, arises mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate without applied thought and sustained thought, arise three aggregates and kamma-produced matter . . . dependent on two aggregates, arise two aggregates and kamma-produced matter; at the moment of conception, dependent on sustained thought, arises kamma-produced matter; dependent on aggregates, arises (heart-)base (khandhe paṭicca vatthu); dependent on (heart-)base, arise aggregates; dependent on sustained thought, arises (heart-)base; dependent on (heart-)base, arises sustained thought;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries (mahābhūte paṭicca), arise mind-produced and kamma-produced derived matter (upādārūpa). (1)

(xiv) Dependent on state without applied thought and sustained thought, arises state with applied thought and sustained thought by root condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought. (2)

(xv) Dependent on state without applied thought and sustained thought, arises state without applied thought but with sustained thought by root condition.

(*a*) Dependent on sustained thought, arise aggregates without applied thought but with sustained thought;

(*b*) At the moment of conception, dependent on sustained thought, arise aggregates without applied thought but with sustained thought; at the moment of conception, dependent on (heart-)base, arise aggregates without applied thought but with sustained thought; at the moment of conception, dependent on (heart-)base, arises applied thought. (3)

(xvi) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by root condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought; dependent on great primaries, arises kamma-produced matter. (4)

(xvii) Dependent on state without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Dependent on sustained thought, arise aggregates without applied thought but with sustained thought and mind-produced matter;

(*b*) At the moment of conception, dependent on sustained thought, arise aggregates without applied thought but with sustained thought and kamma-produced matter; at the moment of conception, dependent on (heart-)base, arise aggregates without applied thought but with sustained thought; dependent on great primaries, arises kamma-produced matter; at the moment of conception, dependent on (heart-)base, arises applied thought; dependent on great primaries, arises kamma-produced matter; at the moment of conception, dependent on (heart-)base, arise aggregates without applied thought but with sustained thought, and sustained thought. (5)

(xviii) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by root condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought. (6)

(xix) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought; dependent on great primaries, arises kamma-produced matter. (7)

4. (xx) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by root condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates . . . dependent on two aggregates and (heart-)base, arise two aggregates. (1)

(xxi) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state without applied thought but with sustained thought by root condition.

At the moment of conception, dependent on aggregates with applied thought and sustained thought, and (heart-)base, arises applied thought. (2)

(xxii) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by root condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter. (3)

(xxiii) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by root condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates . . . dependent on two aggregates and (heart-)base, arise two aggregates; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter. (4)

(xxiv) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states

without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

At the moment of conception, dependent on aggregates with applied thought and sustained thought, and (heart-)base, arises applied thought; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter. (5)

(xxv) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by root condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates and applied thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and applied thought. (6)

(xxvi) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates and applied thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and applied thought; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter. (7)

5. (xxvii) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by root condition.

At the moment of conception, dependent on applied thought and (heart-)base, arise aggregates with applied thought and sustained thought. (1)

(xxviii) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . dependent on two aggregates and sustained thought, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . dependent on two aggregates and sustained thought, arise two aggregates; at the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates . . . dependent on two aggregates and (heart-)base, arise two aggregates. (2)

(xxix) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by root condition.

(*a*) Dependent on aggregates without applied thought but with sustained thought, and sustained thought, arises mind-produced matter; dependent on aggregates without applied thought but with sustained thought, and great primaries, arises mind-produced matter; dependent on applied thought and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates without applied thought but with sustained thought, and sustained thought, arises kamma-produced matter; at the moment of conception, dependent on aggregates without applied thought but with sustained thought, and great primaries, arises kamma-produced matter; at the moment of conception, dependent on applied thought and great primaries, arises kamma-produced matter; at the moment of conception, dependent on aggregates without applied thought but with sustained thought, and (heart-)base, arises sustained thought. (3)

(xxx) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by root condition.

At the moment of conception, dependent on applied thought and (heart-)base, arise aggregates with applied thought and sustained thought; dependent on applied thought and great primaries, arises kamma-produced matter. (4)

(xxxi) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates and

mind-produced matter . . . dependent on two aggregates and sustained thought, arise two aggregates and mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate without applied thought buf with sustained thought, and sustained thought, arise three aggregates and kamma-produced matter . . . dependent on two aggregates and sustained thought, arise two aggregates and kamma-produced matter; at the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates and sustained thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and sustained thought. (5)

6. (xxxii) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state with applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates . . . dependent on two aggregates and applied thought, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates . . . dependent on two aggregates and applied thought, arise two aggregates. (1)

(xxxiii) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state without applied thought and sustained thought by root condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, and applied thought, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates with applied thought and sustained thought, and applied thought, arises kamma-produced matter. (2)

(xxxiv) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by root condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates and mind-produced matter . . . dependent on two aggregates and applied thought, arise two aggregates and mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate with

applied thought and sustained thought, and applied thought, arise three aggregates and kamma-produced matter . . . dependent on two aggregates and applied thought, arise two aggregates and kamma-produced matter. (3)

7. (xxxv) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by root condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, applied thought and (heart-)base, arise three aggregates . . . dependent on two aggregates, applied thought and (heart-)base, arise two aggregates. (1)

(xxxvi) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by root condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, applied thought and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates with applied thought and sustained thought, applied thought and great primaries, arises kamma-produced matter. (2)

(xxxvii) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by root condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, applied thought and (heart-)base, arise three aggregates; dependent on three aggregates, applied thought and (heart-)base, arises one aggregate; dependent on two aggregates, applied thought and (heart-)base, arise two aggregates; dependent on aggregates with applied thought and sustained thought, applied thought and great primaries, arises kamma-produced matter. (3)

Object 21

8. (i) Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by object condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception . . . (1)

(ii) Dependent on state with applied thought and sustained thought, arises state without applied thought but with sustained thought by object condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, arises applied thought;

(*b*) At the moment of conception . . . (2)

(iii) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by object condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates and applied thought . . . dependent on two aggregates, arise two aggregates and applied thought;

(*b*) At the moment of conception . . . (3)

9. (iv) Dependent on state without applied thought but with sustained thought, arises state without applied thought but with sustained thought by object condition.

(*a*) Dependent on one aggregate without applied thought but with sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception . . . (1)

(v) Dependent on state without applied thought but with sustained thought, arises state with applied thought and sustained thought by object condition.

(*a*) Dependent on applied thought, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception . . . (2)

(vi) Dependent on state without applied thought but with sustained thought, arises state without applied thought and sustained thought by object condition.

(*a*) Dependent on aggregates without applied thought but with sustained thought, arises sustained thought;

(*b*) At the moment of conception . . . (3)

(vii) Dependent on state without applied thought but with sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by object condition.

(*a*) Dependent on one aggregate without applied thought but with sustained thought, arise three aggregates and sustained thought . . . dependent on two aggregates, arise two aggregates and sustained thought;

(*b*) At the moment of conception . . . (4)

10. (viii) Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought by object condition.

(*a*) Dependent on one aggregate without applied thought and sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate without applied thought and sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates; at the moment of conception, dependent on (heart-)base, arise aggregates; dependent on (heart-)base, arises sustained thought. (1)

(ix) Dependent on state without applied thought and sustained thought, arises state with applied thought and sustained thought by object condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought. (2)

(x) Dependent on state without applied thought and sustained thought, arises state without applied thought but with sustained thought by object condition.

(*a*) Dependent on sustained thought, arise aggregates without applied thought but with sustained thought;

(*b*) At the moment of conception, dependent on sustained thought, arise aggregates without applied thought but with sustained thought; at the moment of conception, dependent on (heart-)base, arise aggregates without applied thought but with sustained thought; at the moment of conception, dependent on (heart-)base, arises applied thought. (3)

(xi) Dependent on state without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by object condition.

At the moment of conception, dependent on (heart-)base, arise aggregates without applied thought but with sustained thought, and sustained thought. (4)

(xii) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by object condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought. (5)

11. (xiii) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by object condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates . . . dependent on two aggregates and (heart-)base, arise two aggregates. (1)

(xiv) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state without applied thought but with sustained thought by object condition.

At the moment of conception, dependent on aggregates with applied thought and sustained thought, and (heart-)base, arises applied thought. (2)

(xv) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by object condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates and applied thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and applied thought. (3)

12. (xvi) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by object condition.

At the moment of conception, dependent on applied thought and (heart-)base, arise aggregates with applied thought and sustained thought. (1)

(xvii) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought but with sustained thought by object condition.

(*a*) Dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . dependent on two aggregates and sustained thought, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . dependent on two aggregates and sustained thought, arise two aggregates; at the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates . . . dependent on two aggregates and (heart-)base, arise two aggregates. (2)

(xviii) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by object condition.

At the moment of conception, dependent on aggregates without applied thought but with sustained thought, and (heart-)base, arises sustained thought. (3)

(xix) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by object condition.

At the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates and sustained thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and sustained thought. (4)

13. (xx) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state with applied thought and sustained thought by object condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates . . . dependent on two aggregates and applied thought, arise two aggregates.

(*b*) At the moment of conception . . . (1)

(xxi) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by object condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, applied thought and (heart-) base, arise three aggregates . . . dependent on two aggregates, applied thought and (heart-)base, arise two aggregates. (1)

(Two conditions have been given in detail according to the way of recital. Likewise, the remaining twenty conditions should be given in detail.)

Dissociation 37

14. (i) Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by dissociation condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition (vatthuṁ vippayuttapaccayā);

(*b*) At the moment of conception, dependent on one aggregate with applied thought and sustained thought, arise three aggregates . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (1)

(ii) Dependent on state with applied thought and sustained thought, arises state without applied thought but with sustained thought by dissociation condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, arises applied thought; (dependent on) (heart-)base, (arises applied thought) by dissociation condition;

(*b*) At the moment of conception . . . (2)

(iii) Dependent on state with applied thought and sustained thought, arises state without applied thought and sustained thought by dissociation condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, arises mind-produced matter; (dependent on) aggregates, (arises mind-produced matter) by dissociation condition (khandhe vippayuttapaccayā);

(*b*) At the moment of conception . . . (3)

(iv) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by dissociation condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates and mind-produced matter . . . (dependent on six) bases, (arise) aggregates (khandhā vatthuṁ) by dissociation condition; (dependent on) aggregates, (arises) mind-produced matter (cittasamuṭṭhānaṁ rūpaṁ khandhe) by dissociation condition;

(*b*) At the moment of conception . . . (4)

(v) Dependent on state with applied thought and sustained thought, arise states without applied thought but with sustained thought

and without applied thought and sustained thought by dissociation condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, arise applied thought and mind-produced matter; (dependent on) (heart-)base, (arises) applied thought by dissociation condition; (dependent on) aggregates, (arises) mind-produced matter by dissociation condition;

(*b*) At the moment of conception . . . (5)

(vi) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by dissociation condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates and applied thought . . . dependent on two aggregates, arise two aggregates and applied thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition;

(*b*) At the moment of conception . . . (6)

(vii) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by dissociation condition.

(*a*) Dependent on one aggregate with applied thought and sustained thought, arise three aggregates, applied thought and mind-produced matter . . . dependent on two aggregates, arise two aggregates, applied thought and mind-produced matter; (dependent on) (heart-)base, (arise) aggregates and applied thought by dissociation condition; (dependent on) aggregates, (arises) mind-produced matter by dissociation condition;

(*b*) At the moment of conception . . . (7)

15. (viii) Dependent on state without applied thought but with sustained thought, arises state without applied thought but with sustained thought . . .

(*a*) Dependent on one aggregate without applied thought but with sustained thought, arise three aggregates . . . (dependent on) two aggregates . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition;

(*b*) At the moment of conception . . . (1)

(ix) Dependent on state without applied thought but with sustained thought, arises state with applied thought and sustained thought by dissociation condition.

(*a*) Dependent on applied thought, arise aggregates with applied thought and sustained thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition;

(*b*) At the moment of conception . . . (2)

(x) Dependent on state without applied thought but with sustained thought, arises state without applied thought and sustained thought by dissociation condition.

(*a*) Dependent on aggregates without applied thought but with sustained thought, arise sustained thought and mind-produced matter; (dependent on) (heart-)base, (arises) sustained thought by dissociation condition; (dependent on) aggregates, (arises) mind-produced matter by dissociation condition; dependent on applied thought, arises mind-produced matter; (dependent on) applied thought, [arises (heart-)base] by dissociation condition;

(*b*) At the moment of conception . . . (3)

(xi) Dependent on state without applied thought but with sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by dissociation condition.

(*a*) Dependent on applied thought, arise aggregates with applied thought and sustained thought and mind-produced matter; (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) applied thought, (arises) mind-produced matter by dissociation condition;

(*b*) At the moment of conception . . . (4)

(xii) Dependent on state without applied thought but with sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by dissociation condition.

(*a*) Dependent on one aggregate without applied thought but with sustained thought, arise three aggregates, sustained thought and mind-produced matter . . . dependent on two aggregates, arise two aggregates, sustained thought and mind-produced matter; (dependent on) (heart-) base, (arise) aggregates and sustained thought by dissociation condition; (dependent on) aggregates, (arises) mind-produced matter by dissociation condition;

(*b*) At the moment of conception . . . (5)

16. (xiii) Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought

by dissociation condition.

(*a*) Dependent on one aggregate without applied thought and sustained thought, arise three aggregates and mind-produced matter . . . (dependent on) two aggregates . . . (dependent on six) bases, (arise) aggregates by dissociation conditions;(dependent on) aggregates, (arises) mind-produced matter by dissociation condition; dependent on sustained thought, arises mind-produced matter; [dependent on (heart-) base, arises] sustained thought by dissociation condition;

(*b*) At the moment of conception . . . at the moment of conception, dependent on sustained thought, arises kamma-produced matter; [dependent on (heart-)base, arises] sustained thought by dissociation condition; dependent on aggregates, arises (heart-)base; dependent on (heart-)base, (arise) aggregates;(dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) aggregates, (arises) (heart-)base by dissociation condition; dependent on sustained thought, arises (heart-)base; dependent on (heart-)base, arises sustained thought; (dependent on) (heart-)base, (arises) sustained thought by dissociation condition; (dependent on) sustained thought, (arises) (heart-)base by dissociation condition;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter; (dependent on) aggregates, (arises kamma-produced matter) by dissociation condition. (1)

(xiv) Dependent on state without applied thought and sustained thought, arises state with applied thought and sustained thought by dissociation condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (2)

(xv) Dependent on state without applied thought and sustained thought, arises state without applied thought but with sustained thought by dissociation condition.

(*a*) Dependent on sustained thought, arise aggregates without applied thought but with sustained thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition;

(*b*) At the moment of conception, dependent on sustained thought, arise aggregates without applied thought but with sustained thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition; at the moment of conception, dependent on (heart-)base, arise aggregates

without applied thought but with sustained thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition; at the moment of conception, dependent on (heart-)base, arises applied thought; (dependent on) (heart-)base, (arises applied thought) by dissociation condition. (3)

(xvi) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by dissociation condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought; dependent on great primaries, arises kamma-produced matter; (dependent on) (heart-) base, (arise) aggregates by dissociation conditions; (dependent on) aggregates, (arises) kamma-produced matter by dissociation condition. (4)

(xvii) Dependent on state without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by dissociation condition.

(*a*) Dependent on sustained thought, arise aggregates without applied thought but with sustained thought and mind-produced matter; (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) sustained thought, (arises) mind-produced matter by dissociation condition;

(*b*) At the moment of conception, dependent on sustained thought, arise aggregates without applied thought but with sustained thought and kamma-produced matter; (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) sustained thought, (arises) kamma-produced matter by dissociation condition; at the moment of conception, dependent on (heart-)base, arise aggregates without applied thought but with sustained thought; dependent on great primaries, arises kamma-produced matter; (dependent on) (heart-) base, (arise) aggregates by dissociation condition; (dependent on) aggregates, (arises) kamma-produced matter by dissociation condition; at the moment of conception, dependent on (heart-)base, arises applied thought; dependent on great primaries, arises kamma-produced matter; (dependent on) (heart-)base, (arises) applied thought by dissociation condition; (dependent on) aggregates, (arises) kamma-produced matter by dissociation condition; at the moment of conception, dependent on (heart-)base, arise aggregates without applied thought but with sustained

thought, and sustained thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (5)

(xviii) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by dissociation condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (6)

(xix) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by dissociation condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought; dependent on great primaries, arises kamma-produced matter; (dependent on) (heart-)base, (arise) aggregates and applied thought by dissociation condition; (dependent on) aggregates, (arises) kamma-produced matter by dissociation condition. (7)

17. (xx) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by dissociation condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (1)

(xxi) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . .

At the moment of conception, dependent on aggregates with applied thought and sustained thought, and (heart-)base, arises applied thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (2)

(xxii) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, (arises) state without applied thought and sustained thought . . .

(*a*) Dependent on aggregates with applied thought and sustained thought, and great primaries, arises mind-produced matter; (dependent

on) aggregates, (arises mind-produced matter) by dissociation condition;

(*b*) At the moment of conception . . . (3)

(xxiii) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought; (arise) states with applied thought and sustained thought and without applied thought and sustained thought . . .

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates . . . dependent on two aggregates and (heart-)base, arise two aggregates; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter; (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) aggregates, (arises) kamma-produced matter by dissociation condition. (4)

(xxiv) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, (arise) states without applied thought but with sustained thought and without applied thought and sustained thought . . .

At the moment of conception, dependent on aggregates with applied thought and sustained thought, and (heart-)base, arises applied thought; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter; (dependent on) (heart-)base, (arises) applied thought by dissociation condition; (dependent on) aggregates, (arises) kamma-produced matter by dissociation condition. (5)

(xxv) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, (arise) states with applied thought and sustained thought and without applied thought but with sustained thought . . .

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates and applied thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and applied thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (6)

(xxvi) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, (arise) states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought . . .

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates and applied thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and applied thought; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter; (dependent on) (heart-)base, (arise) aggregates and applied thought by dissociation condition; (dependent on) aggregates, (arises) kamma-produced matter by dissociation condition. (7)

18. (xxvii) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, (arises) state with applied thought and sustained thought . . .

At the moment of conception, dependent on applied thought and (heart-)base, arise aggregates with applied thought and sustained thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (1)

(xxviii) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . .

(*a*) Dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . two aggregates and . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition;

(*b*) At the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . two aggregates and . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition; at the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates . . . two aggregates and . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (2)

(xxix) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, (arises) state without applied thought and sustained thought . . .

(*a*) Dependent on aggregates without applied thought but with sustained thought, and sustained thought, arises mind-produced matter; (dependent on) aggregates and sustained thought, (arises mind-produced matter) by dissociation condition; dependent on aggregates without applied thought but with sustained thought, and great primaries, arises

mind-produced matter;(dependent on) aggregates,(arises mind-produced matter) by dissociation condition; dependent on applied thought and great primaries, arises mind-produced matter; (dependent on) applied thought, (arises mind-produced matter) by dissociation condition;

(*b*) At the moment of conception, dependent on aggregates without applied thought but with sustained thought, and sustained thought, arises kamma-produced matter; (dependent on) aggregates and sustained thought, (arises kamma-produced matter) by dissociation condition; at the moment of conception, dependent on aggregates without applied thought but with sustained thought, and great primaries, arises kamma-produced matter; (dependent on) aggregates, (arises kamma-produced matter) by dissociation condition; at the moment of conception, dependent on applied thought and great primaries, arises kamma-produced matter; (dependent on) applied thought, (arises kamma-produced matter) by dissociation condition; at the moment of conception, dependent on aggregates without applied thought but with sustained thought, and (heart-)base, arises sustained thought; (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (3)

(xxx) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by dissociation condition.

At the moment of conception, dependent on applied thought and (heart-)base, arise aggregates with applied thought and sustained thought; dependent on applied thought and great primaries, arises kamma-produced matter; (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) applied thought, (arises) kamma-produced matter by dissociation condition. (4)

(xxxi) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, (arise) states without applied thought but with sustained thought and without applied thought and sustained thought . . .

(*a*) Dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates and mind-produced matter . . . (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) aggregates and sustained thought, (arises) mind-produced matter by dissociation condition;

(*b*) At the moment of conception, dependent on one aggregate

without applied thought but with sustained thought, and sustained thought, (arise) three aggregates and kamma-produced matter . . . (dependent on) (heart-)base, (arise) āggregates by dissociation condition; (dependent on) aggregates and sustained thought, (arises) kamma-produced matter by dissociation condition; at the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates . . . two aggregates and . . . dependent on aggregates without applied thought but with sustained thought, and great primaries, arises kamma-produced matter; (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) aggregates, (arises) kamma-produced matter by dissociation condition; at the moment of conception, dependent on one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates and sustained thought . . . two aggregates and . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (5)

19. (xxxii) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state with applied thought and sustained thought . . .

(*a*) Dependent on one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates . . . two aggregates and . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition;

(*b*) At the moment of conception . . . (dependent on) (heart-)base, (arise aggregates) by dissociation condition. (1)

(xxxiii) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state without applied thought and sustained thought . . .

(*a*) Dependent on aggregates with applied thought and sustained thought, and applied thought, arises mind-produced matter; (dependent on) aggregates and applied thought, (arises mind-produced matter) by dissociation condition;

(*b*) At the moment of conception . . . (dependent on) aggregates and applied thought, (arises kamma-produced matter) by dissociation condition. (2)

(xxxiv) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought . . .

(*a*) Dependent on one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates and mind-produced matter . . . two aggregates . . . (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) aggregates and applied thought, (arises) mind-produced matter by dissociation condition;

(*b*) At the moment of conception . . . (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on) aggregates and applied thought, (arises) kamma-produced matter by dissociation condition. (3)

20. (xxxv) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought . . .

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, applied thought and (heart-)base, arise three aggregates . . . two aggregates . . . (dependent on) (heart-) base, (arise) aggregates by dissociation condition. (1)

(xxxvi) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought . . .

(*a*) Dependent on aggregates with applied thought and sustained thought, applied thought and great primaries, arises mind-produced matter; (dependent on) aggregates and applied thought, (arises mind-produced matter) by dissociation condition;

(*b*) At the moment of conception . . . (dependent on) aggregates and applied thought, (arises kamma-produced matter) by dissociation condition. (2)

(xxxvii) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by dissociation condition.

At the moment of conception, dependent on one aggregate with applied thought and sustained thought, applied thought and (heart-) base, arise three aggregates . . . two aggregates and . . . dependent on aggregates with applied thought and sustained thought, applied thought and great primaries, arises kamma-produced matter; (dependent on) (heart-)base, (arise) aggregates by dissociation condition; (dependent on)

aggregates and applied thought, (arises) kamma-produced matter by dissociation condition. (3)

Presence, Non-disappearance

21. Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition. (Abbreviated.)

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

22. With root condition 37, object 21, predominance 23, proximity 21, contiguity 21, conascence 37, mutuality 28, dependence 37, strong-dependence 21, prenascence 11, repetition 11, kamma 37, resultant 37, nutriment, faculty, jhāna, path 37, association 21, dissociation 37, presence 37, absence 21, disappearance 21, non-disappearance 37.

By Twos

With root condition and object 21 . . . non-disappearance 37. (Abbreviated.)

(Enumerate in the same way as in Faultless Triplet.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 33

23. (i) Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by not-root condition.

(*a*) Dependent on one rootless aggregate with applied thought and sustained thought (ahetukaṁ savitakka-savicāraṁ ekaṁ khandhaṁ), arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of rootless conception (ahetukapaṭisandhik-khaṇe) . . .

(*c*) Dependent on doubt-accompanied or restlessness-accompanied aggregates (vicikicchasahagate uddhaccasahagate khandhe), arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ii) Dependent on state with applied thought and sustained thought, arises state without applied thought but with sustained thought by not-root condition.

(*a*) Dependent on rootless aggregates with applied thought and sustained thought, arises applied thought;

(*b*) At the moment of rootless conception . . . (2)

(iii) Dependent on state with applied thought and sustained thought, arises state without applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless aggregates with applied thought and sustained thought, arises mind-produced matter;

(*b*) At the moment of rootless conception . . . (3)

(iv) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by not-root condition.

(*a*) Dependent on one rootless aggregate with applied thought and sustained thought, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter;

(*b*) At the moment of rootless conception . . . (4)

(v) Dependent on state with applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless aggregates with applied thought and sustained thought, arise applied thought and mind-produced matter;

(*b*) At the moment of rootless conception . . . (5)

(vi) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by not-root condition.

(*a*) Dependent on one rootless aggregate with applied thought and sustained thought, arise three aggregates and applied thought . . . dependent on two aggregates, arise two aggregates and applied thought;

(*b*) At the moment of rootless conception . . . (6)

(vii) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by not-root condition.

(*a*) Dependent on one rootless aggregate with applied thought and sustained thought, arise three aggregates, applied thought and mind-produced matter . . .

(*b*) At the moment of rootless conception . . . (7)

24. (viii) Dependent on state without applied thought but with sustained thought, arises state with applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless applied thought, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of rootless conception, dependent on applied thought, arise aggregates with applied thought and sustained thought;

(*c*) Dependent on doubt-accompanied or restlessness-accompanied applied thought, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ix) Dependent on state without applied thought but with sustained thought, arises state without applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless applied thought, arises mind-produced matter;

(*b*) At the moment of rootless conception, dependent on applied thought, arises kamma-produced matter. (2)

(x) Dependent on state without applied thought but with sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless applied thought, arise aggregates with applied thought and sustained thought and mind-produced matter;

(*b*) At the moment of rootless conception, dependent on applied thought, arise aggregates with applied thought and sustained thought and kamma-produced matter. (3)

(xi) Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought by not-root condition.

(*a*) Dependent on one rootless aggregate without applied thought and sustained thought, arise three aggregates; dependent on three aggregates, arises one aggregate; dependent on two aggregates, arise two aggregates;

(*b*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arise mind-produced and kamma-produced

derived matter;

(*c*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings (asaññasatta) . . . dependent on great primaries, arises kamma-produced derived matter. (1)

(xii) Dependent on state without applied thought and sustained thought, arises state with applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought. (2)

(xiii) Dependent on state without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-root condition.

At the moment of rootless conception, dependent on (heart-)base, arises applied thought. (3)

(xiv) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought; dependent on great primaries, arises kamma-produced matter. (4)

(xv) Dependent on state without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on (heart-)base, arises applied thought; dependent on great primaries, arises kamma-produced matter. (5)

(xvi) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by not-root condition.

At the moment of rootless conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought. (6)

(xvii) Dependent on state without applied thought and sustained thought, arise states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought; dependent on great primariēs, arises kamma-produced matter. (7)

25. (xviii) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates . . . dependent on two aggregates and (heart-)base, arise two aggregates. (1)

(xix) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-root condition.

At the moment of rootless conception, dependent on aggregates with applied thought and sustained thought, and (heart-)base, arises applied thought. (2)

(xx) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless aggregates with applied thought and sustained thought, and great primaries, arises mind-produced matter;

(*b*) At the moment of rootless conception, dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter. (3)

(xxi) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates . . . dependent on two aggregates and (heart-)base, arise two aggregates; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter. (4).

(xxii) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on aggregates with applied thought and sustained thought, and (heart-)base, arises applied thought; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter. (5)

(xxiii) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by not-root condition.

At the moment of rootless conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates and applied thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and applied thought. (6)

(xxiv) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates and applied thought . . . dependent on two aggregates and (heart-)base, arise two aggregates and applied thought; dependent on aggregates with applied thought and sustained thought, and great primaries, arises kamma-produced matter. (7)

26. **(xxv) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by not-root condition.**

At the moment of rootless conception, dependent on applied thought and (heart-)base, arise aggregates with applied thought and sustained thought. (1)

(xxvi) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless applied thought and great primaries, arises mind-produced matter;

(*b*) At the moment of rootless conception, dependent on applied thought and great primaries, arises kamma-produced matter. (2)

(xxvii) Dependent on state without applied thought but with

sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on applied thought and (heart-)base, arise aggregates with applied thought and sustained thought; dependent on applied thought and great primaries, arises kamma-produced matter. (3)

27. (xxviii) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state with applied thought and sustained thought by not-root condition.

(*a*) Dependent on one rootless aggregate with applied thought and sustained thought, and applied thought, arise three aggregates . . . dependent on two aggregates and applied thought, arise two aggregates;

(*b*) At the moment of rootless conception, dependent on one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates . . . dependent on two aggregates and applied thought, arise two aggregates;

(*c*) Dependent on doubt-accompanied or restlessness-accompanied aggregates and applied thought, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(xxix) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state without applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless aggregates with applied thought and sustained thought, and applied thought, arises mind-produced matter;

(*b*) At the moment of rootless conception . . . (2)

(xxx) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by not-root condition.

(*a*) Dependent on one rootless aggregate with applied thought and sustained thought, and applied thought, arise three aggregates and mind-produced matter . . . dependent on two aggregates and applied thought, arise two aggregates and mind-produced matter;

(*b*) At the moment of rootless conception . . . (3)

28. (xxxi) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied

thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on one aggregate with applied thought and sustained thought, applied thought and (heart-)base, arise three aggregates . . . dependent on two aggregates, applied thought and (heart-)base, arise two aggregates. (1)

(xxxii) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by not-root condition.

(*a*) Dependent on rootless aggregates with applied thought and sustained thought, applied thought and great primaries, arises mind-produced matter;

(*b*) At the moment of rootless conception . . . (2)

(xxxiii) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by not-root condition.

At the moment of rootless conception, dependent on one aggregate with applied thought and sustained thought, applied thought and (heart-)base, arise three aggregates . . . dependent on two aggregates, applied thought and (heart-)base, arise two aggregates; dependent on aggregates with applied thought and sustained thought, applied thought and great primaries, arises kamma-produced matter. (3)

Not-object 7

29. (i) Dependent on state with applied thought and sustained thought, arises state without applied thought and sustained thought by not-object condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates with applied thought and sustained thought, arises kamma-produced matter. (1)

(ii) Dependent on state without applied thought but with sustained thought, arises state without applied thought and sustained thought by not-object condition.

(*a*) Dependent on aggregates without applied thought but with sustained thought, arises mind-produced matter; dependent on applied thought, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates without applied thought but with sustained thought, arises kamma-produced matter; at the moment of conception, dependent on applied thought, arises kamma-produced matter. (1)

(iii) Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought by not-object condition.

(*a*) Dependent on aggregates without applied thought and sustained thought, arises mind-produced matter; dependent on sustained thought, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates without applied thought and sustained thought, arises kamma-produced matter; dependent on sustained thought, arises kamma-produced matter; dependent on aggregates, arises (heart-)base; dependent on sustained thought, arises (heart-)base;

(*c*) Dependent on one great primary . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings . . . (1)

30. (iv) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by not-object condition.

(*a*) Dependent on aggregates with applied thought and sustained thought and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates with applied thought and sustained thought and great primaries, arises kamma-produced matter. (1)

(v) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by not-object condition.

(*a*) Dependent on aggregates without applied thought but with sustained thought, and sustained thought, arises mind-produced matter; dependent on aggregates without applied thought but with sustained thought, and great primaries, arises mind-produced matter; dependent on applied thought and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates without applied thought but with sustained thought, and sustained thought . . . kamma-produced matter. (1)

(vi) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state

without applied thought and sustained thought by not-object condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, and applied thought, arises mind-produced matter;

(*b*) At the moment of conception . . . (1)

(vii) Dependent on state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought by not-object condition.

(*a*) Dependent on aggregates with applied thought and sustained thought, applied thought and great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . kamma-produced matter. (1)

Not-predominance 37

31. (i)–(vii) Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by not-predominance condition . . . seven.

(viii) Dependent on state without applied thought but with sustained thought, arises state without applied thought but with sustained thought by not-predominance condition.

(*a*) Dependent on aggregates without applied thought but with sustained thought, arises predominance without applied thought but with sustained thought; dependent on one resultant aggregate without applied thought but with sustained thought, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

(ix) Dependent on state without applied thought but with sustained thought, arises state with applied thought and sustained thought by not-predominance condition.

(*a*) Dependent on applied thought, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception . . . (2)

(x) Dependent on state without applied thought but with sustained thought, arises state without applied thought and sustained thought by not-predominance condition.

(*a*) Dependent on resultant aggregates without applied thought but with sustained thought, arise sustained thought and mind-produced matter;

(*b*) At the moment of conception . . . (3)

(xi) Dependent on state without applied thought but with sustained thought, arise states with applied thought and sustained thought

and without applied thought and sustained thought by not-predominance condition.

(*a*) Dependent on applied thought, arise aggregates with applied thought and sustained thought and mind-produced matter;

(*b*) At the moment of conception . . . (4)

(xii) Dependent on state without applied thought but with sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by not-predominance condition.

(*a*) Dependent on one resultant aggregate without applied thought but with sustained thought, arise three aggregates, sustained thought and mind-produced matter . . .

(*b*) At the moment of conception . . . (5)

32. (xiii) Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought by not-predominance condition.

(*a*) Dependent on aggregates without applied thought and sustained thought, arises predominance without applied thought and sustained thought; dependent on one resultant aggregate without applied thought and sustained thought, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

(xiv) Dependent on state without applied thought and sustained thought, arises state with applied thought and sustained thought by not-predominance condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought. (2)

(xv) Dependent on state without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-predominance condition.

(*a*) Dependent on sustained thought, arises predominance without applied thought but with sustained thought; dependent on resultant sustained thought, arise aggregates without applied thought but with sustained thought;

(*b*) At the moment of conception . . . (3)

(xvi)–(xxii) Dependent on state without applied thought and sustained thought . . . seven.

33. (xxiii)–(xxix) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought . . . seven. (Abbreviated.)

(xxx)–(xxxvii) Dependent on state without applied thought but

with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought . . . arises state without applied thought but with sustained thought by not-predominance condition.

Dependent on aggregates without applied thought but with sustained thought, and sustained thought, arises predominance without applied thought but with sustained thought; dependent on one resultant aggregate without applied thought but with sustained thought, and sustained thought . . . (Abbreviated.)

Not-proximity, etc. 7

34. Dependent on state with applied thought and sustained thought, arises state without applied thought and sustained thought by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition. (The same as not-object) . . .

Not-prenascence 37

35. (i)–(vii) Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by not-prenascence condition . . . seven.

(viii) Dependent on state without applied thought but with sustained thought, arises state without applied thought but with sustained thought by not-prenascence condition.

(*a*) In the immaterial plane (arūpe), dependent on one aggregate without applied thought but with sustained thought . . .

(*b*) At the moment of conception . . . (1)

(ix) Dependent on state without applied thought but with sustained thought, arises state with applied thought and sustained thought by not-prenascence condition.

(*a*) In the immaterial plane, dependent on applied thought, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception . . . (2)

(x) Dependent on state without applied thought but with sustained thought, arises state without applied thought and sustained thought by not-prenascence condition.

(*a*) In the immaterial plane, dependent on aggregates without applied thought but with sustained thought, arises sustained thought; dependent on aggregates without applied thought but with sustained thought, arises mind-produced matter; dependent on applied thought, arises

mind-produced matter;

(*b*) At the moment of conception . . . (3)

(xi) Dependent on state without applied thought but with sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought by not-prenascence condition.

At the moment of conception, dependent on applied thought, arise aggregates with applied thought and sustained thought and kamma-produced matter. (4)

(xii) Dependent on state without applied thought but with sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one aggregate without applied thought but with sustained thought, arise three aggregates and sustained thought . . .

(*b*) At the moment of conception . . . (5)

36. (xiii) Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one aggregate without applied thought and sustained thought, arise three aggregates . . . dependent on aggregates without applied thought and sustained thought, arises mind-produced matter; dependent on sustained thought, arises mind-produced matter;

(*b*) At the moment of conception . . . (1)

(xiv) Dependent on state without applied thought and sustained thought, arises state with applied thought and sustained thought by not-prenascence condition.

At the moment of conception, dependent on (heart-)base, arise aggregates with applied thought and sustained thought. (2)

(xv)–(xix) Dependent on state without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-prenascence condition.

(*a*) In the immaterial plane, dependent on sustained thought, arise aggregates without applied thought but with sustained thought;

(*b*) At the moment of conception. (Abbreviated.) (7)

(xx)–(xxvi) Dependent on state with applied thought and sustained thought and without applied thought and sustained thought . . . seven.

37. (xxvii)–(xxxiii) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . .

(*b*) At the moment of conception. (Abbreviated.) (7)

(xxxiv)–(xxxvii) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought . . .

At the moment of conception. (Abbreviated.)

(With not-prenascence as reference, there is purely the immaterial (plane). Likewise do the immaterial (here).)

Not-postnascence, etc. 37

38. Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by not-postnascence condition . . . by not-repetition condition . . . seven.

Dependent on state without applied thought but with sustained thought, arises state without applied thought but with sustained thought by not-repetition condition.

Dependent on one resultant aggregate without applied thought but with sustained thought. (Abbreviated.) (5)

Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought by not-repetition condition.

Dependent on one resultant aggregate without applied thought and sustained thought. (Abbreviated.)

(With not-repetition as reference, resultant is to be taken in "without applied thought but with sustained thought" in the same way as in not-prenascence. In "without applied thought but with sustained thought" resultant is to be taken according to the nature of "without applied thought but with sustained thought".)

Not-kamma 7

39. (i) Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by not-kamma

condition.

Dependent on aggregates with applied thought and sustained thought, arises volition with applied thought and sustained thought. (1)

(ii) Dependent on state without applied thought but with sustained thought, arises state without applied thought but with sustained thought by not-kamma condition.

Dependent on aggregates without applied thought but with sustained thought, arises volition without applied thought but with sustained thought. (1)

(iii) Dependent on state without applied thought but with sustained thought, arises state with applied thought and sustained thought by not-kamma condition.

Dependent on applied thought, arises volition with applied thought and sustained thought. (2)

(iv) Dependent on state without applied thought and sustained thought, arises state without applied thought and sustained thought by not-kamma condition.

(*a*) Dependent on aggregates without applied thought and sustained thought, arises volition without applied thought and sustained thought; (*b*) External . . . nutriment-produced . . . dependent on one temperature-produced (utusamuṭṭhāna) great primary . . . (1)

(v) Dependent on state without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-kamma condition.

Dependent on sustained thought, arises volition without applied thought but with sustained thought. (2)

(vi) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-kamma condition.

Dependent on aggregates without applied thought but with sustained thought, and sustained thought, arises volition without applied thought but with sustained thought. (1)

(vii) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises state with applied thought and sustained thought by not-kamma condition.

Dependent on aggregates with applied thought and sustained thought, and applied thought, arises volition with applied thought and sustained thought. (1)

Not-resultant, etc.

40. Dependent on state with applied thought and sustained thought, arises state with applied thought and sustained thought by not-resultant condition . . . by not-nutriment condition. External . . . temperature-produced . . . by not-faculty condition. External . . . nutriment-produced . . . temperature-produced . . . dependent on great primaries of non-percipient beings, arises physical life-faculty . . . by not-jhāna condition. (Dependent on) one five-fold-consciousness-accompanied aggregate . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . by not-path condition . . . by not-association condition . . .

Not-dissociation 11

41. (i) . . . by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with applied thought and sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state with applied thought and sustained thought, arises state without applied thought but with sustained thought by not-dissociation condition.

In the immaterial plane, dependent on aggregates with applied thought and sustained thought, arises applied thought. (2)

(iii) Dependent on state with applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought but with sustained thought by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with applied thought and sustained thought, arise three aggregates and applied thought . . . dependent on two aggregates, arise two aggregates and applied thought. (3)

42. (iv) Dependent on state without applied thought but with sustained thought, arises state without applied thought but with sustained thought by not-dissociation condition.

In the immaterial plane, dependent on one aggregate without applied thought but with sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(v) Dependent on state without applied thought but with sustained thought, arises state with applied thought and sustained thought by

not-dissociation condition.

In the immaterial plane, dependent on applied thought, arise aggregates with applied thought and sustained thought. (2)

(vi) Dependent on state without applied thought but with sustained thought, arises state without applied thought and sustained thought by not-dissociation condition.

In the immaterial plane, dependent on aggregates without applied thought but with sustained thought, arises sustained thought. (3)

(vii) Dependent on state without applied thought but with sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought by not-dissociation condition.

In the immaterial plane, dependent on one aggregate without applied thought but with sustained thought, arise three aggregates and sustained thought . . . dependent on two aggregates, arise two aggregates and sustained thought. (4)

(viii) Dependent on state without applied thought and sustained thought, arises state with applied thought and sustained thought by not-dissociation condition.

(*a*) In the immaterial plane, dependent on one aggregate without applied thought and sustained thought, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings . . . (1)

(ix) Dependent on state without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-dissociation condition.

In the immaterial plane, dependent on sustained thought, arise aggregates without applied thought but with sustained thought. (2)

(x) Dependent on state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought but with sustained thought by not-dissociation condition.

In the immaterial plane, dependent on one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . dependent on two aggregates and sustained thought, arise two aggregates. (1)

(xi) Dependent on state with applied thought and sustained thought and without applied thought but with sustained thought, arises

state with applied thought and sustained thought by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates . . . dependent on two aggregates and applied thought, arise two aggregates. (1)

Not-absence 7, Not-disappearance 7

43. Dependent on state with applied thought and sustained thought, arises state without applied thought and sustained thought by not-absence condition . . . by not-disappearance condition . . . (Abbreviated.)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

Numbers (of Answers)

By Ones

44. With not-root 33, not-object 7, not-predominance 37, not-proximity 7, not-contiguity 7, not-mutuality 7, not-strong-dependence 7, not-prenascence 37, not-postnascence 37, not-repetition 37, not-kamma 7, not-resultant 23, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 33, not-association 7, not-dissociation 11, not-absence 7, not-disappearance 7 . . . (Abbreviated.)

(Enumerate in the same way as in the Negative Enumeration of the Faultless Triplet.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

45. With root condition, but not-object 7 . . . not-disappearance 7.

(Enumerate in the same way as in the Positive-Negative Enumeration of the Faultless Triplet.)

4. CONDITIONS: NEGATIVE-POSITIVE

Not-root By Twos

46. With not-root condition, object 14, proximity, contiguity 14, conascence 33, mutuality 22, dependence 33, strong-dependence 14, prenascence 6, repetition 5, kamma 33 . . . jhāna 33, path 3, association 14, dissociation 33 . . . not-disappearance 33 . . . (Abbreviated.)

(Enumerate in the same way as in the Negative-Positive enumeration of the Faultless Triplet.)

End of "DEPENDENT" CHAPTER

(The "Conascent" Chapter should also be done in the same way as the "Dependent" Chapter.)

6. APPLIED THOUGHT TRIPLET III. "CONDITIONED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 37

47. (i)-(vii) Conditioned by state with applied thought and sustained thought (savitakka-savicāraṁ dhammaṁ paccayā), arises state with applied thought and sustained thought by root condition.

Conditioned by one aggregate with applied thought and sustained thought, arise three aggregates . . . two aggregates . . . seven.

(viii)-(xii) Conditioned by state without applied thought but with sustained thought . . . five. (The same as in the "Dependent" Chapter.)

(xiii) Conditioned by state without applied thought and sustained thought, arises state without applied thought and sustained thought by root condition.

(*a*) Conditioned by one aggregate without applied thought and sustained thought, arise three aggregates and mind-produced matter . . . conditioned by two aggregates . . . conditioned by sustained thought, arises mind-produced matter;

(*b*) At the moment of conception . . . conditioned by (heart-)base, arise aggregates without applied thought and sustained thought; conditioned by (heart-)base, arises sustained thought. (1)

(xiv) Conditioned by state without applied thought and sustained thought, arises state with applied thought and sustained thought . . .

(*a*) Conditioned by (heart-)base, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception . . . (2)

(xv) Conditioned by state without applied thought and sustained thought, arises state without applied thought but with sustained thought . . .

(*a*) Conditioned by sustained thought, arise aggregates without applied thought but with sustained thought; conditioned by (heart-)base,

arise aggregates without applied thought but with sustained thought; conditioned by (heart-)base, arises applied thought;

(*b*) At the moment of conception . . . (3)

(xvi) Conditioned by state without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought . . .

(*a*) Conditioned by (heart-)base, arise aggregates with applied thought and sustained thought; conditioned by great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . (4)

(xvii) Conditioned by state without applied thought and sustained thought, (arise) states without applied thought but with sustained thought and without applied thought and sustained thought . . .

(*a*) Conditioned by sustained thought, arise aggregates without applied thought but with sustained thought and mind-produced matter; conditioned by (heart-)base, arise aggregates without applied thought but with sustained thought; conditioned by great primaries, arises mind-produced matter; conditioned by (heart-)base, arises applied thought; conditioned by great primaries, arises mind-produced matter; conditioned by (heart-)base, arise aggregates without applied thought but with sustained thought, and sustained thought;

(*b*) At the moment of conception . . . (5)

(xviii) Conditioned by state without applied thought and sustained thought, (arise) states with applied thought and sustained thought and without applied thought but with sustained thought . . .

(*a*) Conditioned by (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought;

(*b*) At the moment of conception . . . (6)

(xix) Conditioned by state without applied thought and sustained thought, (arise) states with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought . . .

(*a*) Conditioned by (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought; conditioned by great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . (7)

48. (xx)–(xxvi) Conditioned by state with applied thought and sustained thought and without applied thought and sustained thought, (arises) state with applied thought and sustained thought . . .

(*a*) Conditioned by one aggregate with applied thought and sustained thought, and (heart-)base, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . .

Conditioned by state with applied thought and sustained thought and without applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . . (Do seven questions for "during life" and "at the moment of conception" in the first examples.)

(xxvii) Conditioned by state without applied thought but with sustained thought and without applied thought and sustained thought, (arises) state with applied thought and sustained thought . . .

(*a*) Conditioned by applied thought and (heart-)base, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception . . . (1)

(xxviii) Conditioned by state without applied thought but with sustained thought and without applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . .

(*a*) Conditioned by one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . conditioned by one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates . . .

(*b*) At the moment of conception, conditioned by one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . at the moment of conception, conditioned by one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates . . . (2)

(xxix) Conditioned by state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought and sustained thought . . .

(*a*) Conditioned by aggregates without applied thought but with sustained thought, and sustained thought, arises mind-produced matter; conditioned by aggregates without applied thought but with sustained thought, and great primaries, arises mind-produced matter; conditioned by applied thought and great primaries, arises mind-produced matter; conditioned by aggregates without applied thought but with sustained thought, and (heart-)base, arises sustained thought;

(*b*) [In the same way (there are) four (questions) for "at the moment of conception".] (3)

(xxx) Conditioned by state without applied thought but with

sustained thought and without applied thought and sustained thought, arise states with applied thought and sustained thought and without applied thought and sustained thought . . .

(*a*) Conditioned by applied thought and (heart-)base, arise aggregates with applied thought and sustained thought; conditioned by applied thought and great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . (4)

(xxxi)–(xxxv) Conditioned by state without applied thought but with sustained thought and without applied thought and sustained thought, arise states without applied thought but with sustained thought and without applied thought and sustained thought . . .

(*a*) Conditioned by one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates and mind-produced matter . . . conditioned by one aggregate without applied but with sustained thought, and (heart-)base, arise three aggregates . . . conditioned by aggregates without applied thought but with sustained thought, and great primaries, arises mind-produced matter; conditioned by one aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates and sustained thought . . .

(*b*) At the moment of conception . . . three aggregates . . . (5)

(xxxvi)–(xxxvii) Expand "during life" and "at the moment of conception" in the remaining two combinations.)

End of Root Condition

(Expand "Conditioned" Chapter after considering root condition. Enumerate in the same way as in the "Dependent" (Chapter). Predominance 37, prenascence and repetition 21. This is the difference here.)

2. CONDITIONS: NEGATIVE

49. In Negative—with not-root 33 questions; in seven places extract seven delusions in reference section only. Not-object 7; extract mind-produced matter.

Not-predominance 37

50. (i)–(vii) Do seven questions for not-predominance with the reference "with applied thought and sustained thought".

(viii)–(xii) Conditioned by state without applied thought but with

sustained thought, arises state without applied thought but with sustained thought by not-predominance condition.

(*a*) Conditioned by aggregates without applied thought but with sustained thought, arises predominance without applied thought but with sustained thought; conditioned by one resultant aggregate without applied thought but with sustained thought, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

Conditioned by state without applied thought but with sustained thought . . . (As in the method of the "Dependent", so do 5 questions.)

51. (xiii) Conditioned by state without applied thought and sustained thought, arises state without applied thought and sustained thought . . .

(*a*) Conditioned by aggregates without applied thought and sustained thought, arises predominance without applied thought and sustained thought; conditioned by one resultant aggregate without applied thought and sustained thought, arise three aggregates and mind-produced matter . . . conditioned by resultant sustained thought, arises mind-produced matter;

(*b*) At the moment of conception . . . conditioned by (heart-)base, arises predominance without applied thought and sustained thought; conditioned by (heart-)base, arise resultant aggregates without applied thought and sustained thought, and sustained thought . . . (1)

(xiv) Conditioned by state without applied thought and sustained thought, (arises) state with applied thought and sustained thought . . .

(*a*) Conditioned by (heart-)base, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception . . . (2)

(xv) Conditioned by state without applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . .

(*a*) Conditioned by sustained thought, arises predominance without applied thought but with sustained thought; conditioned by (heart-)base, arises predominance without applied thought but with sustained thought; conditioned by resultant sustained thought, arise aggregates without applied thought but with sustained thought; conditioned by (heart-)base, arise resultant aggregates without applied thought but with sustained thought;

(*b*) At the moment of conception . . . (3)

(xvi) Conditioned by state without applied thought and sustained thought, (arise) states with applied thought and sustained thought and

without applied thought and sustained thought . . .

(*a*) Conditioned by (heart-)base, arise aggregates with applied thought and sustained thought; conditioned by great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . (4)

(xvii) Conditioned by state without applied thought and sustained thought, (arise) states without applied thought but with sustained thought and without applied thought and sustained thought . . .

(*a*) Conditioned by resultant sustained thought, arise aggregates without applied thought but with sustained thought and mind-produced matter; conditioned by (heart-)base, arise resultant aggregates without applied thought but with sustained thought; conditioned by great primaries, arises mind-produced matter; conditioned by (heart-)base, arises applied thought; conditioned by great primaries, arises mind-produced matter; conditioned by (heart-)base, arise resultant aggregates without applied thought but with sustained thought, and sustained thought;

(*b*) At the moment of conception . . . (5)

(xviii)–(xix) Conditioned by state without applied thought and sustained thought, (arise) states with applied thought and sustained thought and without applied thought but with sustained thought . . .

(*a*) Conditioned by (heart-)base, arise aggregates with applied thought and sustained thought, and applied thought;

(*b*) At the moment of conception . . . (6) (Do seven questions in full in the first combination.)

52. **(xx) Conditioned by state without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought . . .**

(*a*) Conditioned by applied thought and (heart-)base, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception . . .

(xxi)–(xxxvii) Conditioned by state without applied thought but with sustained thought and without applied thought and sustained thought, arises state without applied thought but with sustained thought . . .

(*a*) Conditioned by aggregates without applied thought but with sustained thought, and sustained thought, arises predominance without applied thought but with sustained thought; conditioned by aggregates without applied thought but with sustained thought, and (heart-)base,

arises predominance without applied thought but with sustained thought; conditioned by one resultant aggregate without applied thought but with sustained thought, and sustained thought . . . conditioned by one resultant aggregate without applied thought but with sustained thought, and (heart-)base, arise three aggregates . . .

(Make five questions for "at the moment of conception". When it comes to "without applied thought but with sustained thought" take resultant there. Make 37 questions in not-predominance.)

Not-proximity, etc.

53. Also not-proximity, not-contiguity, not-mutuality and not-strong-dependence have seven questions with materiality only. Not-prenascence 37: the same as the Negative in the "Dependent" Chapter. Not-post-nascence 37; also in not-repetition it is the same. When it comes to "without applied thought but with sustained thought" also, take resultant.

Not-kamma 11

54. (i) Conditioned by state with applied thought and sustained thought, arises state with applied thought and sustained thought by not-kamma condition.

Conditioned by aggregates with applied thought and sustained thought, arises volition with applied thought and sustained thought. (1)

(ii) Conditioned by state without applied thought but with sustained thought, (arises) state without applied thought but with sustained thought . . .

Conditioned by aggregates without applied thought but with sustained thought, arises volition without applied thought but with sustained thought.

(iii) . . . state with applied thought and sustained thought . . .

Conditioned by applied thought, arises volition with applied thought and sustained thought. (2)

(iv) Conditioned by state without applied thought and sustained thought, (arises) state without applied thought and sustained thought . . .

. . . volition without applied thought and sustained thought. (Do completely.)

(v) . . . with applied thought and sustained thought . . .

Conditioned by (heart-)base, arises volition with applied thought and sustained thought.

(vi) . . . without applied thought but with sustained thought . . .

Conditioned by sustained thought, arises volition without applied thought but with sustained thought; conditioned by (heart-)base, arises volition without applied thought but with sustained thought. (3)

55. (vii) Conditioned by state with applied thought and sustained thought and without applied thought and sustained thought, (arises) state with applied thought and sustained thought . . .

Conditioned by aggregates with applied thought and sustained thought, and (heart-)base, arises volition with applied thought and sustained thought. (1)

(viii) Conditioned by state without applied thought but with sustained thought and without applied thought and sustained thought, (arises) state with applied thought and sustained thought . . .

Conditioned by applied thought and (heart-)base, arises volition with applied thought and sustained thought. (1)

(ix) Conditioned by state without applied thought but with sustained thought and without applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . .

Conditioned by aggregates without applied thought but with sustained thought, and sustained thought, arises volition without applied thought but with sustained thought; conditioned by aggregates without applied thought but with sustained thought, and (heart-)base, arises volition without applied thought but with sustained thought. (2)

(x) Conditioned by state with applied thought and sustained thought and without applied thought but with sustained thought, (arises) state with applied thought and sustained thought . . .

Conditioned by aggregates with applied thought and sustained thought, and applied thought, arises volition with applied thought and sustained thought. (1)

(xi) Conditioned by state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought, arises state with applied thought and sustained thought by not-kamma condition.

Conditioned by aggregates with applied thought and sustained thought, applied thought and (heart-)base, arises volition with applied thought and sustained thought. (1)

(Make 37 questions in not-resultant. Expand not-nutriment, not-faculty, not-jhāna, not-path, not-association, not-dissociation, not-absence and not-disappearance conditions.)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

56. With not-root 33, not-object 7, not-predominance 37, not-proximity, not-contiguity, not-mutuality, not-strong-dependence 7, not-prenascence, not-postnascence, not-repetition 37, not-kamma 11, not-resultant 37, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 33, not-association 7, not-dissociation 11, not-absence 7, not-disappearance 7.

3. CONDITIONS: POSITIVE-NEGATIVE

(Root by Twos)

57. With root condition, not-object 7 . . . not-disappearance 7 . . .

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

58. With not-root condition, object, proximity, contiguity 14, conascence 33, mutuality 22, dependence 33, strong-dependence, prenascence 14, repetition 13, kamma, resultant, nutriment, faculty, jhāna 33, path 5, association 14, dissociation, presence 33 . . . non-disappearance 33 . . .

End of Negative-Positive

End of "CONDITIONED" CHAPTER

(Also the "Supported" Chapter is the same.)

6. APPLIED THOUGHT TRIPLET V. "CONJOINED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 11

59. (i) Conjoined with state with applied thought and sustained thought (savitakka-savicāraṁ dhammaṁ saṁsaṭṭho), arises state with applied thought and sustained thought by root condition.

(*a*) Conjoined with one aggregate with applied thought and sustained thought, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) Conjoined with state with applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . .

(*a*) Conjoined with aggregates with applied thought and sustained thought, arises applied thought;

(*b*) At the moment of conception . . . (2)

(iii) Conjoined with state with applied thought and sustained thought, (arise) states with applied thought and sustained thought and without applied thought but with sustained thought . . .

(*a*) Conjoined with one aggregate with applied thought and sustained thought, arise three aggregates and applied thought . . . two aggregates . . .

(*b*) At the moment of conception . . . (3)

60. (iv) Conjoined with state without applied thought but with sustained thought, arises state without applied thought but with sustained thought by root condition.

(*a*) Conjoined with one aggregate without applied thought but with sustained thought, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(v) Conjoined with state without applied thought but with sustained thought, (arises) state with applied thought and sustained thought . . .

(*a*) Conjoined with applied thought, arise aggregates with applied thought and sustained thought;

(*b*) At the moment of conception . . . (2)

(vi) Conjoined with state without applied thought but with sustained thought, (arises) state without applied thought and sustained thought . . .

(*a*) Conjoined with aggregates without applied thought but with sustained thought, arises sustained thought;

(*b*) At the moment of conception, conjoined with aggregates without applied thought but with sustained thought, arises sustained thought. (3)

(vii) Conjoined with state without applied thought but with sustained thought, (arise) states without applied thought but with sustained thought and without applied thought and sustained thought . . .

(*a*) Conjoined with one aggregate without applied thought but with sustained thought, arise three aggregates and sustained thought . . .

two aggregates . . .

(*b*) At the moment of conception . . . (4)

61. (viii) Conjoined with state without applied thought and sustained thought, arises state without applied thought and sustained thought by root condition.

(*a*) Conjoined with one aggregate without applied thought and sustained thought, arise three aggregates . . . conjoined with two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ix) Conjoined with state without applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . .

(*a*) Conjoined with sustained thought, arise aggregates without applied thought but with sustained thought;

(*b*) At the moment of conception, conjoined with sustained thought . . . (2)

(x) Conjoined with state without applied thought but with sustained thought and without applied thought and sustained thought, (arises) state without applied thought but with sustained thought . . .

(*a*) Conjoined with one aggregate without applied thought but with sustained thought, and sustained thought, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(xi) Conjoined with state with applied thought and sustained thought and without applied thought but with sustained thought, arises state with applied thought and sustained thought by root condition.

(*a*) Conjoined with one aggregate with applied thought and sustained thought, and applied thought, arise three aggregates . . . two aggregates and applied thought . . .

(*b*) At the moment of conception . . . (1)

(Expand all the conditions after considering root condition.)

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

62. With root 11, object, predominance, proximity, contiguity, conascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma, resultant, nutriment, faculty, jhāna, path, association,

dissociation, presence, absence, disappearance and non-disappearance are all 11.

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

(Do the Negative without confusion.)

(2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER)

(By Ones)

63. With not-root 6, not-predominance 11, not-prenascence 11, not-postnascence 11, not-repetition 11, not-kamma 7, not-resultant 11, not-jhāna 1, not-path 6, not-dissociation 11.

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root) By Twos

64. With root condition, not-predominance 11 . . . not-dissociation 11. (Abbreviated.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

65. With not-root condition, object 6 . . . prenascence 6, repetition 5, kamma 6 . . . jhāna 6, path 3, association 6 . . . non-disappearance 6.

(Expand the "Associated" Chapter also.)

6. APPLIED THOUGHT TRIPLET

VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 11

66. (i) State with applied thought and sustained thought (savitakka-savicāro dhammo) is related to state with applied thought and sustained thought by root condition.

(*a*) Roots with applied thought and sustained thought (savitakka-savicārā hetū) are related to (their association aggregates by root condition;

(*b*) At the moment of conception . . . (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by root condition.

(*a*) Roots with applied thought and sustained thought are related to applied thought by root condition;

(*b*) At the moment of conception . . . (2)

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by root condition.

(*a*) Roots with applied thought and sustained thought are related to mind-produced matter by root condition;

(*b*) At the moment of conception, roots with applied thought and sustained thought are related to kamma-produced matter by root condition. (3)

(iv) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by root condition.

(*a*) Roots with applied thought and sustained thought are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception, roots with applied thought and sustained thought are related to (their) associated aggregates and kamma-produced matter by root condition. (4)

(v) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Roots with applied thought and sustained thought are related to applied thought and mind-produced matter by root condition;

(*b*) At the moment of conception, roots with applied thought and sustained thought are related to applied thought and kamma-produced matter by root condition. (5)

(vi) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by root condition.

(*a*) Roots with applied thought and sustained thought are related to (their) associated aggregates and applied thought by root condition;

(*b*) At the moment of conception, roots with applied thought and sustained thought are related to (their) associated aggregates and applied thought by root condition. (6)

(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Roots with applied thought and sustained thought are related to (their) associated aggregates, applied thought and mind-produced matter by root condition;

(*b*) At the moment of conception, roots with applied thought and sustained thought are related to (their) associated aggregates, applied thought and kamma-produced matter by root condition. (7)

67. (viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by root condition.

(*a*) Roots without applied thought but with sustained thought are related to (their) associated aggregates by root condition;

(*b*) At the moment of conception, roots without applied thought but with sustained thought are related to (their) associated aggregates by root condition. (1)

(ix) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by root condition.

(*a*) Roots without applied thought but with sustained thought are related to sustained thought and mind-produced matter by root condition;

(*b*) At the moment of conception, roots without applied thought but with sustained thought are related to sustained thought and kamma-produced matter by root condition. (2)

(x) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by root condition.

(*a*) Roots without applied thought but with sustained thought are related to (their) associated aggregates, sustained thought and mind-produced matter by root condition;

(*b*) At the moment of conception, roots without applied thought but with sustained thought are related to (their) associated aggregates, sustained thought and kamma-produced matter by root condition. (3)

68. (xi) State without applied thought and sustained thought is related to state without applied thought and sustained thought by root condition.

(*a*) Roots without applied thought and sustained thought are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception, roots without applied thought and sustained thought are related to (their) associated aggregates and kamma-produced matter by root condition. (1)

Object 21

69. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by object condition.

After having offered an offering (dāna), having undertaken precepts (sīla), having fulfilled the duty of observance (uposathakamma), (one) reviews that (taṁ paccavekkhati). (One) reviews (such acts) formerly well done (pubbe suciṇṇāni). Having emerged from jhāna with applied thought and sustained thought (savitakka-savicārā jhānā vuṭṭhahitvā), having emerged from Path (magga), having emerged from Fruition (phala), (one) reviews the Fruition.

The Noble persons review the eradicated defilements (pahīne kilese), review the uneradicated defilements (vikkhambhite kilese), know the defilements addicted to before (pubbe samudāciṇṇe). (They practise insight into the impermanence, suffering and impersonality of aggregates with applied thought and sustained thought (savitakkasavicāre khandhe aniccato dukkhato anattato vipassanti); enjoy and delight in (assādenti abhinandanti) (those aggregates). Taking that as object, arises lust (taṁ ārabbha rāgo uppajjati) . . . arises grief (domanassa). Taking the aggregates with applied thought and sustained thought as object, arise aggregates with applied thought and sustained thought. (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by object condition.

After having offered an offering, having undertaken precepts having fulfilled the duty of observance, (one) reviews that. Taking it as object, arises applied thought. (One) reviews (such acts) formerly well done. Having emerged from jhāna with applied thought and sustained thought, having emerged from Path, having emerged from Fruition, (one) reviews

the Fruition. Taking it as object, arises applied thought.

The Noble persons review the eradicated defilements, review the uneradicated defilements, know the defilements addicted to before. (They) practise insight into the impermanence, suffering and impersonality of aggregates with applied thought and sustained thought; enjoy and delight in (those aggregates). Taking them as object, arises applied thought. Taking aggregates with applied thought and sustained thought as object, arises applied thought. (2)

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by object condition.

By the knowledge of penetration into others' minds (cetopariyañāṇa) (one) knows the other being's mind with applied thought and sustained thought (savitakka-savicāracittasamaṅgissa cittaṁ jānāti). Aggregates with applied thought and sustained thought are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences (pubbenivāsānussatiñāṇa), knowledge of rebirths according to one's kamma (yathākammūpagañāṇa), knowledge of future existences (anāgataṁsañāṇa) by object condition. Taking aggregates with applied thought and sustained thought as object, arise aggregates without applied thought and sustained thought. (3)

(iv) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews that. Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought. (One) reviews (such acts) formerly well done. Having emerged from jhāna with applied thought and sustained thought, having emerged from Path, having emerged from Fruition, (one) reviews the Fruition. Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought.

The Noble persons review the eradicated defilements, review the uneradicated defilements, know the defilements addicted to before. (They) practise insight into the impermanence, suffering and impersonality of aggregates with applied thought and sustained thought; enjoy and delight in (those aggregates). Taking them as object, arise aggregates with applied thought and sustained thought, and applied thought. Taking the aggregates with applied thought and sustained thought as

object, arise aggregates with applied thought and sustained thought, and applied thought. (4)

70. (v) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by object condition.

Having emerged from jhāna without applied thought but with sustained thought, having emerged from Path, having emerged from Fruition, (one) reviews the Fruition. Taking it as object, arises applied thought. (One) practises insight into the impermanence, suffering and impersonality of aggregates without applied thought but with sustained thought, and of applied thought; enjoys and delights in (them). Taking them as object, arises applied thought. Taking aggregates without applied thought but with sustained thought, and applied thought as object, arises applied thought. (1)

(vi) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by object condition.

Having amerged from jhāna without applied thought but with sustained thought, having emerged from Path, having emerged from Fruition, (they) review the Fruition. Taking it as object, arise aggregates with applied thought and sustained thought.

(One) practises insight into the impermanence, suffering and impersonality of aggregates without applied thought but with sustained thought, and of applied thought; enjoys and delights in (them). Taking it as object, arises lust . . . arises grief. Taking aggregates without applied thought but with sustained thought, and applied thought as object, arise aggregates with applied thought and sustained thought. (2)

(vii) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by object condition.

By the knowledge of penetration into others' minds, (one) knows the other being's mind without applied thought but with sustained thought. Aggregates without applied thought but with sustained thought are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences by object condition. Taking aggregates without applied thought but with sustained thought, and applied thought as object, arise aggregates without applied thought and sustained thought. (3)

(viii) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition.

Having emerged from jhāna without applied thought but with sustained thought, having emerged from Path, having emerged from Fruition, (one) reviews the Fruition. Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought. (One) practises insight into the impermanence, suffering and impersonality of aggregates without applied thought but with sustained thought, and of applied thought; enjoys and delights in (them). Taking them as object, arise aggregates with applied thought and sustained thought, and applied thought. Taking aggregates without applied thought but with sustained thought, and applied thought as object, arise aggregates with applied thought and sustained thought, and applied thought. (4)

71. **(ix) State without applied thought and sustained thought is related to state without applied thought and sustained thought by object condition.**

Nibbāna is related to Path without applied thought and sustained thought, Fruition and sustained thought by object condition.

By the power of divine-eye (dibba-cakkhu), one sees a visible object. By the power of divine-ear element (dibbāya sota-dhātuyā), one hears a sound. By the knowledge of penetration into others' minds, one knows the other being's mind without applied thought and sustained thought.

"Infinity of space" (ākāsānañcāyatana) to "Infinity of consciousness" (viññāṇañcāyatana) . . . "Nothingness" (ākiñcaññāyatana) is related to "Neither-perception-nor-non-perception" (neva-saññā-nāsaññāyatana) by object condition.

Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by object condition.

Aggregates without applied thought and sustained thought are related to knowledge of supernormal power (iddhividhañāṇa), knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences by object condition. Taking aggregates without applied thought and sustained thought, and sustained thought as object, arise aggregates without applied thought and sustained thought. (1)

(x) State without applied thought and sustained thought is related to state with applied thought and sustained thought by object condition.

The Noble persons, having emerged from jhāna without applied thought and sustained thought, having emerged from Path, having emerged from Fruition, review the Fruition. Taking it as object, arise aggregates with applied thought and sustained thought. The Noble persons review Nibbāna. Nibbāna is related to change-of-lineage (gotrabhū), purification (vodāna), Path with applied thought and sustained thought, Fruition, (mind-door) advertence (āvajjanā) by object condition.

(One) practises insight into the impermanence, suffering and impersonality of the eye(-base); enjoys and delights in (it). Taking it as object, arises lust . . . arises grief . . . ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base . . . One practises insight into the impermanence, suffering and impersonality of aggregates without applied thought and sustained thought, and of sustained thought; enjoys and delights in (them). Taking these as object, arises lust . . . arises grief. Taking aggregates without applied thought and sustained thought, and sustained thought as object, arise aggregates with applied thought and sustained thought. (2)

(xi) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by object condition.

The Noble persons, having emerged from jhāna without applied thought and sustained thought, having emerged from Path, having emerged from Fruition, review the Fruition. Taking it as object, arises applied thought. The Noble persons review Nibbāna. Nibbāna is related to Path without applied thought but with sustained thought, Fruition and applied thought by object condition.

(One) practises insight into the impermanence, suffering and impersonality of the eye . . . (heart-)base . . . (One) practises insight into the impermanence, suffering and impersonality of the aggregates without applied thought and sustained thought, and of sustained thought; enjoys and delights in (them). Taking these as object, arises applied thought. Taking aggregates without applied thought and sustained thought, and sustained thought as object, arises applied thought. (3)

(xii) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by object condition.

Nibbāna is related to Path without applied thought but with sustained thought, Fruition and sustained thought by object condition. (4)

(xiii) State without applied thought and sustained thought is

related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition.

The Noble persons, having emerged from jhāna without applied thought and sustained thought, having emerged from Path, having emerged from Fruition, review the Fruition. Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought. The Noble persons review Nibbāna. Nibbāna is related to change-of-lineage and applied thought; to purification and applied thought; to Path with applied thought and sustained thought, and applied thought; to Fruition with applied thought and sustained thought, and applied thought; to advertence and applied thought by object condition.

(One) practises insight into the impermanence, suffering and impersonality of the eye; enjoys and delights in (it). Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought . . . ear . . . tangible object . . . (heart-)base . . . (One) practises insight into the impermanence, suffering and impersonality of aggregates without applied thought and sustained thought, and sustained thought; enjoys and delights in (them). Taking these as object, arise aggregates with applied thought and sustained thought, and applied thought. (5)

72. (xiv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by object condition.

Taking aggregates without applied thought but with sustained thought, and sustained thought as object, arise aggregates with applied thought and sustained thought. (1)

(xv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by object condition.

Taking aggregates without applied thought but with sustained thought, and sustained thought as object, arises applied thought. (2)

(xvi) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by object condition.

Aggregates without applied thought but with sustained thought, and sustained thought are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of

rebirths according to one's kamma, knowledge of future existences by object condition. Taking aggregates without applied thought but with sustained thought, and sustained thought as object, arise aggregates without applied thought and sustained thought. (3)

(xvii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition.

Taking aggregates without applied thought but with sustained thought, and sustained thought as object, arise aggregates with applied thought and sustained thought, and applied thought. (4)

73. (xviii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by object condition.

Taking aggregates with applied thought and sustained thought, and applied thought as object, arise aggregates with applied thought and sustained thought. (1)

(xix) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought by object condition.

Taking aggregates with applied thought and sustained thought, and applied thought as object, arises applied thought. (2)

(xx) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by object condition.

Aggregates with applied thought and sustained thought, and applied thought are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences by object condition. Taking aggregates with applied thought and sustained thought, and applied thought as object, arise aggregates without applied thought and sustained thought. (3)

(xxi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition.

Taking aggregates with applied thought and sustained thought, and applied thought as object, arise aggregates with applied thought and sustained thought, and applied thought. (4)

Predominance 23

74. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance (ārammaṇādhipati), (*b*) conascence-predominance (sahajātādhipati).

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews that (taṁ garuṁ katvā paccavekkhati). (One) esteems and reviews (such acts) formerly well done. Having emerged from jhāna with applied thought and sustained thought, having emerged from Path, having emerged from Fruition, (one) esteems and reviews the Fruition. (One) esteems, enjoys and delights in aggregates with applied thought and sustained thought. Taking these as estimable object, arises lust, arises wrong views.

(*b*) *Conascence-predominance:* Predominance with applied thought and sustained thought is related to (its) associated aggregates by predominance condition. (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews that. Taking it as estimable object, arises applied thought. (One) esteems and reviews (such acts) formerly well done. Having emerged from jhāna with applied thought and sustained thought, having emerged from Path, having emerged from Fruition, (one) esteems and reviews the Fruition. Taking it as estimable object, arises applied thought. (One) esteems, enjoys and delights in aggregates with applied thought and sustained thought. Taking them as estimable object, arises applied thought.

(*b*) *Conascence-predominance:* Predominance with applied thought and sustained thought is related to applied thought by predominance condition. (2)

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by

predominance condition.

Conascence-predominance: Predominance with applied thought and sustained thought is related to mind-produced matter by predominance condition. (3)

(iv) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by predominance condition.

Conascence-predominance: Predominance with applied thought and sustained thought is related to (its) associated aggregates and mind-produced matter by predominance condition. (4)

(v) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by predominance condition.

Conascence-predominance: Predominance with applied thought and sustained thought is related to applied thought and mind-produced matter by predominance condition. (5)

(vi) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews that. Taking it as estimable object, arise aggregates with applied thought and sustained thought, and applied thought. (One) esteems and reviews (such acts) formerly well done. Having emerged from jhāna with applied thought and sustained thought, having emerged from Path, having emerged from Fruition, (one) esteems and reviews the Fruition. Taking it as estimable object, arise aggregates with applied thought and sustained thought, and applied thought. (One) esteems, enjoys and delights in aggregates with applied thought and sustained thought. Taking them as estimable object, arise aggregates with applied thought and sustained thought, and applied thought.

(*b*) *Conascence-predominance:* Predominance with applied thought and sustained thought is related to (its) associated aggregates and applied thought by predominance condition. (6)

(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and

sustained thought by predominance condition.

Conascence-predominance:· Predominance with applied thought and sustained thought is related to (its) associated aggregates, applied thought and mind-produced matter by predominance condition. (7)

75. (viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* Having emerged from jhāna without applied thought but with sustained thought, having emerged from Path, having emerged from Fruition, (one) esteems and reviews the Fruition. Taking it as estimable object, arises applied thought. (One) esteems, enjoys and delights in aggregates without applied thought but with sustained thought, and applied thought. Taking these as estimable object, arises applied thought.

(*b*) *Conascence-predominance:* Predominance without applied thought but with sustained thought is related to (its) associated aggregates by predominance condition. (1)

(ix) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by predominance condition.

Object-predominance: Having emerged from jhāna without applied thought but with sustained thought, having emerged from Path, having emerged from Fruition, (one) esteems and reviews the Fruition. Taking it as estimable object, arise aggregates with applied thought and sustained thought. (One) esteems, enjoys and delights in aggregates without applied thought but with sustained thought, and applied thought. Taking these as estimable object, arises lust, arises wrong views. (2)

(x) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by predominance condition.

Conascence-predominance: Predominance without applied thought but with sustained thought is related to sustained thought and mind-produced matter by predominance condition. (3)

(xi) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by predominance condition.

Conascence-predominance: Predominance without applied thought but with sustained thought is related to (its) associated aggregates, sustained thought and mind-produced matter by predominance condition. (4)

(xii) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by predominance condition.

Object-predominance: Having emerged from jhāna without applied thought but with sustained thought, having emerged from Path, having emerged from Fruition, (one) esteems and reviews the Fruition. Taking it as estimable object, arise aggregates with applied thought and sustained thought, and applied thought. One esteems, enjoys and delights in aggregates without applied thought but with sustained thought, and applied thought. Taking these as estimable object, arise aggregates with applied thought and sustained thought, and applied thought. (5)

76. (xiii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* Nibbāna is related to Path without applied thought and sustained thought, Fruition and sustained thought by predominance condition.

(*b*) *Conascence-predominance:* Predominance without applied thought and sustained thought is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

(xiv) State without applied thought and sustained thought is related to state with applied thought and sustained thought by predominance condition.

Object-predominance: The Noble persons, having emerged from jhāna without applied thought and sustained thought, having emerged from Path, having emerged from Fruition, esteem and review the Fruition. Taking it as estimable object, arise aggregates with applied thought and sustained thought. The Noble persons esteem and review Nibbāna. Nibbāna is related to change-of-lineage, purification, Path with applied thought and sustained thought, Fruition by predominance condition.

(One) esteems, enjoys and delights in the eye. Taking it as estimable

object, arises lust, arises wrong views . . . ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base . . . (One) esteems, enjoys and delights in aggregates without applied thought and sustained thought, and sustained thought. Taking these as estimable object, arises lust, arises wrong views. (2)

(xv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by predominance condition.

Object-predominance: The Noble persons, having emerged from jhāna without applied thought and sustained thought, having emerged from Path, having emerged from Fruition, esteem and review the Fruition. Taking it as estimable object, arises applied thought. The Noble persons esteem and review Nibbāna. Nibbāna is related to Path without applied thought but with sustained thought, Fruition and applied thought by predominance condition.

Eye . . . (heart-)base . . . (One) esteems, enjoys and delights in aggregates without applied thought and sustained thought, and sustained thought. Taking these as estimable object, arises applied thought. (3)

(xvi) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by predominance condition.

Object-predominance: Nibbāna is related to Path without applied thought but with sustained thought, Fruition and sustained thought by predominance condition. (4)

(xvii) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by predominance condition.

Object-predominance: The Noble persons, having emerged from jhāna without applied thought and sustained thought, having emerged from Path, having emerged from Fruition, esteem and review the Fruition. Taking it as estimable object, arise aggregates with applied thought and sustained thought, and applied thought. The Noble persons esteem and review Nibbāna. Nibbāna is related to change-of-lineage and applied thought, purification and applied thought, Path with applied thought and sustained thought, and applied thought, Fruition with applied thought and sustained thought, and applied thought by predominance condition.

(One) esteems . . . the eye . . . (heart-)base . . . (One) esteems, enjoys

and delights in aggregates without applied thought and sustained thought, and sustained thought. Taking these as estimable object, arise aggregates with applied thought and sustained thought, and applied thought. (5)

77. (xviii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by predominance condition.

Object-predominance: Taking aggregates without applied thought but with sustained thought, and sustained thought as estimable object, arise aggregates with applied thought and sustained thought. (1)

(xix) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by predominance condition.

Object-predominance: Taking aggregates without applied thought but with sustained thought, and sustained thought as estimable object, arises applied thought. (2)

(xx) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by predominance condition.

Object-predominance: Taking aggregates without applied thought but with sustained thought, and sustained thought as estimable object, arise aggregates with applied thought and sustained thought, and applied thought. (3)

78. (xxi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by predominance condition.

Object-predominance: Taking aggregates with applied thought and sustained thought, and applied thought as estimable object, arise aggregates with applied thought and sustained thought. (1)

(xxii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought by predominance condition.

Object-predominance: Taking aggregates with applied thought and sustained thought, and applied thought as estimable object, arises applied thought. (2)

(xxiii) States with applied thought and sustained thought and

without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by predominance condition.

Object-predominance: Taking aggregates with applied thought and sustained thought, and applied thought as estimable object, arise aggregates with applied thought and sustained thought, and applied thought. (3)

Proximity 25

79. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by proximity condition.

Preceding aggregates with applied thought and sustained thought are related to subsequent aggregates with applied thought and sustained thought by proximity condition. Adaptation (anuloma) to change-of-lineage (gotrabhū); adaptation to purification (vodāna); change-of-lineage to Path with applied thought and sustained thought; purification to Path with applied thought and sustained thought; Path with applied thought and sustained thought to Fruition with applied thought and sustained thought; Fruition with applied thought and sustained thought to Fruition with applied thought and sustained thought; adaptation is related to the attainment of Fruition (Phalasamāpatti) with applied thought and sustained thought by proximity condition. (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by proximity condition.

Preceding aggregates with applied thought and sustained thought are related to subsequent applied thought by proximity condition. Death-consciousness (cuti-citta) with applied thought and sustained thought to rebirth-consciousness (upapatti-citta) without applied thought but with sustained thought . . . aggregates with applied thought and sustained thought to emergence (vuṭṭhāna) without applied thought but with sustained thought, and applied thought . . .

The preparation (parikamma) for jhāna without applied thought but with sustained thought to jhāna without applied thought but with sustained thought; change-of-lineage to Path without applied thought but with sustained thought; purification to Path without applied thought but with sustained thought; adaptation is related to the attainment of Fruition without applied thought but with sustained thought,

and applied thought by proximity condition. (2)

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by proximity condition.

Death-consciousness with applied thought and sustained thought is related to rebirth-consciousness without applied thought and sustained thought by proximity condition. Advertence (āvajjanā) is related to five-fold consciousness by proximity condition. Aggregates with applied thought and sustained thought to emergence without applied thought and sustained thought, and sustained thought . . .

The preparation for second jhāna is related to sustained thought (present) at second jhāna by proximity condition. The preparation for third jhāna . . . The preparation for fourth jhāna . . . The preparation for infinity of space . . . The preparation for infinity of consciousness . . . The preparation for nothingness . . . The preparation for neither-perception-nor-non-perception . . .

The preparation for divine-eye . . . The preparation for divine-ear element . . . The preparation for knowledge of supernormal power . . . The preparation for knowledge of penetration into others' minds . . . The preparation for knowledge of remembrance of past existences . . . The preparation for knowledge of rebirths according to one's kamma . . . The preparation for knowledge of future existences . . . Change-of-lineage to Path without applied thought and sustained thought, and sustained thought; purification to Path without applied thought and sustained thought, and sustained thought; adaptation is related to the attainment of Fruition without applied thought and sustained thought, and sustained thought by proximity condition. (3)

(iv) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by proximity condition.

Death-consciousness with applied thought and sustained thought is related to rebirth-consciousness without applied thought but with sustained thought, and sustained thought by proximity condition. Aggregates with applied thought and sustained thought are related to emergence without applied thought but with sustained thought, and sustained thought by proximity condition.

The preparation for jhāna without applied thought but with sustained thought is related to jhāna without applied thought but with sustained thought, and sustained thought by proximity condition.

Change-of-lineage to Path without applied thought but with sustained thought, and sustained thought; purification to Path without applied thought but with sustained thought, and sustained thought; adaptation is related to the attainment of Fruition without applied thought but with sustained thought, and sustained thought by proximity condition. (4)

(v) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by proximity condition.

Preceding aggregates with applied thought and sustained thought are related to subsequent aggregates with applied thought and sustained thought, and applied thought by proximity condition. Adaptation to change-of-lineage and applied thought; adaptation to purification and applied thought; change-of-lineage to Path with applied thought and sustained thought, and applied thought; purification to Path with applied thought and sustained thought, and applied thought; Path with applied thought and sustained thought to Fruition with applied thought and sustained thought, and applied thought; Fruition with applied thought and sustained thought to Fruition with applied thought and sustained thought, and applied thought; adaptation is related to the attainment of Fruition with applied thought and sustained thought, and applied thought by proximity condition. (5)

80. (vi) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by proximity condition.

Preceding applied thought is related to subsequent applied thought by proximity condition. Preceding aggregates without applied thought but with sustained thought are related to subsequent aggregates without applied thought but with sustained thought by proximity condition. Path without applied thought but with sustained thought to Fruition without applied thought but with sustained thought; Fruition without applied thought but with sustained thought is related to Fruition without applied thought but with sustained thought by proximity condition. (1)

(vii) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by proximity condition.

Preceding applied thought is related to subsequent aggregates with applied thought and sustained thought by proximity condition. Death-

consciousness without applied thought but with sustained thought is related to rebirth-consciousness with applied thought and sustained thought by proximity condition. Life-continuum (bhavaṇga) without applied thought but with sustained thought is related to advertence by proximity condition. Aggregates without applied thought but with sustained thought are related to emergence with applied thought and sustained thought by proximity condition. (2)

(viii) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by proximity condition.

Preceding aggregates without applied thought but with sustained thought are related to subsequent sustained thought by proximity condition. Death-consciousness without applied thought but with sustained thought, and applied thought are related to rebirth-consciousness without applied thought and sustained thought, and sustained thought by proximity condition. Aggregates without applied thought but with sustained thought, and applied thought are related to emergence without applied thought and sustained thought, and sustained thought by proximity condition. (3)

(ix) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by proximity condition.

Preceding aggregates without applied thought but with sustained thought are related to subsequent aggregates without applied thought but with sustained thought, and sustained thought by proximity condition. Path without applied thought but with sustained thought to Fruition without applied thought but with sustained thought, and sustained thought; Fruition without applied thought but with sustained thought is related to Fruition without applied thought but with sustained thought, and sustained thought by proximity condition. (4)

(x) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by proximity condition.

Preceding applied thought is related to subsequent aggregates with applied thought and sustained thought, and applied thought by proximity condition. Death-consciousness without applied thought but with sustained thought is related to rebirth-consciousness with applied thought and sustained thought, and applied thought by proximity condition. Life-continuum without applied thought but with sustained

thought is related to advertence and applied thought by proximity condition. Aggregates without applied thought but with sustained thought are related to emergence with applied thought and sustained thought, and applied thought by proximity condition. (5)

81. (xi) State without applied thought and sustained thought is related to state without applied thought and sustained thought by proximity condition.

Preceding sustained thought is related to subsequent sustained thought by proximity condition. Preceding aggregates without applied thought and sustained thought are related to subsequent aggregates without applied thought and sustained thought by proximity condition. Path without applied thought and sustained thought to Fruition without applied thought and sustained thought; Fruition without applied thought and sustained thought is related to Fruition without applied thought and sustained thought by proximity condition. For one emerging from the attainment of Extinction (nirodhā vuṭṭhahantassa), neither-perception-nor-non-perception is related to the attainment of Fruition without applied thought and sustained thought, and sustained thought by proximity condition. (1)

(xii) State without applied thought and sustained thought is related to state with applied thought and sustained thought by proximity condition.

Death-consciousness without applied thought and sustained thought, and sustained thought are related to rebirth-consciousness with applied thought and sustained thought by proximity condition. Life-continuum without applied thought and sustained thought, and sustained thought are related to advertence by proximity condition. Aggregates without applied thought and sustained thought, and sustained thought are related to emergence with applied thought and sustained thought by proximity condition. For one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition with applied thought and sustained thought by proximity condition. (2)

(xiii) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by proximity condition.

Preceding sustained thought is related to subsequent aggregates without applied thought but with sustained thought by proximity condition. Death-consciousness without applied thought and sustained

thought, and sustained thought are related to rebirth-consciousness without applied thought but with sustained thought, and applied thought by proximity condition. Aggregates without applied thought and sustained thought, and sustained thought are related to emergence without applied thought but with sustained thought, and applied thought by proximity condition. For one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition without applied thought but with sustained thought, and applied thought by proximity condition. (3)

(xiv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by proximity condition.

Preceding sustained thought is related to subsequent aggregates without applied thought but with sustained thought, and sustained thought by proximity condition. Death-consciousness without applied thought and sustained thought is related to rebirth-consciousness without applied thought but with sustained thought, and sustained thought by proximity condition. Aggregates without applied thought and sustained thought are related to emergence without applied thought but with sustained thought, and sustained thought by proximity condition. For one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition without applied thought but with sustained thought, and sustained thought by proximity condition. (4)

(xv) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by proximity condition.

Death-consciousness without applied thought and sustained thought, and sustained thought are related to rebirth-consciousness with applied thought and sustained thought, and applied thought by proximity condition. Life-continuum without applied thought and sustained thought, and sustained thought are related to advertence and applied thought by proximity condition. Aggregates without applied thought and sustained thought, and sustained thought are related to emergence with applied thought and sustained thought, and applied thought by proximity condition. For one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition with applied thought and sustained thought, and applied thought by proximity condition. (5)

82. (xvi) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by proximity condition.

Death-consciousness without applied thought but with sustained thought, and sustained thought are related to rebirth-consciousness with applied thought and sustained thought by proximity condition. Life-continuum without applied thought but with sustained thought, and sustained thought are related to advertence by proximity condition. Aggregates without applied thought but with sustained thought, and sustained thought are related to emergence with applied thought and sustained thought by proximity condition. (1)

(xvii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by proximity condition.

Preceding aggregates without applied thought but with sustained thought, and sustained thought are related to subsequent aggregates without applied thought but with sustained thought by proximity condition. Path without applied thought but with sustained thought, and sustained thought are related to Fruition without applied thought but with sustained thought by proximity condition. Fruition without applied thought but with sustained thought, and sustained thought are related to Fruition without applied thought but with sustained thought by proximity condition. (2)

(xviii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by proximity condition.

Preceding aggregates without applied thought but with sustained thought, and sustained thought are related to subsequent sustained thought by proximity condition. Death-consciousness without applied thought but with sustained thought, and sustained thought are related to rebirth-consciousness without applied thought and sustained thought by proximity condition. Aggregates without applied thought but with sustained thought, and sustained thought are related to emergence without applied thought and sustained thought by proximity condition. (3)

(xix) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by proximity condition.

Preceding aggregates without applied thought but with sustained thought, and sustained thought are related to subsequent aggregates without applied thought but with sustained thought, and sustained thought by proximity condition. Path without applied thought but with sustained thought, and sustained thought are related to Fruition without applied thought but with sustained thought, and sustained thought by proximity condition. Fruition without applied thought but with sustained thought, and sustained thought are related to Fruition without applied thought but with sustained thought, and sustained thought by proximity condition. (4)

(xx) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by proximity condition.

Death-consciousness without applied thought but with sustained thought, and sustained thought are related to rebirth-consciousness with applied thought and sustained thought, and applied thought by proximity condition. Life-continuum without applied thought but with sustained thought, and sustained thought are related to advertence and applied thought by proximity condition. Aggregates without applied thought but with sustained thought, and sustained thought are related to emergence with applied thought and sustained thought, and applied thought by proximity condition. (5)

83. (xxi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by proximity condition.

Preceding aggregates with applied thought and sustained thought, and applied thought are related to subsequent aggregates with applied thought and sustained thought by proximity condition. Adaptation and applied thought to change-of-lineage; adaptation and applied thought to purification; change-of-lineage and applied thought to Path with applied thought and sustained thought; purification and applied thought to Path with applied thought and sustained thought; Path with applied thought and sustained thought, and applied thought to Fruition with applied thought and sustained thought; Fruition with applied thought and sustained thought, and applied thought to Fruition with applied thought and sustained thought; adaptation and applied thought are related to the attainment of Fruition with applied thought and sustained thought by proximity condition. (1)

(xxii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought by proximity condition.

Preceding aggregates with applied thought and sustained thought, and applied thought are related to subsequent applied thought by proximity condition. Death-consciousness with applied thought and sustained thought, and applied thought are related to rebirth-consciousness without applied thought but with sustained thought by proximity condition. Aggregates with applied thought and sustained thought, and applied thought are related to emergence without applied thought but with sustained thought by proximity condition.

The preparation for jhāna without applied thought but with sustained thought, and applied thought are related to jhāna without applied thought but with sustained thought by proximity condition. Change-of-lineage and applied thought to Path without applied thought but with sustained thought; purification and applied thought to Path without applied thought but with sustained thought; adaptation and applied thought are related to the attainment of Fruition without applied thought but with sustained thought by proximity condition. (2)

(xxiii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by proximity condition.

Death-consciousness with applied thought and sustained thought, and applied thought are related to rebirth-consciousness without applied thought and sustained thought, and sustained thought by proximity condition. Advertence and applied thought are related to five-fold consciousness by proximity condition. Aggregates with applied thought and sustained thought, and applied thought are related to emergence without applied thought and sustained thought, and sustained thought by proximity condition.

The preparation for second jhāna and applied thought are related to sustained thought (present) at second jhana by proximity condition. The preparation for third jhāna and applied thought . . . The preparation for fourth jhāna and applied thought . . . The preparation for infinity of space and applied thought . . . The preparation for infinity of consciousness and applied thought . . . The preparation for nothingness and applied thought . . . The preparation for neither-perception-nor-non-perception and applied thought . . .

The preparation for divine-eye and applied thought . . . The preparation for divine-ear element and applied thought . . . The preparation for knowledge of supernormal power and applied thought . . . The preparation for knowledge of penetration into others' minds and applied thought . . . The preparation for knowledge of remembrance of past existences and applied thought . . . The preparation for knowledge of rebirths according to one's kamma and applied thought . . . The preparation for knowledge of future existences and applied thought . . . Change-of-lineage and applied thought to Path without applied thought and sustained thought, and sustained thought; purification and applied thought to Path without applied thought and sustained thought, and sustained thought; adaptation and applied thought are related to the attainment of Fruition without applied thought and sustained thought, and sustained thought by proximity condition. (3)

(xxiv) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by proximity condition.

Death-consciousness with applied thought and sustained thought, and applied thought are related to rebirth-consciousness without applied thought but with sustained thought, and sustained thought by proximity condition. Aggregates with applied thought and sustained thought, and applied thought are related to emergence without applied thought but with sustained thought, and sustained thought by proximity condition.

The preparation for jhāna without applied thought but with sustained thought, and applied thought are related to jhāna without applied thought but with sustained thought, and sustained thought by proximity condition. Change-of-lineage and applied thought are related to Path without applied thought but with sustained thought, and sustained thought by proximity condition. Purification and applied thought to Path without applied thought but with sustained thought, and sustained thought; adaptation and applied thought are related to the attainment of Fruition without applied thought but with sustained thought, and sustained thought by proximity condition. (4)

(xxv) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by proximity condition.

Preceding aggregates with applied thought and sustained thought,

and applied thought are related to subsequent aggregates with applied thought and sustained thought, and applied thought by proximity condition. Adaptation and applied thought to change-of-lineage and applied thought; adaptation and applied thought to purification and applied thought; change-of-lineage and applied thought to Path with applied thought and sustained thought, and applied thought; purification and applied thought are related to Path with applied thought and sustained thought, and applied thought by proximity condition. Path with applied thought and sustained thought, and applied thought to Fruition with applied thought and sustained thought, and applied thought; Fruition with applied thought and sustained thought, and applied thought to Fruition with applied thought and sustained thought, and applied thought; adaptation and applied thought are related to the attainment of Fruition with applied thought and sustained thought, and applied thought by proximity condition. (5)

Contiguity 25

84. State with applied thought and sustained thought is related to state with applied thought and sustained thought by contiguity condition.

(Proximity and contiguity conditions are the same.)

Conascence 30

85. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by conascence condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates by conascence condition; three aggregates are related to one aggregate by conascence condition; two aggregates are related to two aggregates by conascence condition;

(*b*) At the moment of conception, one aggregate with applied thought and sustained thought to three aggregates . . . two aggregates to two aggregates . . . (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by conascence condition.

(*a*) Aggregates with applied thought and sustained thought are related to applied thought by conascence condition;

(*b*) At the moment of conception . . . (2)

(iii) State with applied thought and sustained thought is related to

state without applied thought and sustained thought by conascence condition.

(*a*) Aggregates with applied thought and sustained thought are related to mind-produced matter by conascence condition;

(*b*) At the moment of conception . . . kamma-produced matter. (3)

(iv) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by conascence condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates and mind-produced matter by conascence condition . . . two aggregates are related to two aggregates and mind-produced matter by conascence condition;

(*b*) At the moment of conception . . . (4)

(v) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by conascence condition.

(*a*) Aggregates with applied thought and sustained thought are related to applied thought and mind-produced matter by conascence condition;

(*b*) At the moment of conception . . . (5)

(vi) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by conascence condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates and applied thought by conascence condition . . . two aggregates are related to two aggregates and applied thought by conascence condition;

(*b*) At the moment of conception . . . (6)

(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by conascence condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates, applied thought and mind-produced matter by conascence condition . . . two aggregates to two aggregates, applied thought and mind-produced matter . . .

(*b*) At the moment of conception . . . (7)

86. (viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by

conascence condition.

(*a*) One aggregate without applied thought but with sustained thought is related to three aggregates by conascence condition . . . two aggregates to two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ix) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by conascence condition.

(*a*) Applied thought is related to aggregates with applied thought and sustained thought by conascence condition;

(*b*) At the moment of conception . . . (2)

(x) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by conascence condition.

(*a*) Aggregates without applied thought but with sustained thought are related to sustained thought and mind-produced matter by conascence condition; applied thought is related to mind-produced matter by conascence condition;

(*b*) At the moment of conception . . . (3)

(xi) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by conascence condition.

(*a*) Applied thought is related to aggregates with applied thought and sustained thought and mind-produced matter by conascence condition;

(*b*) At the moment of conception . . . (4)

(xii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by conascence condition.

(*a*) One aggregate without applied thought but with sustained thought is related to three aggregates, sustained thought and mind-produced matter by conascence condition . . . two aggregates to two aggregates, sustained thought and mind-produced matter . . .

(*b*) At the moment of conception . . . (5)

87. **(xiii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by conascence condition.**

(*a*) One aggregate without applied thought and sustained thought is

related to three aggregates and mind-produced matter by conascence condition . . . two aggregates are related to two aggregates and mind-produced matter by conascence condition; sustained thought to mind-produced matter . . .

(*b*) At the moment of conception, one aggregate without applied thought and sustained thought to three aggregates and kamma-produced matter . . . two aggregates to two aggregates and kamma-produced matter . . . sustained thought to kamma-produced matter . . . aggregates to (heart-)base . . . (heart-)base to aggregates . . . sustained thought to (heart-)base . . . (heart-)base to sustained thought . . .

(*c*) One great primary to three great primaries . . . great primaries to mind-produced and kamma-produced derived matter . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . great primaries are related to kamma-produced derived matter by conascence condition. (1)

(xiv) State without applied thought and sustained thought is related to state with applied thought and sustained thought by conascence condition.

At the moment of conception, (heart-)base is related to aggregates with applied thought and sustained thought by conascence condition. (2)

(xv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by conascence condition.

(*a*) Sustained thought is related to aggregates without applied thought but with sustained thought by conascence condition;

(*b*) At the moment of conception, sustained thought is related to aggregates without applied thought but with sustained thought by conascence condition; at the moment of conception, (heart-)base is related to aggregates without applied thought but with sustained thought by conascence condition; at the moment of conception, (heart-)base is related to applied thought by conascence condition. (3)

(xvi) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by conascence condition.

(*a*) Sustained thought is related to aggregates without applied thought but with sustained thought and mind-produced matter by conascence condition;

(*b*) At the moment of conception, sustained thought to aggregates without applied thought but with sustained thought and kamma-produced matter . . . at the moment of conception, (heart-)base is related to aggregates without applied thought but with sustained thought, and sustained thought by conascence condition. (4)

(xvii) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by conascence condition.

At the moment of conception, (heart-)base is related to aggregates with applied thought and sustained thought, and applied thought by conascence condition. (5)

88. (xviii) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by conascence condition.

At the moment of conception, one aggregate with applied thought and sustained thought, and (heart-)base are related to three aggregates by conascence condition . . . two aggregates and (heart-)base are related to two aggregates by conascence condition. (1)

(xix) States with applied thought and sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by conascence condition.

At the moment of conception, aggregates with applied thought and sustained thought, and (heart-)base are related to applied thought by conascence condition. (2)

(xx) States with applied thought and sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by conascence condition.

(*a*) Aggregates with applied thought and sustained thought, and great primaries are related to mind-produced matter by conascence condition;

(*b*) At the moment of conception, aggregates with applied thought and sustained thought, and great primaries are related to kamma-produced matter by conascence condition. (3)

(xxi) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by conascence condition.

At the moment of conception, one aggregate with applied thought and sustained thought, and (heart-)base to three aggregates and applied thought . . . two aggregates and (heart-)base are related to two aggregates and applied thought by conascence condition. (4)

89. (xxii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by conascence condition.

At the moment of conception, applied thought and (heart-)base are related to aggregates with applied thought and sustained thought by conascence condition. (1)

(xxiii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by conascence condition.

(*a*) One aggregate without applied thought but with sustained thought, and sustained thought to three aggregates . . . two aggregates and sustained thought are related to two aggregates by conascence condition;

(*b*) At the moment of conception, one aggregate without applied thought but with sustained thought, and sustained thought to three aggregates . . . two aggregates and sustained thought to two aggregates . . . at the moment of conception, one aggregate without applied thought but with sustained thought, and (heart-)base are related to three aggregates by conascence condition . . . (2)

(xxiv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by conascence condition.

(*a*) Aggregates without applied thought but with sustained thought, and sustained thought are related to mind-produced matter by conascence condition; aggregates without applied thought but with sustained thought, and great primaries to mind-produced matter . . . applied thought and great primaries to mind-produced matter . . .

(*b*) At the moment of conception, aggregates without applied thought but with sustained thought, and sustained thought to kamma-produced matter . . . at the moment of conception, aggregates without applied thought but with sustained thought, and great primaries to kamma-produced matter . . . at the moment of conception, applied thought and great primaries to kamma-produced matter . . . at the

moment of conception, aggregates without applied thought but with sustained thought, and (heart-)base are related to sustained thought by conascence condition. (3)

(xxv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by conascence condition.

(*a*) One aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates and mind-produced matter by conascence condition; three aggregates and sustained thought are related to one aggregate and mind-produced matter by conascence condition; two aggregates and sustained thought are related to two aggregates and mind-produced matter by conascence condition;

(*b*) At the moment of conception, one aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates and kamma-produced matter by conascence condition . . . two aggregates . . . at the moment of conception, one aggregate without applied thought but with sustained thought, and (heart-)base are related to three aggregates and sustained thought by conascence condition . . . two aggregates and (heart-)base are related to two aggregates and sustained thought by conascence condition. (4)

90. (xxvi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by conascence condition.

(*a*) One aggregate with applied thought and sustained thought, and applied thought are related to three aggregates by conascence condition . . . two aggregates and applied thought are related to two aggregates by conascence condition;

(*b*) At the moment of conception . . . (1)

(xxvii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by conascence condition.

(*a*) Aggregates with applied thought and sustained thought, and applied thought are related to mind-produced matter by conascence condition;

(*b*) At the moment of conception . . . (2)

(xxviii) States with applied thought and sustained thought and

without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought and sustained thought by conascence condition.

(*a*) One aggregate with applied thought and sustained thought, and applied thought are related to three aggregates and mind-produced matter by conascence condition . . . two aggregates and applied thought are related to two aggregates and mind-produced matter by conascence condition;

(*b*) At the moment of conception . . . (3)

91. (xxix) States with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by conascence condition.

At the moment of conception, one aggregate with applied thought and sustained thought, applied thought and (heart-)base are related to three aggregates by conascence condition . . . two aggregates, applied thought and (heart-)base are related to two aggregates by conascence condition. (1)

(xxx) States with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by conascence condition.

(*a*) Aggregates with applied thought and sustained thought, applied thought and great primaries are related to mind-produced matter by conascence condition;

(*b*) At the moment of conception, aggregates with applied thought and sustained thought, applied thought and great primaries are related to kamma-produced matter by conascence condition. (2)

Mutuality 28

92. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by mutuality condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates by mutuality condition . . .

(*b*) At the moment of conception, one aggregate with applied thought and sustained thought is related to three aggregates by mutuality condition . . . two aggregates are related to two aggregates by mutuality condition. (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by mutuality condition.

(*a*) Aggregates with applied thought and sustained thought are related to applied thought by mutuality condition;

(*b*) At the moment of conception . . . (2)

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by mutuality condition.

At the moment of conception, aggregates with applied thought and sustained thought are related to (heart-)base by mutuality condition. (3)

(iv) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by mutuality condition.

At the moment of conception, one aggregate with applied thought and sustained thought is related to three aggregates and (heart-)base by mutuality condition . . . two aggregates are related to two aggregates and (heart-)base by mutuality condition. (4)

(v) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by mutuality condition.

At the moment of conception, aggregates with applied thought and sustained thought are related to applied thought and (heart-)base by mutuality condition. (5)

(vi) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by mutuality condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates and applied thought by mutuality condition . . . two aggregates are related to two aggregates and applied thought by mutuality condition;

(*b*) At the moment of conception (6)

(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by mutuality condition.

At the moment of conception, one aggregate with applied thought and sustained thought is related to three aggregates, applied thought and (heart-)base by mutuality condition . . . two aggregates are related

to two aggregates, applied thought and (heart-)base by mutuality condition. (7)

93. (viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by mutuality condition.

(*a*) One aggregate without applied thought but with sustained thought is related to three aggregates by mutuality condition . . . two aggregates are related to two aggregates by mutuality condition;

(*b*) At the moment of conception . . . (1)

(ix) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by mutuality condition.

(*a*) Applied thought is related to aggregates with applied thought and sustained thought by mutuality condition;

(*b*) At the moment of conception . . . (2)

(x) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by mutuality condition.

(*a*) Aggregates without applied thought but with sustained thought are related to sustained thought by mutuality condition;

(*b*) At the moment of conception, aggregates without applied thought but with sustained thought are related to sustained thought and (heart-)base by mutuality condition; at the moment of conception, applied thought is related to (heart-)base by mutuality condition. (3)

(xi) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by mutuality condition.

At the moment of conception, applied thought is related to aggregates with applied thought and sustained thought and (heart-)base by mutuality condition. (4)

(xii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by mutuality condition.

(*a*) One aggregate without applied thought but with sustained thought is related to three aggregates and sustained thought by mutuality condition . . . two aggregates are related to two aggregates and sustained thought by mutuality condition;

(*b*) At the moment of conception, one aggregate without applied thought but with sustained thought is related to three aggregates,

sustained thought and (heart-)base by mutuality condition . . . two aggregates are related to two aggregates, śustained thought and (heart-) base by mutuality condition. (5)

94. (xiii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by mutuality condition.

(*a*) One aggregate without applied thought and sustained thought is related to three aggregates by mutuality condition . . . two aggregates are related to two aggregates by mutuality condition;

(*b*) At the moment of conception, one aggregate without applied thought and sustained thought is related to three aggregates and (heart-) base by mutuality condition . . . two aggregates are related to two aggregates and (heart-)base by mutuality condition; aggregates to (heart-)base . . . (heart-)base to aggregates . . . sustained thought to (heart-)base . . . (heart-)base to sustained thought . . .

(*c*) One great primary to three great primaries . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (1)

(xiv) State without applied thought and sustained thought is related to state with applied thought and sustained thought by mutuality condition.

At the moment of conception, (heart-)base is related to aggregates with applied thought and sustained thought by mutuality condition. (2)

(xv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by mutuality condition.

(*a*) Sustained thought is related to aggregates without applied thought but with sustained thought by mutuality condition;

(*b*) At the moment of conception, sustained thought is related to aggregates without applied thought but with sustained thought by mutuality condition; at the moment of conception, (heart-)base is related to aggregates without applied thought but with sustained thought by mutuality condition; at the moment of conception, (heart-) base is related to applied thought by mutuality condition. (3)

(xvi) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by mutuality condition.

At the moment of conception, sustained thought is related to aggregates without applied thought but with sustained thought and

(heart-)base by mutuality condition; at the moment of conception, (heart-)base is related to aggregates without applied thought but with sustained thought, and sustained thought by mutuality condition. (4)

(xvii) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by mutuality condition.

At the moment of conception, (heart-)base is related to aggregates with applied thought and sustained thought, and applied thought by mutuality condition. (5)

95. (xviii) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by mutuality condition.

At the moment of conception, one aggregate with applied thought and sustained thought, and (heart-)base to three aggregates . . . two aggregates and (heart-)base are related to two aggregates by mutuality condition. (1)

(xix) States with applied thought and sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by mutuality condition.

At the moment of conception, aggregates with applied thought and sustained thought, and (heart-)base are related to applied thought by mutuality condition. (2)

(xx) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by mutuality condition.

At the moment of conception, one aggregate with applied thought and sustained thought, and (heart-)base are related to three aggregates and applied thought by mutuality condition . . . two aggregates and (heart-)base are related to two aggregates and applied thought by mutuality condition. (3)

96. (xxi) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by mutuality condition.

At the moment of conception, applied thought and (heart-)base are related to aggregates with applied thought and sustained thought by mutuality condition. (1)

(xxii) States without applied thought but with sustained thought

and without applied thought and sustained thought are related to state without applied thought but with sustained thought by mutuality condition.

(*a*) One aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates by mutuality condition . . . two aggregates and sustained thought are related to two aggregates by mutuality condition;

(*b*) At the moment of conception, one aggregate without applied thought but with sustained thought, sustained thought and (heart-) base to three aggregates . . . two aggregates, sustained thought and (heart-)base are related to two aggregates by mutuality condition. (2)

(xxiii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by mutuality condition.

At the moment of conception, aggregates without applied thought but with sustained thought, and sustained thought are related to (heart-) base by mutuality condition; at the moment of conception, aggregates without applied thought but with sustained thought, and (heart-) base are related to sustained thought by mutuality condition. (3)

(xxiv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by mutuality condition.

At the moment of conception, one aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates and (heart-)base by mutuality condition . . . two aggregates and sustained thought are related to two aggregates and (heart-)base by mutuality condition; at the moment of conception, one aggregate without applied thought but with sustained thought, and (heart-)base are related to three aggregates and sustained thought by mutuality condition . . . two aggregates and (heart-)base are related to two aggregates and sustained thought by mutuality condition. (4)

97. (xxv) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by mutuality condition.

(*a*) One aggregate with applied thought and sustained thought, and applied thought are related to three aggregates by mutuality condition . . . two aggregates and applied thought are related to two aggregates by mutuality condition;

(*b*) At the moment of conception . . . (1)

(xxvi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by mutuality condition.

At the moment of conception, aggregates with applied thought and sustained thought, and applied thought are related to (heart-)base by mutuality condition. (2)

(xxvii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought and sustained thought by mutuality condition.

At the moment of conception, one aggregate with applied thought and sustained thought, and applied thought are related to three aggregates and (heart-)base by mutuality condition . . . two aggregates and applied thought are related to two aggregates and (heart-)base by mutuality condition. (3)

(xxviii) States with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by mutuality condition.

At the moment of conception, one aggregate with applied thought and sustained thought, applied thought and (heart-)base are related to three aggregates by mutuality condition . . . two aggregates, applied thought and (heart-)base are related to two aggregates by mutuality condition. (1)

Dependence 30

98. (i)-(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought by dependence condition.

One aggregate with applied thought and sustained thought to three aggregates . . . (Abbreviated.) . . . seven.

(viii)-(xii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by dependence condition. (Abbreviated.) . . . five.

(xiii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by dependence condition.

(*a*) One aggregate without applied thought and sustained thought is

related to three aggregates and mind-produced matter by dependence condition . . . two aggregates are related to two aggregates and mind-produced matter by dependence condition; sustained thought is related to mind-produced matter by dependence condition;

(*b*) At the moment of conception, one aggregate without applied thought and sustained thought is related to three aggregates and kamma-produced matter by dependence condition . . . two aggregates to two aggregates . . .

(*c*) One great primary of non-percipient beings . . .

(*d*) Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates without applied thought and sustained thought, and sustained thought by dependence condition. (1)

(xiv) State without applied thought and sustained thought is related to state with applied thought and sustained thought by dependence condition.

(*a*) (Heart-)base is related to aggregates with applied thought and sustained thought by dependence condition;

(*b*) At the moment of conception, (heart-)base . . . (2)

(xv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by dependence condition.

(*a*) Sustained thought is related to aggregates without applied thought but with sustained thought by dependence condition; (heart-)base is related to aggregates without applied thought but with sustained thought, and applied thought by dependence condition;

(*b*) At the moment of conception, sustained thought . . . (3)

(xvi) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by dependence condition.

(*a*) Sustained thought to aggregates without applied thought but with sustained thought and mind-produced matter . . . (heart-)base is related to aggregates without applied thought but with sustained thought, and sustained thought by dependence condition;

(*b*) At the moment of conception, sustained thought . . . (4)

(xvii) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by dependence condition.

(*a*) (Heart-)base is related to aggregates with applied thought and sustained thought, and applied thought by dependence condition;

(*b*) At the moment of conception, (heart-)base . . . (5)

99. (xviii) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by dependence condition.

(*a*) One aggregate with applied thought and sustained thought, and (heart-)base are related to three aggregates by dependence condition . . . (Make clear also "during life" and "at the moment of conception".) (1)

(xix) States with applied thought and sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by dependence condition.

(*a*) Aggregates with applied thought and sustained thought, and (heart-)base to applied thought . . .

(*b*) At the moment of conception . . . (2)

(xx) States with applied thought and sustained thought, and without applied thought and sustained thought are related to state without applied thought and sustained thought by dependence condition.

(*a*) Aggregates with applied thought and sustained thought, and great primaries are related to mind-produced matter by dependence condition;

(*b*) At the moment of conception . . . (3)

(xxi) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by dependence condition.

(*a*) One aggregate with applied thought and sustained thought, and (heart-)base are related to three aggregates and applied thought by dependence condition . . .

(*b*) At the moment of conception . . . (4)

100. (xxii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by dependence condition.

(*a*) Applied thought and (heart-)base to aggregates with applied thought and sustained thought . . .

(*b*) At the moment of conception . . . (1)

(xxiii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state

without applied thought but with sustained thought by dependence condition.

(*a*) One aggregate without applied thought but with sustained thought, and sustained thought to three aggregates . . . one aggregate without applied thought but with sustained thought, and (heart-)base to three aggregates . . .

(*b*) At the moment of conception . . . (2)

(xxiv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by dependence condition.

(*a*) Aggregates without applied thought but with sustained thought, and sustained thought are related to mind-produced matter by dependence condition; aggregates without applied thought but with sustained thought, and great primaries to mind-produced matter . . . applied thought and great primaries to mind-produced matter . . . aggregates without applied thought but with sustained thought, and (heart-)base are related to sustained thought by dependence condition;

(*b*) (At conception 4. Abbreviated.) (3)

(xxv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by dependence condition.

(*a*) One aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates and mind-produced matter by dependence condition . . . two aggregates and sustained thought are related to two aggregates and mind-produced matter by dependence condition; one aggregate without applied thought but with sustained thought, and (heart-)base to three aggregates and sustained thought . . . two aggregates and (heart-)base are related to two aggregates and sustained thought by dependence condition;

(*b*) At the moment of conception . . . (4)

101. **(xxvi)–(xxviii) States with applied thought and sustained thought and without applied thought but with sustained thought to state with applied thought and sustained thought . . . to state without applied thought and sustained thought . . . to state with applied thought and sustained thought and without applied thought and sustained thought . . . three.**

(xxix)–(xxx) States with applied thought and sustained thought,

without applied thought but with sustained thought and without applied thought and sustained thought to state with applied thought and sustained thought . . . are related to state without applied thought and sustained thought by dependence condition.

(Expand the two combinations.)

Strong-dependence 25

102. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence (ārammaṇūpanissaya), (*b*) proximity-strong-dependence (anantarūpanissaya), (*c*) natural strong-dependence (pakatūpanissaya) . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence (saddhaṁ upanissāya) with applied thought and sustained thought, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops (uppādeti) jhāna with applied thought and sustained thought, develops insight (vipassanā) . . . Path, develops attainment; arouses (jappeti) conceit, adopts (gaṇhāti) wrong views . . . precept with applied thought and sustained thought . . . learning (suta) . . . generosity (cāga) . . . wisdom (paññā) . . . lust (rāga) . . . hate (dosa) . . . delusion (moha) . . . conceit (māna) . . . wrong views (diṭṭhi) . . . By the strong-dependence of wish (patthanā), (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna with applied thought and sustained thought, develops insight . . . Path . . . attainment; kills a living being . . . causes schism in the Saṅgha. Confidence with applied thought and sustained thought, precept, learning, generosity, wisdom, lust, hate, delusion, conceit, wrong views, wish is related to confidence with applied thought and sustained thought, precept, learning, generosity, wisdom, lust, hate, delusion, conceit, wrong views, wish by strong-dependence condition. (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with applied thought and sustained thought, (one) develops jhāna without applied thought but with sustained thought . . . Path

. . . attainment . . . precept with applied thought and sustained thought . . . By the strong-dependence of wish, (one) develops jhāna without applied thought but with sustained thought . . . Path . . . attainment. Confidence with applied thought and sustained thought . . . wish is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and applied thought by strong-dependence condition. (2)

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of confidence with applied thought and sustained thought, (one) develops jhāna without applied thought and sustained thought . . . Path . . . superknowledge, develops attainment . . . precept with applied thought and sustained thought . . . By the strong-dependence of wish, (one) develops jhāna without applied thought and sustained thought . . . Path . . . superknowledge, develops attainment. Confidence with applied thought and sustained thought . . . wish is related to confidence without applied thought and sustained thought, precept, learning, generosity, wisdom and sustained thought, bodily happiness (sukha), bodily pain (dukkha) by strong-dependence condition. (3)

(iv) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Confidence with applied thought and sustained thought . . . wish is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought by strong-dependence condition. (4)

(v) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence with applied thought and sustained thought . . . wish is related to confidence with applied thought and sustained thought . . . wish and applied thought by strong-dependence condition. (5)

103. (vi) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence without applied thought but with sustained thought, (one) develops jhāna without applied thought but with sustained thought . . . Path, develops attainment . . . precept without applied thought but with sustained thought . . . learning . . . generosity . . . wisdom . . . By the strong-dependence of applied thought, (one) develops jhāna without applied thought but with sustained thought . . . Path, develops attainment. Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and applied thought is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and applied thought by strong-dependence condition. (1)

(vii) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence without applied thought but with sustained thought, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna with applied thought and sustained thought . . . insight . . . Path, develops attainment; arouses conceit, adopts wrong views . . . precept without applied thought but with sustained thought . . . learning . . . generosity . . . wisdom . . . By the strong-dependence of applied thought, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna with applied thought and sustained thought, develops insight, develops Path, develops attainment; kills a living being . . . causes schism in the Saṅgha. Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and applied thought is related to confidence with applied

thought and sustained thought . . . wish by strong-dependence condition. (2)

(viii) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of confidence without applied thought but with sustained thought, (one) develops jhāna without applied thought and sustained thought . . . Path . . . superknowledge, develops attainment . . . precept without applied thought but with sustained thought . . . learning . . . generosity . . . wisdom . . . By the strong-dependence of applied thought, (one) develops jhāna without applied thought and sustained thought . . . Path . . . superknowledge, develops attainment. Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and applied thought is related to confidence without applied thought and sustained thought, precept, learning, generosity, wisdom and sustained thought, bodily happiness, bodily pain by strong-dependence condition. (3)

(ix) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and applied thought is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought by strong-dependence condition. (4)

(x) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and

applied thought is related to confidence with applied thought and sustained thought . . . wish and applied thought by strong-dependence condition. (5)

104. (xi) State without applied thought and sustained thought is related to state without applied thought and sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence without applied thought and sustained thought, (one) develops jhāna without applied thought and sustained thought . . . Path . . . superknowledge, develops attainment . . . precept without applied thought and sustained thought . . . learning . . . generosity . . . wisdom . . . sustained thought . . . bodily happiness . . . bodily pain . . . temperature . . . food (bhojana) . . . By the strong-dependence of lodging-place (senāsana), (one) develops jhāna without applied thought and sustained thought . . . Path . . . superknowledge, develops attainment. Confidence without applied thought and sustained thought, precept, learning, generosity, wisdom, and sustained thought, bodily happiness, bodily pain, temperature, food, lodging-place is related to confidence without applied thought and sustained thought, precept, learning, generosity, wisdom, and sustained thought, bodily happiness, bodily pain by strong-dependence condition. (1)

(xii) State without applied thought and sustained thought is related to state with applied thought and sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence without applied thought and sustained thought, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna with applied thought and sustained thought . . . insight . . . Path, develops attainment; arouses conceit, adopts wrong views . . . precept without applied thought and sustained thought . . . learning . . . generosity . . . wisdom . . . sustained thought . . . bodily happiness . . . bodily pain . . . temperature . . . food . . . By the strong-dependence of lodging-place, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna with applied thought and sustained thought . . . insight . . . Path, develops attainment; kills a living being . . . causes

schism in the Saṅgha. Confidence without applied thought and sustained thought . . . lodging-place is related to confidence with applied thought and sustained thought, precept . . . wish by strong-dependence condition. (2)

(xiii) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence without applied thought and sustained thought, (one) develops jhāna without applied thought but with sustained thought . . . insight . . . Path, develops attainment . . . precept without applied thought and sustained thought . . . By the strong-dependence of lodging-place, (one) develops jhāna without applied thought but with sustained thought . . . insight . . . Path, develops attainment. Confidence without applied thought and sustained thought . . . lodging-place is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and applied thought by strong-dependence condition. (3)

(xiv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence without applied thought and sustained thought . . . lodging-place is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought by strong-dependence condition. (4)

(xv) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence without applied thought and sustained thought . . . lodging-place is related to confidence with

applied thought and sustained thought, precept . . . wish and applied thought by strong-dependence condition. (5)

105. (xvi) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought is related to confidence with applied thought and sustained thought . . . wish by strong-dependence condition. (1)

(xvii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and applied thought by strong-dependence condition. (2)

(xviii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought is related to confidence without applied thought and sustained thought, precept, learning, generosity, wisdom and sustained thought, bodily happiness, bodily pain by strong-dependence condition. (3)

(xix) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought by strong-dependence condition. (4)

(xx) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought is related to confidence with applied thought and sustained thought, precept, learning, generosity, wisdom, lust, hate delusion, conceit, wrong views, wish and applied thought by strong-dependence condition. (5)

106. (xxi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence with applied thought and sustained thought, precept, learning, generosity, wisdom, lust, hate, delusion, conceit, wrong views, wish and applied thought is related to confidence with applied thought and sustained thought, precept . . . wish by strong-dependence condition. (1)

(xxii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence with applied thought and sustained thought, precept . . . wish and applied thought is related to confidence without applied thought but with sustained thought,

precept, learning, generosity, wisdom and applied thought by strong-dependence condition. (2)

(xxiii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Confidence with applied thought and sustained thought, precept, learning, generosity, wisdom . . . wish and applied thought is related to confidence without applied thought and sustained thought, precept, learning, generosity, wisdom and sustained thought, bodily happiness, bodily pain by strong-dependence condition. (3)

(xxiv) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Confidence with applied thought and sustained thought, precept, learning, generosity, wisdom . . . wish and applied thought is related to confidence without applied thought but with sustained thought, precept, learning, generosity, wisdom and sustained thought by strong-dependence condition. (4)

(xxv) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Confidence with applied thought and sustained thought, precept, learning, generosity, wisdom, lust, hate, delusion, conceit, wrong views, wish and applied thought is related to confidence with applied thought and sustained thought . . . wish and applied thought by strong-dependence condition. (5)

Prenascence 5

107. (i) State without applied thought and sustained thought is

related to state without applied thought and sustained thought by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence (ārammaṇa-purejāta), (*b*) base-prenascence (vatthu-purejāta).

(*a*) *Object-prenascence:* By the power of divine-eye, one sees a visible object. By the power of divine-ear element, one hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates without applied thought and sustained thought, and sustained thought by prenascence condition. (1)

(ii) State without applied thought and sustained thought is related to state with applied thought and sustained thought by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One) practises insight into the impermanence, suffering and impersonality of the eye . . . tangible object . . . (One] practises insight into the impermanence, suffering and impersonality of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arises lust . . . arises grief.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates with applied thought and sustained thought by prenascence condition. (2)

(iii) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One) practises insight into the impermanence, suffering and impersonality of the eye; enjoys and delights in (the eye). Taking it as object, arises applied thought . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arises applied thought.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates without applied thought but with sustained thought, and applied thought by prenascence condition. (3)

(iv) State without applied thought and sustained thought is

related to state without applied thought but with sustained thought and without applied thought and sustained thought by prenascence condition.

Base-prenascence: (Heart-)base is related to aggregates without applied thought but with sustained thought, and sustained thought by prenascence condition. (4)

(v) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One) practises insight into the impermanence, suffering and impersonality of the eye; enjoys and delights in (the eye). Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought, . . . ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates with applied thought and sustained thought; and applied thought by prenascence condition. (5)

Postnascence 5

108. (i) State with applied thought and sustained thought is related to state without applied thought and sustained thought by postnascence condition.

Postnascent aggregates with applied thought and sustained thought are related to this prenascent (purejāta) body by postnascence condition. (1)

(ii) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by postnascence condition.

Postnascent aggregates without applied thought but with sustained thought, and applied thought are related to this prenascent body by postnascence condition. (1)

(iii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by postnascence condition.

Postnascent aggregates without applied thought and sustained thought, and sustained thought are related to this prenascent body by postnascence condition. (1)

(iv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by postnascence condition.

Postnascent aggregates without applied thought but with sustained thought, and sustained thought are related to this prenascent body by postnascence condition. (1)

(v) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by postnascence condition.

Postnascent aggregates with applied thought and sustained thought, and applied thought are related to this prenascent body by postnascence condition. (1)

Repetition 21

109. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by repetition condition.

Preceding aggregates with applied thought and sustained thought are related to subsequent aggregates with applied thought and sustained thought by repetition condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path with applied thought and sustained thought; purification is related to Path with applied thought and sustained thought by repetition condition. (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by repetition condition.

Preceding aggregates with applied thought and sustained thought are related to subsequent applied thought by repetition condition. The preparation for jhāna without applied thought but with sustained thought is related to jhāna without applied thought but with sustained thought by repetition condition. Change-of-lineage is related to Path without applied thought but with sustained thought by repetition condition. Purification is related to Path without applied thought but with sustained thought by repetition condition. (2).

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by repetition condition.

The preparation for second jhāna is related to sustained thought (present) at second jhāna by repetition condition. The preparation for third jhāna to third jhāna . . . The preparation for fourth jhāna to fourth jhāna . . . the preparation for infinity of space to infinity of space . . . the preparation for infinity of consciousness to infinity of consciousness . . . the preparation for nothingness to nothingness . . . the preparation for neither-perception-nor-non-perception to neither-perception-nor-non-perception . . .

The preparation for divine-eye to divine-eye . . . the preparation for divine-ear element to divine-ear element . . . the preparation for knowledge of supernormal power . . . the preparation for knowledge of penetration into others' minds . . . the preparation for knowledge of remembrance of past existences . . . the preparation for knowledge of rebirths according to one's kamma . . . the preparation for knowledge of future existences . . . Change-of-lineage to Path without applied thought and sustained thought, and sustained thought; purification is related to Path without applied thought and sustained thought, and sustained thought by repetition condition. (3)

(iv) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by repetition condition.

The preparation for jhāna without applied thought but with sustained thought is related to jhāna without applied thought but with sustained thought, and sustained thought by repetition condition. Change-of-lineage to Path without applied thought but with sustained thought, and sustained thought; purification is related to Path without applied thought but with sustained thought, and sustained thought by repetition condition. (4)

(v) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by repetition condition.

Preceding aggregates with applied thought and sustained thought are related to subsequent aggregates with applied thought and sustained thought, and applied thought by repetition condition. Adaptation to change-of-lineage and applied thought; adaptation to purification and applied thought; change-of-lineage to Path with applied thought and

sustained thought, and applied thought; purification is related to Path with applied thought and sustained thought, and applied thought by repetition condition. (5)

110. (vi) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by repetition condition.

Preceding applied thought is related to subsequent applied thought by repetition condition. Preceding aggregates without applied thought but with sustained thought are related to subsequent aggregates without applied thought but with sustained thought by repetition condition. (1)

(vii) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by repetition condition.

Preceding applied thought is related to subsequent aggregates with applied thought and sustained thought by repetition condition. (2)

(viii) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by repetition condition.

Preceding aggregates without applied thought but with sustained thought are related to subsequent sustained thought by repetition condition. (3)

(ix) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by repetition condition.

Preceding aggregates without applied thought but with sustained thought are related to subsequent aggregates without applied thought but with sustained thought, and sustained thought by repetition condition. (4)

(x) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by repetition condition.

Preceding applied thought is related to subsequent aggregates with applied thought and sustained thought, and applied thought by repetition condition. (5)

111. (xi) State without applied thought and sustained thought is related to state without applied thought and sustained thought by repetition condition.

Preceding sustained thought is related to subsequent sustained thought by repetition condition. Preceding aggregates without applied

thought and sustained thought are related to subsequent aggregates without applied thought and sustained thought by repetition condition. (1)

(xii) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by repetition condition.

Preceding sustained thought is related to subsequent aggregates without applied thought but with sustained thought by repetition condition. (2)

(xiii) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by repetition condition.

Preceding sustained thought is related to subsequent aggregates without applied thought but with sustained thought, and sustained thought by repetition condition. (3)

112. (xiv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by repetition condition.

Preceding aggregates without applied thought but with sustained thought, and sustained thought are related to subsequent aggregates without applied thought but with sustained thought by repetition condition. (1)

(xv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by repetition condition.

Preceding aggregates without applied thought but with sustained thought, and sustained thought are related to subsequent sustained thought by repetition condition. (2)

(xvi) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by repetition condition.

Preceding aggregates without applied thought but with sustained thought, and sustained thought are related to subsequent aggregates without applied thought but with sustained thought, and sustained thought by repetition condition. (3)

113. (xvii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by repetition condition.

Preceding aggregates with applied thought and sustained thought,

and applied thought are related to subsequent aggregates with applied thought and sustained thought by repetition condition. Adaptation and applied thought to change-of-lineage; adaptation and applied thought to purification; change-of-lineage and applied thought to Path with applied thought and sustained thought; purification and applied thought are related to Path with applied thought and sustained thought by repetition condition. (1)

(xviii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought by repetition condition.

Preceding aggregates with applied thought and sustained thought, and applied thought are related to subsequent applied thought by repetition condition. The preparation for jhāna without applied thought but with sustained thought, and applied thought are related to jhāna without applied thought but with sustained thought by repetition condition. Change-of-lineage and applied thought to Path without applied thought but with sustained thought; purification and applied thought are related to Path without applied thought but with sustained thought by repetition condition. (2)

(xix) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by repetition condition.

The preparation for second jhāna and applied thought are related to sustained thought (present) at second jhāna by repetition condition . . . the preparation for neither-perception-nor-non-perception and applied thought . . . the preparation for divine-eye and applied thought . . . the preparation for knowledge of future existences and applied thought are related to knowledge of future existences by repetition condition. Change-of-lineage and applied thought are related to Path without applied thought and sustained thought, and sustained thought by repetition condition. Purification and applied thought are related to Path without applied thought and sustained thought, and sustained thought by repetition condition. (3)

(xx) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by repetition condition.

The preparation for jhāna without applied thought but with sustained thought, and applied thought to jhāna without applied thought

but with sustained thought, and sustained thought; change-of-lineage and applied thought to Path without applied thought but with sustained thought, and sustained thought; purification and applied thought are related to Path without applied thought but with sustained thought, and sustained thought by repetition condition. (4)

(xxi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by repetition condition.

Preceding aggregates with applied thought and sustained thought, and applied thought are related to subsequent aggregates with applied thought and sustained thought, and applied thought by repetition condition. Adaptation and applied thought to change-of-lineage and applied thought; adaptation and applied thought to purification and applied thought; change-of-lineage and applied thought to Path with applied thought and sustained thought, and applied thought; purification and applied thought are related to Path with applied thought and sustained thought, and applied thought by repetition condition. (5)

Kamma 11

114. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with applied thought and sustained thought (sahajātā savitakka-savicārā cetanā) is related to (its) associated aggregates by kamma condition;

(2) At the moment of conception, volition with applied thought and sustained thought is related to (its) associated aggregates by kamma condition.

(*b*) Asynchronous (nānākhaṇika) volition with applied thought and sustained thought is related to (its) resultant aggregates with applied thought and sustained thought by kamma condition. (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with applied thought and sustained

thought is related to applied thought by kamma condition;

(2) At the moment of conception, volition with applied thought and sustained thought is related to applied thought by kamma condition.

(*b*) Asynchronous volition with applied thought and sustained thought is related to (its) resultant applied thought by kamma condition. (2)

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with applied thought and sustained thought is related to mind-produced matter by kamma condition;

(2) At the moment of conception, volition with applied thought and sustained thought is related to kamma-produced matter by kamma condition.

(*b*) Asynchronous volition with applied thought and sustained thought is related to (its) resultant aggregates without applied thought and sustained thought and kamma-produced matter by kamma condition. (3)

(iv) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with applied thought and sustained thought is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception, volition with applied thought and sustained thought is related to (its) associated aggregates and kamma-produced matter by kamma condition.

(*b*) Asynchronous volition with applied thought and sustained thought is related to (its) resultant aggregates with applied thought and sustained thought and kamma-produced matter by kamma condition. (4)

(v) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with applied thought and sustained thought is related to applied thought and mind-produced matter by kamma condition;

(2) At the moment of conception, volition with applied thought and sustained thought is related to applied thought and kamma-produced matter by kamma condition.

(*b*) Asynchronous volition with applied thought and sustained thought is related to (its) resultant applied thought and kamma-produced matter by kamma condition. (5)

(vi) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with applied thought and sustained thought is related to (its) associated aggregates and applied thought by kamma condition;

(2) At the moment of conception, volition with applied thought and sustained thought is related to (its) associated aggregates and applied thought by kamma condition.

(*b*) Asynchronous volition with applied thought and sustained thought is related to (its) resultant aggregates with applied thought and sustained thought, and applied thought by kamma condition. (6)

(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with applied thought and sustained thought is related to (its) associated aggregates, applied thought and mind-produced matter by kamma condition;

(2) At the moment of conception, volition with applied thought and sustained thought is related to (its) associated aggregates, applied thought and kamma-produced matter by kamma condition.

(*b*) Asynchronous volition with applied thought and sustained thought is related to (its) resultant aggregates with applied thought and sustained thought, applied thought and kamma-produced matter by kamma condition. (7)

115. (viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition without applied thought but with sustained thought is related to (its) associated aggregates by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous volition without applied thought but with sustained thought is related to (its) resultant aggregates without applied thought but with sustained thought by kamma condition. (1)

(ix) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition without applied thought but with sustained thought is related to sustained thought and mind-produced matter by kamma condition;

(2) At the moment of conception, volition without applied thought but with sustained thought is related to (its) resultant sustained thought and kamma-produced matter by kamma condition.

(*b*) Asynchronous volition without applied thought but with sustained thought is related to (its) resultant sustained thought and kamma-produced matter by kamma condition. (2)

(x) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition without applied thought but with sustained thought is related to (its) associated aggregates, sustained thought and mind-produced matter by kamma condition;

(2) At the moment of conception, volition without applied thought but with sustained thought is related to (its) associated aggregates, sustained thought and kamma-produced matter by kamma condition.

(*b*) Asynchronous volition without applied thought but with

sustained thought is related to (its) resultant aggregates without applied thought but with sustained thought, sustained thought and kamma-produced matter by kamma condition. (3)

(xi) State without applied thought and sustained thought is related to state without applied thought and sustained thought by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition without applied thought and sustained thought is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception, volition without applied thought and sustained thought is related to (its) associated aggregates and kamma-produced matter by kamma condition.

(*b*) Asynchronous volition without applied thought and sustained thought is related to (its) resultant aggregates without applied thought and sustained thought and kamma-produced matter by kamma condition. (1)

Resultant 21

116. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by resultant condition.

(*a*) One resultant aggregate with applied thought and sustained thought is related to three aggregates by resultant condition . . .

(*b*) At the moment of conception, one resultant[1] aggregate with applied thought and sustained thought is related to three aggregates by resultant condition . . .

(ii)–(vii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by resultant condition.

(*a*) Resultant aggregates with applied thought and sustained thought are related to applied thought by resultant condition;

(*b*) At the moment of conception . . .

(7 questions for the reference "with applied thought and sustained thought" are to be completed.)

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[1] Vipāka (resultant) has been omitted in the Pali Text. Also pa, the sign of elision, has been left out in both cases.

(viii)–(xii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by resultant condition.

(*a*) One resultant aggregate without applied thought but with sustained thought is related to three aggregates by resultant condition . . . two aggregates . . .

(*b*) At the moment of conception, one resultant aggregate without applied thought but with sustained thought . . .

[Do 5 questions for the reference "without applied thought but with sustained thought"; remember (to take) resultant.]

117. **(xiii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by resultant condition.**

(*a*) One resultant aggregate without applied thought and sustained thought is related to three aggregates and mind-produced matter by resultant condition . . . two aggregates . . . resultant sustained thought is related to mind-produced matter by resultant condition;

(*b*) At the moment of conception . . . aggregates are related to (heart-)base by resultant condition; sustained thought is related to (heart-)base by resultant condition. (1)

(xiv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by resultant condition.

(*a*) Resultant sustained thought is related to aggregates without applied thought but with sustained thought by resultant condition;

(*b*) At the moment of conception, resultant sustained thought is related to aggregates without applied thought but with sustained thought by resultant condition. (2)

(xv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by resultant condition.

(*a*) Resultant sustained thought is related to aggregates without applied thought but with sustained thought and mind-produced matter by resultant condition;

(*b*) At the moment of conception, resultant sustained thought is related to aggregates without applied thought but with sustained thought and kamma-produced matter by resultant condition. (3)

118. **(xvi) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state**

without applied thought but with sustained thought by resultant condition.

(*a*) One resultant aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates by resultant condition . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(xvii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by resultant condition.

(*a*) Resultant aggregates without applied thought but with sustained thought, and sustained thought are related to mind-produced matter by resultant condition;

(*b*) At the moment of conception, resultant aggregates without applied thought but with sustained thought, and sustained thought are related to kamma-produced matter by resultant condition. (2)

(xviii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by resultant condition.

(*a*) One resultant aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates and mind-produced matter by resultant condition . . .

(*b*) At the moment of conception, one resultant aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates and kamma-produced matter by resultant condition . . . (3)

(xix) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by resultant condition.

(*a*) One resultant aggregate with applied thought and sustained thought, and applied thought are related to three aggregates by resultant condition . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(xx) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by resultant condition.

(*a*) Resultant aggregates with applied thought and sustained thought, and applied thought are related to mind-produced matter by resultant condition;

(*b*) At the moment of conception . . . (2)

(xxi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought and sustained thought by resultant condition.

(*a*) One resultant aggregate with applied thought and sustained thought, and applied thought are related to three aggregates and mind-produced matter by resultant condition . . .

(*b*) At the moment of conception . . . (3)

Nutriment 11

119. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by nutriment condition.

(*a*) Nutriments (āhāra) with applied thought and sustained thought are related to (their) associated aggregates by nutriment condition;

(*b*) At the moment of conception . . . (1)

(ii)–(vii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by nutriment condition.

(*a*) Nutriments with applied thought and sustained thought are related to applied thought by nutriment condition;

(*b*) At the moment of conception . . .

(Classify 7 questions in this way for the reference "with applied thought and sustained thought".)

(viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by nutriment condition.

(*a*) Nutriments without applied thought but with sustained thought are related to (their) associated aggregates by nutriment condition;

(*b*) At the moment of conception . . . (1)

(ix) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by nutriment condition.

(*a*) Nutriments without applied thought but with sustained thought are related to sustained thought and mind-produced matter by nutriment condition;

(*b*) At the moment of conception . . . (2)

(x) State without applied thought but with sustained thought

is related to state without applied thought but with sustained thought and without applied thought and sustained thought by nutriment condition.

(*a*) Nutriments without applied thought but with sustained thought are related to (their) associated aggregates, sustained thought and mind-produced matter by nutriment condition;

(*b*) At the moment of conception . . . (3)

(xi) State without applied thought and sustained thought is related to state without applied thought and sustained thought by nutriment condition.

(*a*) Nutriments without applied thought and sustained thought are related to (their) associated aggregates and mind-produced matter by nutriment condition;

(*b*) At the moment of conception . . .

(*c*) Edible (kabaḷīkāra) food is related to this body by nutriment condition. (1)

Faculty 11

120. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by faculty condition.

(*a*) Faculties (indriya) with applied thought and sustained thought are related to (their) associated aggregates by faculty condition;

(*b*) At the moment of conception . . . (1)

(ii)–(vii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by faculty condition.

(*a*) Faculties with applied thought and sustained thought are related to applied thought by faculty condition;

(*b*) At the moment of conception . . . (7)

(Classify 7 questions in this way for the reference "with applied thought and sustained thought".)

(viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by faculty condition.

(*a*) Faculties without applied thought but with sustained thought are related to (their) associated aggregates by faculty condition;

(*b*) At the moment of conception . . . (1)

(ix) State without applied thought but with sustained thought

is related to state without applied thought and sustained thought by faculty condition.

(*a*) Faculties without applied thought but with sustained thought are related to sustained thought and mind-produced matter by faculty condition;

(*b*) At the moment of conception . . . (2)

(x) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by faculty condition.

(*a*) Faculties without applied thought but with sustained thought are related to (their) associated aggregates, sustained thought and mind-produced matter by faculty condition;

(*b*) At the moment of conception . . . (3)

(xi) State without applied thought and sustained thought is related to state without applied thought and sustained thought by faculty condition.

(*a*) Faculties without applied thought and sustained thought are related to (their) associated aggregates and mind-produced matter by faculty condition;

(*b*) At the moment of conception . . .

(*c*) Eye-faculty to eye-consciousness . . . body-faculty is related to body-consciousness by faculty condition;

(*d*) Physical life-faculty (rūpajīvitindriya) is related to kamma-produced matter by faculty condition. (1)

Jhāna 21

121. (i)–(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought by jhāna condition.

(*a*) Jhāna factors (jhānaṅga) with applied thought and sustained thought are related to (their) associated aggregates by jhāna condition;

(*b*) At the moment of conception . . . (7)

(Classify 7 questions in this way for the reference "with applied thought and sustained thought".)

(viii)–(xii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by jhāna condition.

(*a*) Jhāna factors without applied thought but with sustained thought are related to (their) associated aggregates by jhāna condition;

(*b*) At the moment of conception . . . (5)

(Classify 5 questions in this way for the reference "without applied thought but with sustained thought".)

(xiii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by jhāna condition.

(*a*) Jhāna factors without applied thought and sustained thought are related to (their) associated aggregates and mind-produced matter by jhāna condition; sustained thought is related to mind-produced matter by jhāna condition;

(*b*) At the moment of conception (. . . at the moment of conception,)* sustained thought is related to kamma-produced matter by jhāna condition; sustained thought is related to (heart-)base by jhāna condition. (1)

(xiv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by jhāna condition.

(*a*) Sustained thought is related to aggregates without applied thought but with sustained thought by jhāna condition;

(*b*) At the moment of conception, sustained thought is related to aggregates without applied thought but with sustained thought by jhāna condition. (2)

(xv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by jhāna condition.

(*a*) Sustained thought is related to aggregates without applied thought but with sustained thought and mind-produced matter by jhāna condition;

(*b*) At the moment of conception, sustained thought is related to aggregates without applied thought but with sustained thought and kamma-produced matter by jhāna condition. (3)

122. (xvi) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by jhāna condition.

(*a*) Jhāna factors without applied thought but with sustained thought, and sustained thought are related to (their) associated aggregates by jhāna condition;

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* The bracketed portion is omitted in the Pali Text.

(*b*) At the moment of conception . . . (1)

(xvii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by jhāna condition.

(*a*) Jhāna factors without applied thought but with sustained thought, and sustained thought are related to mind-produced matter by jhāna condition;

(*b*) At the moment of conception . . . (2)

(xviii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by jhāna condition.

(*a*) Jhāna factors without applied thought but with sustained thought, and sustained thought are related to (their) associated aggregates and mind-produced matter by jhāna condition;

(*b*) At the moment of conception, jhāna factors without applied thought but with sustained thought, and sustained thought are related to (their) associated aggregates and kamma-produced matter by jhāna condition. (3)

(xix) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by jhāna condition.

(*a*) Jhāna factors with applied thought and sustained thought, and applied thought are related to (their) associated aggregates by jhāna condition;

(*b*) At the moment of conception . . . (1)

(xx) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by jhāna condition.

(*a*) Jhāna factors with applied thought and sustained thought, and applied thought are related to mind-produced matter by jhāna condition;

(*b*) At the moment of conception . . . (2)

(xxi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought and sustained thought by jhāna condition.

(*a*) Jhāna factors with applied thought and sustained thought, and applied thought are related to (their) associated aggregates and mind-

produced matter by jhāna condition;

(*b*) At the moment of conception . . . (3)

Path 16

123. (i)–(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought by path condition.

(*a*) Path factors (maggaṅga) with applied thought and sustained thought are related to (their) associated aggregates by path condition;

(*b*) At the moment of conception . . .

(Classify 7 questions in this way for the reference "with applied thought and sustained thought".)

(viii)–(xii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by path condition.

(*a*) Path factors without applied thought but with sustained thought are related to (their) associated aggregates by path condition;

(*b*) At the moment of conception . . .

(Classify 5 questions in this way for the reference "without applied thought but with sustained thought".)

(xiii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by path condition.

(*a*) Path factors without applied thought and sustained thought are related to (their) associated aggregates and mind-produced matter by path condition;

(*b*) At the moment of conception . . . (1)

(xiv) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by path condition.

(*a*) Path factors with applied thought and sustained thought, and applied thought are related to (their) associated aggregates by path condition;

(*b*) At the moment of conception . . . (1)

(xv) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by path condition.

(*a*) Path factors with applied thought and sustained thought, and applied thought are related to mind-produced matter by path condition;

(*b*) At the moment of conception . . . (2)

(xvi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought and sustained thought by path condition.

(*a*) Path factors with applied thought and sustained thought, and applied thought are related to (their) associated aggregates and mind-produced matter by path condition;

(*b*) At the moment of conception . . . (3)

Association 11

124. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by association condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates by association condition . . . two aggregates to two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by association condition.

(*a*) Aggregates with applied thought and sustained thought are related to applied thought by association condition;

(*b*) At the moment of conception . . . (2)

(iii) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by association condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates and applied thought by association condition . . . two aggregates to two aggregates and applied thought . . .

(*b*) At the moment of conception . . . (3)

125. (iv) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by association condition.

(*a*) One aggregate without applied thought but with sustained thought is related to three aggregates by association condition . . . two aggregates to two aggregates . . .

(*b*) At the moment of conception . . . (1)

(v) State without applied thought but with sustained thought is

related to state with applied thought and sustained thought by association condition.

(*a*) Applied thought is related to aggregates with applied thought and sustained thought by association condition;

(*b*) At the moment of conception . . . (2)

(vi) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by association condition.

(*a*) Aggregates without applied thought but with sustained thought are related to sustained thought by association condition;

(*b*) At the moment of conception . . . (3)

(vii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by association condition.

(*a*) One aggregate without applied thought but with sustained thought is related to three aggregates and sustained thought by association condition . . . two aggregates to two aggregates and sustained thought . . .

(*b*) At the moment of conception . . . (4)

126. (viii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by association condition.

(*a*) One aggregate without applied thought and sustained thought is related to three aggregates by association condition . . . two aggregates to two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ix) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by association condition.

(*a*) Sustained thought is related to aggregates without applied thought but with sustained thought by association condition;

(*b*) At the moment of conception . . . (2)

(x) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by association condition.

(*a*) One aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates by

association condition . . . two aggregates and sustained thought to two aggregates . . .

(*b*) At the moment of conception . . . (1)

(xi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by association condition.

(*a*) One aggregate with applied thought and sustained thought, and applied thought are related to three aggregates by association condition . . . two aggregates and applied thought to two aggregates . . .

(*b*) At the moment of conception . . . (1)

Dissociation 9

127. (i) State with applied thought and sustained thought is related to state without applied thought and sustained thought by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent aggregates with applied thought and sustained thought are related to mind-produced matter by dissociation condition;

(2) At the moment of conception, aggregates with applied thought and sustained thought are related to kamma-produced matter by dissociation condition.

(*b*) Postnascent aggregates with applied thought and sustained thought are related to this prenascent body by dissociation condition. (1)

(ii) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent aggregates without applied thought but with sustained thought are related to mind-produced matter by dissociation condition; applied thought is related to mind-produced matter by dissociation condition;

(2) At the moment of conception, aggregates without applied thought but with sustained thought are related to kamma-produced matter by dissociation condition; applied thought is related to kamma-produced matter by dissociation condition.

(*b*) Postnascent aggregates without applied thought but with sustained thought, and applied thought are related to this prenascent body by dissociation condition. (1)

128. (iii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by dissociation condition.

(It is of three kinds, namely:) (*a*) cenascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent aggregates without applied thought and sustained thought are related to mind-produced matter by dissociation condition; sustained thought is related to mind-produced matter by dissociation condition;

(2) At the moment of conception, aggregates without applied thought and sustained thought are related to kamma produced matter by dissociation condition; sustained thought is related to kamma-produced matter by dissociation condition; aggregates are related to (heart-)base by dissociation condition; (heart-)base is related to aggregates by dissociation condition; sustained thought is related to (heart-)base by dissociation condition; (heart-)base is related to sustained thought by dissociation condition.

(*b*) Prenascent eye-base is related to eye-consciousness by dissociation condition . . . body-base is related to body-consciousness by dissociation condition; (heart-)base is related to aggregates without applied thought and sustained thought, and sustained thought by dissociation condition.

(*c*) Postnascent aggregates without applied thought and sustained thought, and sustained thought are related to this prenascent body by dissociation condition. (1)

(iv) State without applied thought and sustained thought is related to state with applied thought and sustained thought by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) *Conascence:* At the moment of conception, (heart-)base is related to aggregates with applied thought and sustained thought by dissociation condition.

(*b*) *Prenascence:* (Heart-)base is related to aggregates with applied thought and sustained thought by dissociation condition. (2)

(v) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) *Conascence:* At the moment of conception, (heart-)base is related

to aggregates without applied thought but with sustained thought, and applied thought by dissociation condition.

(*b*) *Prenascence:* (Heart-)base is related to aggregates without applied thought but with sustained thought, and applied thought by dissociation condition. (3)

(vi) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) *Conascence:* At the moment of conception, (heart-)base is related to aggregates without applied thought but with sustained thought, and sustained thought by dissociation condition.

(*b*) *Prenascence:* (Heart-)base is related to aggregates without applied thought but with sustained thought, and sustained thought by dissociation condition. (4)

(vii) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) *Conascence:* At the moment of conception, (heart-)base is related to aggregates with applied thought and sustained thought, and applied thought by dissociation condition.

(*b*) *Prenascence:* (Heart-)base is related to aggregates with applied thought and sustained thought, and applied thought by dissociation condition. (5)

129. (viii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent aggregates without applied thought but with sustained thought, and sustained thought are related to mind-produced matter by dissociation condition;

(2) At the moment of conception, aggregates without applied thought but with sustained thought, and sustained thought are related to kamma-produced matter by dissociation condition.

(*b*) Postnascent aggregates without applied thought but with sustained thought, and sustained thought are related to this prenascent

body by dissociation condition. (1)

(ix) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent aggregates with applied thought and sustained thought, and applied thought are related to mind-produced matter by dissociation condition;

(2) At the moment of conception, aggregates with applied thought and sustained thought, and applied thought are related to kamma-produced matter by dissociation condition.

(*b*) Postnascent aggregates with applied thought and sustained thought, and applied thought are related to this prenascent body by dissociation condition. (1)

Presence 30

130. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by presence condition.

(*a*) One aggregate with applied thought and sustained thought is related to three aggregates by presence condition . . . two aggregates to two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by presence condition.

(*a*) Aggregates with applied thought and sustained thought are related to applied thought by presence condition;

(*b*) At the moment of conception . . . (2)

(iii)–(vii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent aggregates with applied thought and sustained thought are related to mind-produced matter by presence condition;

(2) At the moment of conception, aggregates with applied thought and sustained thought are related to kamma-produced matter by presence condition.

(*b*) Postnascent aggregates with applied thought and sustained thought are related to this prenascent body by presence condition. (3)

(For the reference "with applied thought and sustained thought", the remaining questions are the same as for conascence condition.)

131. (viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by presence condition.

(*a*) One aggregate without applied thought but with sustained thought is related to three aggregates by presence condition . . . two aggregates to two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ix) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by presence condition.

(*a*) Applied thought is related to aggregates with applied thought and sustained thought by presence condition;

(*b*) At the moment of conception . . . (2)

(x)–(xii) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent aggregates without applied thought but with sustained thought are related to sustained thought and mind-produced matter by presence condition; applied thought is related to mind-produced matter by presence condition;

(2) At the moment of conception, aggregates without applied thought but with sustained thought are related to sustained thought and kamma-produced matter by presence condition; applied thought is related to kamma-produced matter by presence condition.

(*b*) Postnascent aggregates without applied thought but with sustained thought, and applied thought are related to this prenascent body by presence condition. (3)

(For the reference "without applied thought but with sustained thought" there are five questions. The remaining ones are the same as for conascence condition.)

132. (xiii) State without applied thought and sustained thought is related to state without applied thought and sustained thought by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence,

(*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent aggregate without applied thought and sustained thought is related to three aggregates and mind-produced matter by presence condition . . . two aggregates to two aggregates . . . sustained thought is related to mind-produced matter by presence condition;

(2) At the moment of conception, one aggregate without applied thought and sustained thought is related to three aggregates and kamma-produced matter by presence condition . . . aggregates are related to (heart-)base by presence condition; (heart-)base is related to aggregates by presence condition; sustained thought is related to (heart-)base by presence condition; (heart-)base is related to sustained thought by presence condition;

(3) One great primary is related to three great primaries by presence condition . . . great primaries are related to mind-produced and kamma-produced derived matter by presence condition;

(4) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings to three great primaries . . . great primaries are related to kamma-produced derived matter by presence condition.

(*b*) *Prenascence:* By the power of divine-eye, one sees a visible object. By the power of divine-ear element, one hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by presence condition; eye-base to eye-consciousness . . . body-base is related to body-consciousness by presence condition; (heart-)base is related to aggregates without applied thought and sustained thought, and sustained thought by presence condition.

(*c*) Postnascent aggregates without applied thought and sustained thought, and sustained thought are related to this prenascent body by presence condition.

(*d*) Edible food is related to this body by presence condition.

(*e*) Physical life-faculty is related to kamma-produced matter by presence condition. (1)

(xiv) State without applied thought and sustained thought is related to state with applied thought and sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) *Conascence:* At the moment of conception, (heart-)base is related to aggregates with applied thought and sustained thought by presence condition.

(*b*) *Prenascence:* (One) practises insight into the impermanence, suffering and impersonality of the eye; enjoys and delights in (the eye). Taking it as object, arises lust . . . arises grief . . . ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base . . . arises grief. (Heart-)base is related to aggregates with applied thought and sustained thought by presence condition. (2)

(xv) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) (1) Conascent sustained thought is related to aggregates without applied thought but with sustained thought by presence condition;

(2) At the moment of conception, sustained thought is related to aggregates without applied thought but with sustained thought by presence condition; at the moment of conception, (heart-)base is related to aggregates without applied thought but with sustained thought, and applied thought by presence condition.

(*b*) *Prenascence:* (One) practises insight into the impermanence, suffering and impersonality of the eye; enjoys and delights in (the eye). Taking it as object, arises applied thought . . . ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arises applied thought. (Heart-)base is related to aggregates without applied thought but with sustained thought, and applied thought by presence condition. (3)

(xvi) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) (1) Conascent sustained thought is related to aggregates without applied thought but with sustained thought and mind-produced matter by presence condition;

(2) At the moment of conception, sustained thought is related to aggregates without applied thought but with sustained thought and kamma-produced matter by presence condition; at the moment of conception, (heart-)base is related to aggregates without applied thought

but with sustained thought, and sustained thought by presence condition.

(*b*) Prenascent (heart-)base is related to aggregates without applied thought but with sustained thought, and sustained thought by presence condition. (4)

(xvii) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) *Conascence:* At the moment of conception, (heart-)base is related to aggregates with applied thought and sustained thought, and applied thought by presence condition.

(*b*) *Prenascence:* (One) practises insight into the impermanence, suffering and impersonality of the eye; enjoys and delights in (the eye). Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought . . . ear . . . nose . . . tongue . . . body . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arise aggregates with applied thought and sustained thought, and applied thought by presence condition. (Heart-)base is related to aggregates with applied thought and sustained thought, and applied thought by presence condition. (5)

133. (xviii) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by presence condition.

Conascence-prenascence: One conascent aggregate with applied thought and sustained thought, and (heart-)base are related to three aggregates by presence condition . . . two aggregates and (heart-)base are related to two aggregates by presence condition;

At the moment of conception, one aggregate with applied thought and sustained thought, and (heart-)base are related to three aggregates by presence condition . . . two aggregates and (heart-)base are related to two aggregates by presence condition. (1)

(xix) States with applied thought and sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by presence condition.

Conascence-prenascence: Conascent aggregates with applied thought and sustained thought, and (heart-)base are related to applied thought

by presence condition;

At the moment of conception, aggregates with applied thought and sustained thought, and (heart-)base are related to applied thought by presence condition. (2)

(xx) States with applied thought and sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by presence condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) postnascence-nutriment, (*c*) (postnascence-)faculty.

(*a*) (1) Conascent aggregates with applied thought and sustained thought, and great primaries are related to mind-produced matter by presence condition;

(2) At the moment of conception, aggregates with applied thought and sustained thought, and great primaries are related to kamma-produced matter by presence condition.

(*b*) Postnascent aggregates with applied thought and sustained thought, and edible food are related to this prenascent body by presence condition.

(*c*) Postnascent aggregates with applied thought and sustained thought, and physical life-faculty are related to kamma-produced matter by presence condition. (3)

(xxi) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by presence condition.

Conascence-prenascence: One conascent aggregate with applied thought and sustained thought, and (heart-)base are related to three aggregates and applied thought by presence condition . . . two aggregates and (heart-)base are related to two aggregates and applied thought by presence condition;

At the moment of conception . . . (4)

134. (xxii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by presence condition.

Conascence-prenascence: Conascent applied thought and (heart-)base are related to aggregates with applied thought and sustained thought by presence condition;

At the moment of conception, applied thought and (heart-)base are related to aggregates with applied thought and sustained thought by

presence condition. (1)

(xxiii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) (conascence-)prenascence.

(*a*) *Conascence:* One aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates by presence condition . . . two aggregates and sustained thought to two aggregates . . .

(*b*) *(Conascence-)prenascence:* One conascent aggregate without applied thought but with sustained thought, and (heart-)base are related to three aggregates by presence condition . . . two aggregates and (heart-)base are related to two aggregates by presence condition;

At the moment of conception, one aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates by presence condition . . . two aggregates and sustained thought to two aggregates . . . at the moment of conception, one aggregate without applied thought but with sustained thought, and (heart-)base to three aggregates . . . two aggregates and (heart-)base are related to two aggregates by presence condition. (2)

(xxiv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) (conascence-)prenascence, (*c*) postnascence, (*d*) postnascence-nutriment, (*e*) (postnascence-)faculty.

(*a*) Conascent aggregates without applied thought but with sustained thought, and sustained thought are related to mind-produced matter by presence condition; conascent aggregates without applied thought but with sustained thought, and great primaries are related to mind-produced matter by presence condition; conascent applied thought and great primaries are related to mind-produced matter by presence condition.

(*b*) *(Conascence-)prenascence:* Conascent aggregates without applied thought but with sustained thought, and (heart-)base are related to sustained thought by presence condition;

At the moment of conception, aggregates without applied thought

but with sustained thought, and sustained thought are related to kamma-produced matter by presence condition; at the moment of conception, aggregates without applied thought but with sustained thought, and great primaries are related to kamma-produced matter by presence condition; at the moment of conception, applied thought and great primaries are related to kamma-produced matter by presence condition; at the moment of conception, aggregates without applied thought but with sustained thought, and (heart-)base are related to sustained thought by presence condition.

(*c*) Postnascent aggregates without applied thought but with sustained thought, and sustained thought are related to this prenascent body by presence condition.

(*d*) *Postnascence-nutriment:* Postnascent aggregates without applied thought but with sustained thought, applied thought and edible food are related to this prenascent body by presence condition.

(*e*) *(Postnascence-)faculty:* Postnascent aggregates without applied thought but with sustained thought, applied thought and physical life-faculty are related to kamma-produced matter by presence condition. (3)

(xxv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) (conascence-)prenascence.

(*a*) One conascent aggregate without applied thought but with sustained thought, and sustained thought are related to three aggregates and mind-produced matter by presence condition . . . two aggregates and sustained thought . . .

(*b*) *(Conascence-)prenascence:* One (conascent) aggregate without applied thought but with sustained thought, and (heart-)base are related to three aggregates and sustained thought by presence condition . . . two aggregates and (heart-)base . . .

At the moment of conception . . . (4)

135. (xxvi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by presence condition.

(*a*) One aggregate with applied thought and sustained thought, and applied thought are related to three aggregates by presence condition

. . . two aggregates and applied thought . . .

(*b*) At the moment of conception . . . (1)

(xxvii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought and sustained thought by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent aggregates with applied thought and sustained thought, and applied thought are related to mind-produced matter by presence condition;

(2) At the moment of conception, aggregates with applied thought and sustained thought, and applied thought are related to kamma-produced matter by presence condition.

(*b*) Postnascent aggregates with applied thought and sustained thought, and applied thought are related to this prenascent body by presence condition. (2)

(xxviii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought and sustained thought by presence condition.

(*a*) One aggregate with applied thought and sustained thought, and applied thought are related to three aggregates and mind-produced matter by presence condition . . . two aggregates and applied thought to two aggregates . . .

(*b*) At the moment of conception . . . (3)

136. (xxix) States with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by presence condition.

Conascence-prenascence: One conascent aggregate with applied thought and sustained thought, applied thought and (heart-)base are related to three aggregates by presence condition . . .

At the moment of conception . . . (1)

(xxx) States with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by presence condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) postnascence-nutriment, (*c*) (postnascence-)faculty.

(*a*) (1) Conascent aggregates with applied thought and sustained

thought, applied thought and great primaries are related to mind-produced matter by presence condition;

(2) At the moment of conception . . .

(*b*) *Postnascence-nutriment:* Postnascent aggregates with applied thought and sustained thought, applied thought and edible food are related to this prenascent body by presence condition.

(*c*) *(Postnascence-)faculty:* Postnascent aggregates with applied thought and sustained thought, applied thought and physical life-faculty are related to kamma-produced matter by presence condition. (2)

Absence, Disappearance and Non-disappearance

137. State with applied thought and sustained thought is related to state with applied thought and sustained thought by absence condition . . . by disappearance condition.

(Absence and disappearance conditions are the same as proximity; non-disappearance is the same as presence.)

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

138. With root 11, object 21, predominance 23, proximity 25, contiguity 25, conascence 30, mutuality 28, dependence 30, strong-dependence 25, prenascence 5, postnascence 5, repetition 21, kamma 11, resultant 21, nutriment 11, faculty 11, jhāna 21, path 16, association 11, dissociation 9, presence 30, absence 25, disappearance 25, non-disappearance 30 . . .

(Combination is just the same as for the Faultless Triplet; enumerate the enumeration of the "Investigation Chapter" in the same way without confusion.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 35

139. (i) State with applied thought and sustained thought is related to state with applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(ii) State with applied thought and sustained thought is related to state without applied thought but with sustained thought by object

condition, conascence condition, strong-dependence condition, kamma condition. (2)

(iii) State with applied thought and sustained thought is related to state without applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, postnascence condition, kamma condition. (3)

(iv) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by conascence condition, kamma condition. (4)

(v) State with applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by conascence condition, strong-dependence condition, kamma condition. (5)

(vi) State with applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition, conascence condition, strong-dependence condition, kamma condition. (6)

(vii) State with applied thought and sustained thought is related to state with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought by conascence condition, kamma condition. (7)

140. (viii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought by object condition, conascence condition, strong-dependence condition. (1)

(ix) State without applied thought but with sustained thought is related to state with applied thought and sustained thought by object condition, conascence condition, strong-dependence condition. (2)

(x) State without applied thought but with sustained thought is related to state without applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, postnascence condition, kamma condition. (5)

(xi) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought and sustained thought by conascence condition. (4)

(xii) State without applied thought but with sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by conascence

condition, strong-dependence condition, kamma condition. (5)

(xiii) State without applied thought but with sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition, strong-dependence condition. (6)

141. (xiv) State without applied thought and sustained thought is related to state without applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(xv) State without applied thought and sustained thought is related to state with applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, prenascence condition. (2)

(xvi) State without applied thought and sustained thought is related to state without applied thought but with sustained thought by object condition, conascence condition, strong-dependence condition, prenascence condition. (3)

(xvii) State without applied thought and sustained thought is related to state without applied thought but with sustained thought and without applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, prenascence condition. (4)

(xviii) State without applied thought and sustained thought is related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition, conascence condition, strong-dependence condition, prenascence condition. (5)

142. (xix) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by conascence-prenascence. (1)

(xx) States with applied thought and sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by conascence-prenascence. (2)

(xxi) States with applied thought and sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by conascence, postnascence-nutriment-faculty. (3)

(xxii) States with applied thought and sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by conascence-prenascence. (4)

143. (xxiii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, prenascence condition. (1)

(xxiv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought by object condition, conascence condition, strong-dependence condition, prenascence condition. (2)

(xxv) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, nutriment condition, faculty condition. (3)

(xxvi) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by conascence condition, strong-dependence condition, prenascence condition. (4)

(xxvii) States without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition, strong-dependence condition. (5)

144. (xxviii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought by object condition, conascence condition, strong-dependence condition. (1)

(xxix) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought by object condition, strong-dependence condition. (2)

(xxx) States with applied thought and sustained thought and

without applied thought but with sustained thought are related to state without applied thought and sustained thought by object condition, conascence condition, strong-dependence condition, postnascence condition. (3)

(xxxi) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought and sustained thought by conascence condition. (4)

(xxxii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state without applied thought but with sustained thought and without applied thought and sustained thought by strong-dependence condition. (5)

(xxxiii) States with applied thought and sustained thought and without applied thought but with sustained thought are related to state with applied thought and sustained thought and without applied thought but with sustained thought by object condition, strong-dependence condition. (6)

(xxxiv) States with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought are related to state with applied thought and sustained thought by conascence-prenascence. (1)

(xxxv) States with applied thought and sustained thought, without applied thought but with sustained thought and without applied thought and sustained thought are related to state without applied thought and sustained thought by conascence, postnascence-nutriment-faculty. (2)

End of Selection of the Conditions for Negative

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

145. With not-root 35, not-object 35, not-predominance 35, not-proximity 35, not-contiguity 35, not-conascence 29, not-mutuality 29, not-dependence 29, not-strong-dependence 34, not-prenascence 35, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path 35, not-association 29, not-dissociation 27, not-presence 27, not-absence 35, not-disappearance 35, not-non-disappearance 27 . . .

(When the "Negative" is enumerated, enumerate by considering these items.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

Root By Twos

146. With root condition, not-object 11, not-predominance 11, not-proximity, not-contiguity 11, not-mutuality 3, not-strong-dependence 11, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path (are) all 11, not-association 3, not-dissociation 7, not-absence 11, not-disappearance 11 . . .

(Enumerate in this way the enumeration of Positive–Negative.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE-POSITIVE

Not-root By Twos

147. With not-root condition, object 21, predominance 23, proximity 25, contiguity 25, conascence 30, mutuality 28, dependence 30, strong-dependence 25, prenascence 5, postnascence 5, repetition 21, kamma 11, resultant 21, nutriment 11, faculty 11, jhāna 21, path 16, association 11, dissociation 9, presence 30, absence 25, disappearance 25, non-disappearance 30 . . .

(Classify in this way the Negative–Positive.)

End of Negative–Positive

END OF APPLIED THOUGHT TRIPLET

7. RAPTURE TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 10

1. (i) Dependent on state accompanied by rapture (pītisahagata), arises state accompanied by rapture by root condition.

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[1] This comprises (1) States accompanied by rapture, (2) States accompanied by pleasure, (3) States accompanied by indifference.

(*a*) Dependent on one aggregate accompanied by rapture, arise three aggregates; dependent on three aggregates, arises one aggregate; dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate accompanied by rapture, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state accompanied by rapture, arises state accompanied by pleasure (sukhasahagata) by root condition.

(*a*) Dependent on one aggregate accompanied by rapture, arise three aggregates accompanied by pleasure . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate accompanied by rapture, arise three aggregates accompanied by pleasure . . . dependent on two aggregates, arise two aggregates. (2)

(iii) Dependent on state accompanied by rapture, arise states accompanied by rapture and accompanied by pleasure by root condition.

(*a*) Dependent on one aggregate accompanied by rapture, arise three aggregates accompanied by rapture and accompanied by pleasure . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate accompanied by rapture, arise three aggregates accompanied by rapture and accompanied by pleasure . . . dependent on two aggregates, arise two aggregates. (3)

2. (iv) Dependent on state accompanied by pleasure, arises state accompanied by pleasure by root condition.

(*a*) Dependent on one aggregate accompanied by pleasure, arise two aggregates; dependent on two aggregates, arises one aggregate;

(*b*) At the moment of conception, dependent on one aggregate accompanied by pleasure, arise two aggregates; dependent on two aggregates, arises one aggregate. (1)

(v) Dependent on state accompanied by pleasure, arises state accompanied by rapture by root condition.

(*a*) Dependent on one aggregate accompanied by pleasure, arise three aggregates accompanied by rapture . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate accompanied by pleasure, arise three aggregates accompanied by rapture . . . dependent on two aggregates, arise two aggregates. (2)

(vi) Dependent on state accompanied by pleasure, arise states

accompanied by rapture and accompanied by pleasure by root condition.

(*a*) Dependent on one aggregate accompanied by pleasure, arise two aggregates accompanied by rapture and accompanied by pleasure; dependent on two aggregates, arises one aggregate;

(*b*) At the moment of conception, dependent on one aggregate accompanied by pleasure, arise two aggregates accompanied by rapture and accompanied by pleasure; dependent on two aggregates, arises one aggregate. (3)

3. (vii) Dependent on state accompanied by indifference (upekkhāsahagata), arises state accompanied by indifference by root condition.

(*a*) Dependent on one aggregate accompanied by indifference, arise two aggregates; dependent on two aggregates, arises one aggregate;

(*b*) At the moment of conception . . . (1)

(viii) Dependent on state accompanied by rapture and accompanied by pleasure, arises state accompanied by rapture by root condition.

(*a*) Dependent on one aggregate accompanied by rapture and accompanied by pleasure, arise three aggregates accompanied by rapture . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate accompanied by rapture and accompanied by pleasure, arise three aggregates accompanied by rapture . . . dependent on two aggregates, arise two aggregates. (1)

(ix) Dependent on state accompanied by rapture and accompanied by pleasure, arises state accompanied by pleasure by root condition.

(*a*) Dependent on one aggregate accompanied by rapture and accompanied by pleasure, arise two aggregates accompanied by pleasure; dependent on two aggregates, arises one aggregate;

(*b*) At the moment of conception, dependent on one aggregate accompanied by rapture and accompanied by pleasure, arise two aggregates accompanied by pleasure; dependent on two aggregates, arises one aggregate. (2)

(x) Dependent on state accompanied by rapture and accompanied by pleasure, arise states accompanied by rapture and accompanied by pleasure by root condition.

(*a*) Dependent on one aggregate accompanied by rapture and accompanied by pleasure, arise two aggregates accompanied by rapture and accompanied by pleasure; dependent on two aggregates, arises one aggregate;

(*b*) At the moment of conception, dependent on one aggregate accompanied by rapture and accompanied by pleasure, arise two aggregates accompanied by rapture and accompanied by pleasure; dependent on two aggregates, arises one aggregate. (3)

Object, etc. 10

4. Dependent on state accompanied by rapture, arises state accompanied by rapture by object condition . . . by predominance condition. (No "at the moment of conception".) . . . by proximity condition . . . by contiguity condition . . . by conascence condition . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition. (No "at the moment of conception" in prenascence.) . . . by repetition condition. (No "resultant" in repetition.) . . . by kamma condition . . . by resultant condition . . . nutriment . . . faculty . . . jhāna . . . path . . . association . . . dissociation . . . presence . . . absence . . . disappearance . . . non-disappearance condition.

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

5. With root condition 10, object 10, predominance 10, proximity, contiguity, conascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma, resultant, nutriment, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance (are) all 10 . . .

(Thus enumerate the "Positive" enumerations.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 10

6. (i) Dependent on state accompanied by rapture, arises state accompanied by rapture by not-root condition.

Dependent on one rootless aggregate accompanied by rapture (ahetukaṁ pītisahagataṁ ekaṁ khandhaṁ), arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state accompanied by rapture, arises state accompanied by pleasure by not-root condition.

Dependent on one rootless aggregate accompanied by rapture, arise three aggregates accompanied by pleasure . . . dependent on two aggregates, arise two aggregates. (2)

(iii) Dependent on state accompanied by rapture, arise states accompanied by rapture and accompanied by pleasure by not-root condition.

Dependent on one rootless aggregate accompanied by rapture, arise three aggregates accompanied by rapture and accompanied by pleasure . . . dependent on two aggregates, arise two aggregates. (3)

7. (iv) Dependent on state accompanied by pleasure, arises state accompanied by pleasure by not-root condition.

Dependent on one rootless aggregate accompanied by pleasure, arise two aggregates; dependent on two aggregates, arises one aggregate. (1)

(v) Dependent on state accompanied by pleasure, arises state accompanied by rapture by not-root condition.

Dependent on one rootless aggregate accompanied by pleasure, arise three aggregates accompanied by rapture . . . dependent on two aggregates, arise two aggregates. (2)

(vi) Dependent on state accompanied by pleasure, arise states accompanied by rapture and accompanied by pleasure by not-root condition.

Dependent on one rootless aggregate accompanied by pleasure, arise two aggregates accompanied by rapture and accompanied by pleasure; dependent on two aggregates, arises one aggregate. (3)

8. (vii) Dependent on state accompanied by indifference, arises state accompanied by indifference by not-root condition.

(*a*) Dependent on one rootless aggregate accompanied by indifference, arise two aggregates; dependent on two aggregates, arises one aggregate;

(*b*) At the moment of rootless conception, dependent on one aggregate accompanied by indifference, arise two aggregates; dependent on two aggregates, arises one aggregate;

(*c*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

9. (viii) Dependent on state accompanied by rapture and accompanied by pleasure, arises state accompanied by rapture by not-root condition.

Dependent on one rootless aggregate accompanied by rapture and accompanied by pleasure, arise three aggregates accompanied by rapture . . . dependent on two aggregates, arise two aggregates. (1)

(ix) Dependent on state accompanied by rapture and accompanied by pleasure, arises state accompanied by pleasure by not-root condition.

Dependent on one rootless aggregate accompanied by rapture and accompanied by pleasure, arise two aggregates accompanied by pleasure; dependent on two aggregates, arises one aggregate. (2)

(x) Dependent on state accompanied by rapture and accompanied by pleasure, arise states accompanied by rapture and accompanied by pleasure by not-root condition.

Dependent on one rootless aggregate accompanied by rapture and accompanied by pleasure, arise two aggregates accompanied by rapture and accompanied by pleasure; dependent on two aggregates, arises one aggregate. (3)

Not-predominance 10—Not-repetition 10

10. Dependent on state accompanied by rapture, arises state accompanied by rapture by not-predominance condition. (In not-predominance complete "at the moment of conception".) . . . by not-prenascence condition. [Remember (to take) immaterial and "at the moment of conception".] . . . by not-postnascence condition . . . by not-repetition condition.

Not-kamma 10

11. (i) Dependent on state accompanied by rapture, arises state accompanied by rapture by not-kamma condition.

Dependent on aggregates accompanied by rapture, arises volition accompanied by rapture.

(ii) Dependent on state accompanied by rapture, arises state accompanied by pleasure by not-kamma condition.

Dependent on aggregates accompanied by rapture, arises volition accompanied by pleasure.

(Expand in this way 10 questions.)

Not-resultant 10

12. (i) Dependent on state accompanied by rapture, arises state accompanied by rapture by not-resultant condition . . . (Complete. No conception.)

Not-jhāna 2, etc.

13. (i) Dependent on state accompanied by pleasure, arises state accompanied by pleasure by not-jhāna condition.

Dependent on one aggregate accompanied by pleasure-accompanied body-consciousness, arise two aggregates; dependent on two aggregates, arises one aggregate. (1)

(ii) Dependent on state accompanied by indifference, arises state accompanied by indifference by not-jhāna condition.

Dependent on one aggregate accompanied by four-fold consciousness, arise two aggregates; dependent on two aggregates, arises one aggregate. (2)

(Not-path condition is the same as not-root condition; no delusion. Complete by not-dissociation condition; only immaterial question.)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

14. With not-root 10, not-predominance 10, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant 10, not-jhāna 2, not-path 10, not-dissociation 10 . . . (Do Negative completely.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root) By Twos

15. With root condition, not-predominance 10, not-prenascence 10, not-postnascence, not-repetition, not-kamma, not-resultant, not-dissociation 10 . . .

(Enumerate Positive–Negative in detail.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root) By Twos

16. With not-root condition, object 10, proximity 10, contiguity 10, conascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma, resultant, nutriment, faculty, jhāna (are) all 10, path 1, association 10, dissociation, presence, absence, disappearance, non-disappearance (are) all 10 . . .

End of Negative–Positive

End of "DEPENDENT" CHAPTER

(The "Conascence", "Conditioned", "Supported", "Conjoined" and "Associated" Chapters are also the same as the "Dependent" Chapter.)

7. RAPTURE TRIPLET VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 10

17. (i) State accompanied by rapture is related to state accompanied by rapture by root condition.

(*a*) Roots accompanied by rapture are related to (their) associated aggregates by root condition;

(*b*) At the moment of conception, roots accompanied by rapture are related to (their) associated aggregates by root condition. (1)

(ii) State accompanied by rapture is related to state accompanied by pleasure by root condition.

(*a*) Roots accompanied by rapture are related to (their) associated aggregates accompanied by pleasure by root condition;

(*b*) At the moment of conception . . . (2)

(iii) State accompanied by rapture is related to state accompanied by rapture and accompanied by pleasure by root condition.

(*a*) Roots accompanied by rapture are related to (their) associated aggregates accompanied by rapture and accompanied by pleasure by root condition;

(*b*) At the moment of conception . . . (3)

18. (iv)–(vi) State accompanied by pleasure to state accompanied by pleasure . . . to state accompanied by rapture . . . to state accompanied by rapture and accompanied by pleasure . . . (For the reference with "pleasure": three.)

(vii) State accompanied by indifference is related to state accompanied by indifference by root condition.

(*a*) Roots accompanied by indifference are related to (their) associated aggregates by root condition;

(*b*) At the moment of conception . . . (1)

(viii)–(x) States accompanied by rapture and accompanied by pleasure to state accompanied by rapture . . . to state accompanied by pleasure . . . are related to state accompanied by rapture and accompanied by pleasure by root condition.

(*a*) Roots accompanied by rapture and accompanied by pleasure are

related to (their) associated aggregates accompanied by rapture and accompanied by pleasure by root condition;

(*b*) At the moment of conception . . . (1)

Object 16

19. (i) State accompanied by rapture is related to state accompanied by rapture by object condition.

After having offered an offering with the mind accompanied by rapture, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it with the mind accompanied by rapture. Having emerged from jhāna accompanied by rapture, having emerged from Path, having emerged from Fruition, (one) reviews it with the mind accompanied by rapture.

The Noble persons, with the mind accompanied by rapture, review the eradicated defilements which were accompanied by rapture, review the uneradicated defilements, know the defilements addicted before.

(They) practise insight into the impermanence, suffering and impersonality of aggregates accompanied by rapture with the mind accompanied by rapture; enjoy and delight in (those aggregates). Taking them as object, arises lust accompanied by rapture, arise wrong views. Taking aggregates accompanied by rapture as object, arise aggregates accompanied by rapture. (1)

(ii) State accompanied by rapture is related to state accompanied by pleasure by object condition.

After having offered an offering with the mind accompanied by rapture, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it with the mind accompanied by pleasure. Having emerged from jhāna accompanied by rapture, having emerged from Path, having emerged from Fruition, (one) reviews it with the mind accompanied by pleasure.

The Noble persons, with the mind accompanied by pleasure, review the eradicated defilements which were accompanied by rapture, review the uneradicated defilements, know the defilements addicted to before.

(They) practise insight into the impermanence, suffering and impersonality of aggregates accompanied by rapture with the mind accompanied by pleasure; enjoy and delight in (those aggregates). Taking them as object, arises lust accompanied by pleasure, arise wrong views. Taking aggregates accompanied by rapture as object, arise aggregates accompanied by pleasure. (2)

(iii) State accompanied by rapture is related to state accompanied by indifference by object condition.,

After having offered an offering with the mind accompanied by rapture, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it with the mind accompanied by indifference. Having emerged from jhāna accompanied by rapture, having emerged from Path, having emerged from Fruition, (one) reviews it with the mind accompanied by indifference.

The Noble persons, with the mind accompanied by indifference, review the eradicated defilements which were accompanied by rapture, review the uneradicated defilements, know the defilements addicted to before.

(They) practise insight into the impermanence, suffering and impersonality of aggregates accompanied by rapture with the mind accompanied by indifference; enjoy and delight in (those aggregates). Taking them as object, arises lust accompanied by indifference, arise wrong views, arises doubt, arises restlessness.

By the knowledge of penetration into others' minds, (one) knows the other being's mind accompanied by rapture. Aggregates accompanied by rapture are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. Taking aggregates accompanied by rapture as object, arise aggregates accompanied by indifference. (3)

(iv) State accompanied by rapture is related to state accompanied by rapture and accompanied by pleasure by object condition.

After having offered an offering with the mind accompanied by rapture, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it with the mind accompanied by rapture and accompanied by pleasure. Having emerged from jhāna with the mind accompanied by rapture, having emerged from Path, having emerged from Fruition, (one) reviews it with the mind accompanied by rapture and accompanied by pleasure.

The Noble persons, with the mind accompanied by rapture and accompanied by pleasure, review the eradicated defilements which were accompanied by rapture, review the uneradicated defilements, know the defilements addicted to before.

(They) practise insight into the impermanence, suffering and impersonality of aggregates accompanied by rapture with the mind

accompanied by rapture and accompanied by pleasure; enjoy and delight in (those aggregates). Taking them as object, arises lust accompanied by rapture and accompanied by pleasure, arise wrong views. Taking aggregates accompanied by rapture as object, arise aggregates accompanied by rapture and accompanied by pleasure. (4)

20. (v)–(viii) State accompanied by pleasure is related to state accompanied by pleasure by object condition . . . state accompanied by pleasure to state accompanied by rapture . . . to state accompanied by indifference . . . to state accompanied by rapture and accompanied by pleasure by object condition.

Taking aggregates accompanied by pleasure as object, arise aggregates accompanied by rapture and accompanied by pleasure. (4)

(ix) State accompanied by indifference is related to state accompanied by indifference by object condition.

After having offered an offering with the mind accompanied by indifference, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it with the mind accompanied by indifference. Having emerged from jhāna accompanied by indifference, having emerged from Path, having emerged from Fruition, (one) reviews it with the mind accompanied by indifference.

The Noble persons, with the mind accompanied by indifference, review the eradicated defilements which were accompanied by indifference, review the uneradicated defilements, know the defilements addicted to before.

(They) practise insight into the impermanence, suffering and impersonality of aggregates accompanied by indifference with the mind accompanied by indifference; enjoy and delight in (those aggregates). Taking them as object, arises lust accompanied by indifference, arise wrong views, arises doubt, arises restlessness.

By the knowledge of penetration into others' minds, (one) knows the other being's mind accompanied by indifference. Infinity of space is related to infinity of consciousness by object condition . . . Nothingness is related to neither-perception-nor-non-perception by object condition. Aggregates accompanied by indifference are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. Taking aggregates accompanied by indifference as object, arise aggregates accompanied by indifference. (1)

(x)-(xii) State accompanied by indifference to state accompanied by rapture . . . to state accompanied by pleasure . . . is related to state accompanied by rapture and accompanied by pleasure by object condition.

After having offered an offering with the mind accompanied by indifference, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it with the mind accompanied by rapture and accompanied by pleasure. Having emerged from jhāna accompanied by indifference, having emerged from Path, having emerged from Fruition, (one) reviews it with the mind accompanied by rapture and accompanied by pleasure.

The Noble persons, with the mind accompanied by rapture and accompanied by pleasure, review the eradicated defilements which were accompanied by indifference, review the uneradicated defilements, know the defilements addicted to before.

(They) practise insight into the impermanence, suffering and impersonality of aggregates accompanied by indifference with the mind accompanied by rapture and accompanied by pleasure; enjoy and delight in (those aggregates). Taking them as object, arises lust accompanied by rapture and accompanied by pleasure, arise wrong views. Taking aggregates accompanied by indifference as object, arise aggregates accompanied by rapture and accompanied by pleasure. (4)

21. **(xiii)-(xv) States accompanied by rapture and accompanied by pleasure to state accompanied by rapture . . . to state accompanied by pleasure . . . is related to state accompanied by indifference by object condition.**

After having offered an offering with the mind accompanied by rapture and accompanied by pleasure, having undertaken precepts, having fulfilled the duty of observance . . .

(One) practises insight into the impermanence, suffering and impersonality of aggregates accompanied by rapture and accompanied by pleasure with the mind accompanied by indifference; enjoys and delights in (those aggregates). Taking them as object, arises lust accompanied by indifference, arise wrong views, arises doubt, arises restlessness.

By the knowledge of penetration into others' minds, (one) knows the other being's mind accompanied by rapture and accompanied by pleasure. Aggregates accompanied by rapture and accompanied by pleasure are related to knowledge of penetration into others' minds,

knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. Taking aggregates accompanied by rapture and accompanied by pleasure as object, arise aggregates accompanied by indifference. (3)

(xvi) States accompanied by rapture and accompanied by pleasure are related to state accompanied by rapture and accompanied by pleasure by object condition. (Abbreviated.) (4)

Predominance 16

22. (i) State accompanied by rapture is related to state accompanied by rapture by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering with the mind accompanied by rapture, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews it with the mind accompanied by rapture. Having emerged from jhāna accompanied by rapture, having emerged from Path, having emerged from Fruition, (one) esteems and reviews it with the mind accompanied by rapture. (One) esteems, enjoys and delights in aggregates accompanied by rapture with the mind accompanied by rapture. Taking them as estimable object, arises lust accompanied by rapture, arise wrong views.

(*b*) *Conascence-predominance:* Predominance accompanied by rapture is related to (its) associated aggregates by predominance condition. (1)

(ii) State accompanied by rapture is related to state accompanied by pleasure by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering with the mind accompanied by rapture . . .

(*b*) *Conascence-predominance:* Predominance accompanied by rapture is related to (its) associated aggregates accompanied by pleasure by predominance condition. (2)

(iii) State accompanied by rapture is related to state accompanied by indifference by predominance condition.

Object-predominance: After having offered an offering with the mind accompanied by rapture . . . with the mind accompanied by

indifference. (Abbreviated.) (3)

(iv) State accompanied by rapture is related to state accompanied by rapture and accompanied by pleasure by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering with the mind accompanied by rapture . . .

(*b*) *Conascence-predominance:* Predominance accompanied by rapture is related to (its) associated aggregates accompanied by rapture and accompanied by pleasure by predominance condition. (4)

23. (v) State accompanied by pleasure is related to state accompanied by pleasure by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered the offering with the mind accompanied by pleasure . . .

(*b*) *Conascence-predominance:* Predominance accompanied by pleasure is related to (its) associated aggregates by predominance condition. (1)

(vi) State accompanied by pleasure is related to state accompanied by rapture by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance . . .

(*b*) *Conascence-predominance:* Predominance accompanied by pleasure is related to (its) associated aggregates accompanied by rapture by predominance condition. (2)

(vii) State accompanied by pleasure is related to state accompanied by indifference by predominance condition.

Object-predominance: (Abbreviated.) (3)

(viii) State accompanied by pleasure is related to state accompanied by rapture and accompanied by pleasure by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance . . .

(*b*) *Conascence-predominance:* Predominance accompanied by pleasure is related to (its) associated aggregates accompanied by rapture and accompanied by pleasure by predominance condition. (4)

24. (ix) State accompanied by indifference is related to state accompanied by indifference by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-

predominance . . .

(*b*) *Conascence-predominance:* Predominance accompanied by indifference is related to (its) associated aggregates by predominance condition. (1)

(x) State accompanied by indifference is related to state accompanied by rapture by predominance condition.

Object-predominance: (Abbreviated.) (2)

(xi) State accompanied by indifference is related to state accompanied by pleasure by predominance condition.

Object-predominance: (Abbreviated.) (3)

(xii) State accompanied by indifference is related to state accompanied by rapture and accompanied by pleasure by predominance condition.

Object-predominance: (Abbreviated.) (4)

25. (xiii) States accompanied by rapture and accompanied by pleasure are related to state accompanied by rapture by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance . . .

(*b*) *Conascence-predominance:* Predominance accompanied by rapture and accompanied by pleasure is related to (its) associated aggregates accompanied by rapture by predominance condition. (1)

(xiv) States accompanied by rapture and accompanied by pleasure are related to state accompanied by pleasure by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance . . .

(*b*) *Conascence-predominance:* Predominance accompanied by rapture and accompanied by pleasure is related to (its) associated aggregates accompanied by pleasure by predominance condition. (2)

(xv) States accompanied by rapture and accompanied by pleasure are related to state accompanied by indifference by predominance condition.

Object-predominance: (Abbreviated.) (3)

(xvi) States accompanied by rapture and accompanied by pleasure are related to state accompanied by rapture and accompanied by pleasure by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance . . .

(*b*) *Conascence-predominance:* Predominance accompanied by rapture and accompanied by pleasure is related to (its) associated aggregates accompanied by rapture and accompanied by pleasure by predominance condition. (4)

Proximity 16

26. (i) State accompanied by rapture is related to state accompanied by rapture by proximity condition.

Preceding aggregates accompanied by rapture are related to subsequent aggregates accompanied by rapture by proximity condition. Adaptation accompanied by rapture is related to change-of-lineage by proximity condition. (In this manner all the relations of the sections should be clearly shown.) Adaptation to purification; change-of-lineage to Path; purification to Path; Path to Fruition; Fruition to Fruition; adaptation is related to the attainment of Fruition accompanied by rapture by proximity condition. (1)

(ii) State accompanied by rapture is related to state accompanied by pleasure by proximity condition.

Preceding aggregates accompanied by rapture are related to subsequent aggregates accompanied by pleasure by proximity condition. Adaptation accompanied by rapture is related to change-of-lineage accompanied by pleasure by proximity condition; adaptation accompanied by rapture is related to purification accompanied by pleasure by proximity condition; adaptation accompanied by rapture is related to the attainment of Fruition accompanied by pleasure by proximity condition. (2)

(iii) State accompanied by rapture is related to state accompanied by indifference by proximity condition.

Death-consciousness accompanied by rapture is related to rebirth-consciousness accompanied by indifference by proximity condition. Life-continuum accompanied by rapture is related to advertence by proximity condition. Resultant mind-consciousness element accompanied by rapture is related to functional mind-consciousness element by proximity condition. Life-continuum accompanied by rapture is related to life-continuum accompanied by indifference by proximity condition. Faultless or faulty (consciousness) accompanied by rapture to emergence accompanied by indifference; functional to emergence; Fruition is related to emergence by proximity condition. (3)

(iv) State accompanied by rapture is related to state accompanied

by rapture and accompanied by pleasure by proximity condition.

Preceding aggregates accompanied by rapture are related to subsequent aggregates accompanied by rapture and accompanied by pleasure by proximity condition. Adaptation accompanied by rapture is related to change-of-lineage accompanied by rapture and accompanied by pleasure by proximity condition . . . adaptation accompanied by rapture is related to the attainment of Fruition accompanied by rapture and accompanied by pleasure by proximity condition. (4)

27. (v) State accompanied by pleasure is related to state accompanied by pleasure by proximity condition.

Preceding aggregates accompanied by pleasure are related to subsequent aggregates accompanied by pleasure by proximity condition. Adaptation accompanied by pleasure is related to change-of-lineage accompanied by pleasure by proximity condition . . . adaptation accompanied by pleasure is related to the attainment of Fruition accompanied by pleasure by proximity condition. (1)

(vi) State accompanied by pleasure is related to state accompanied by rapture by proximity condition.

Preceding aggregates accompanied by pleasure are related to subsequent aggregates accompanied by rapture by proximity condition . . . adaptation accompanied by pleasure is related to the attainment of Fruition accompanied by rapture by proximity condition. (2)

(vii) State accompanied by pleasure is related to state accompanied by indifference by proximity condition.

Death-consciousness accompanied by pleasure is related to rebirth-consciousness accompanied by indifference by proximity condition. Life-continuum accompanied by pleasure is related to advertence by proximity condition. Body-consciousness accompanied by pleasure is related to resultant mind-element by proximity condition. Resultant mind-consciousness element accompanied by pleasure is related to functional mind-consciousness element by proximity condition. Life-continuum accompanied by pleasure is related to life-continuum accompanied by indifference by proximity condition. Faultless or faulty accompanied by pleasure to emergence accompanied by indifference; functional to emergence; Fruition is related to emergence by proximity condition. (3)

(viii) State accompanied by pleasure is related to state accompanied by rapture and accompanied by pleasure by proximity condition.

Preceding aggregates accompanied by pleasure are related to subse-

quent aggregates accompanied by rapture and accompanied by pleasure by proximity condition . . . adaptation accompanied by pleasure is related to the attainment of Fruition accompanied by rapture and accompanied by pleasure by proximity condition. (4)

28. (ix) State accompanied by indifference is related to state accompanied by indifference by proximity condition.

Preceding aggregates accompanied by indifference to subsequent aggregates accompanied by indifference . . . Advertence is related to four-fold consciousness by proximity condition. Adaptation accompanied by indifference to the attainment of Fruition accompanied by indifference; for one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition accompanied by indifference by proximity condition. (1)

(x) State accompanied by indifference is related to state accompanied by rapture by proximity condition.

Death-consciousness accompanied by indifference to rebirth-consciousness accompanied by rapture . . . advertence to aggregates accompanied by rapture . . . resultant mind-element to resultant mind-consciousness element accompanied by rapture . . . life-continuum accompanied by indifference to life-continuum accompanied by rapture . . . faultless or faulty accompanied by indifference to emergence accompanied by rapture; functional to emergence; Fruition to emergence; for one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition accompanied by rapture by proximity condition. (2)

(xi)–(xii) State accompanied by indifference to state accompanied by pleasure . . . is related to state accompanied by rapture and accompanied by pleasure by proximity condition. (4)

(Also remember to proceed with them in the same way.)

29. (xiii)–(xv) States accompanied by rapture and accompanied by pleasure to state accompanied by rapture . . . to state accompanied by pleasure . . . are related to state accompanied by indifference by proximity condition.

Death-consciousness accompanied by rapture and accompanied by pleasure to rebirth-consciousness accompanied by indifference . . . life-continuum accompanied by rapture and accompanied by pleasure to advertence . . . resultant mind-consciousness element accompanied by rapture and accompanied by pleasure to functional mind-consciousness element . . . life-continuum accompanied by rapture and accompanied

by pleasure to life-continuum accompanied by indifference . . . faultless or faulty accompanied by rapture and accompanied by pleasure to emergence accompanied by indifference; functional to emergence; Fruition is related to emergence by proximity condition. (3)

(xvi) States accompanied by rapture and accompanied by pleasure are related to state accompanied by rapture and accompanied by pleasure by proximity condition.

Preceding aggregates accompanied by rapture and accompanied by pleasure to subsequent aggregates accompanied by rapture and accompanied by pleasure . . . adaptation accompanied by rapture and accompanied by pleasure are related to the attainment of Fruition accompanied by pleasure by proximity condition. (4)

Contiguity 16

30. State accompanied by rapture is related to state accompanied by rapture by contiguity condition. (The same as proximity condition.)

Conascence 10

31. State accompanied by rapture is related to state accompanied by rapture by conascence condition.

One aggregate accompanied by rapture is related to three aggregates by conascence condition . . . two aggregates are related to two aggregates by conascence condition . . . [The same as for the "Dependent" (Chapter). 10 questions in conascence.]

Mutuality, Dependence 10

32. State accompanied by rapture is related to state accompanied by rapture by mutuality condition . . . by dependence condition. (Do 10 questions.)

Strong-dependence 16

33. (i) State accompanied by rapture is related to state accompanied by rapture by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by rapture, with the mind accompanied by rapture, one offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna accompanied by rapture, develops insight, develops

Path, develops attainment; arouses conceit, adopts wrong views . . . precept accompanied by rapture . . . learning . . . generosity . . . By the strong-dependence of wisdom, (one), with the mind accompanied by rapture, offers an offering, undertakes precepts . . . arouses conceit, adopts wrong views . . . lust accompanied by rapture . . . delusion . . . conceit . . . wrong views . . . By the strong-dependence of wish, with the mind accompanied by rapture, one offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna accompanied by rapture . . . develops attainment; with the mind accompanied by rapture, one takes the property of others which has not been given to one, speaks untruth, slanders, babbles foolishly, breaks into a house, plunders the property of others, leaves behind only one house, lies in wait at the junction of highways, goes to other men's wives, plunders villages, plunders market-towns. Confidence accompanied by rapture, precept, learning, generosity, wisdom, lust, delusion, conceit, wrong views, wish is related to confidence accompanied by rapture, precept, learning, generosity, wisdom, lust, delusion, conceit, wrong views, wish by strong-dependence condition. (1)

(ii) State accompanied by rapture is related to state accompanied by pleasure by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by rapture, with the mind accompanied by pleasure, one offers an offering . . . develops attainment; arouses conceit, adopts wrong views . . . precept accompanied by rapture . . . learning . . . generosity . . . wisdom . . . lust . . . delusion . . . conceit . . . wrong views . . . By the strong-dependence of wish, with the mind accompanied by pleasure, one offers an offering . . . develops attainment; with the mind accompanied by pleasure, takes the property of others which has not been given to one . . . plunders market-towns. Confidence accompanied by rapture . . . wish is related to confidence accompanied by pleasure . . . wish, body-consciousness accompanied by pleasure by strong-dependence condition. (2)

(iii) State accompanied by rapture is related to state accompanied by indifference by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of

confidence accompanied by rapture, with the mind accompanied by indifference, one offers an offering . . . develops superknowledge, develops attainment; arouses conceit, adopts wrong views . . . precept accompanied by rapture . . . By the strong-dependence of wish, with the mind accompanied by indifference, one offers an offering . . . plunders market-towns. Confidence accompanied by rapture . . . wish is related to confidence accompanied by indifference . . . wish by strong-dependence condition. (3)

(iv) State accompanied by rapture is related to state accompanied by rapture and accompanied by pleasure by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by rapture, with the mind accompanied by rapture and accompanied by pleasure, one offers an offering . . . adopts wrong views . . . precept accompanied by rapture . . . By the strong-dependence of wish, with the mind accompanied by rapture and accompanied by pleasure, one offers an offering . . . plunders market-towns. Confidence accompanied by rapture . . . wish is related to confidence accompanied by rapture and accompanied by pleasure . . . wish by strong-dependence condition. (4)

34. (v) State accompanied by pleasure is related to state accompanied by pleasure by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by pleasure, with the mind accompanied by pleasure one offers an offering . . . adopts wrong views . . . precept accompanied by pleasure . . . wish . . . By the strong-dependence of body-consciousness accompanied by pleasure, with the mind accompanied by pleasure, one offers an offering . . . plunders market-towns. Confidence accompanied by pleasure . . . wish, body-consciousness accompanied by pleasure is related to confidence accompanied by pleasure . . . wish, body-consciousness accompanied by pleasure by strong-dependence condition. (1)

(vi) State accompanied by pleasure is related to state accompanied by rapture by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*)

proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by pleasure, with the mind accompanied by rapture, one offers an offering . . . adopts wrong views . . . precept accompanied by pleasure . . . wish . . . By the strong-dependence of body-consciousness accompanied by pleasure, with the mind accompanied by rapture, one offers an offering . . . plunders market-towns. Confidence accompanied by pleasure . . . wish, body-consciousness accompanied by pleasure is related to confidence accompanied by rapture . . . wish by strong-dependence condition. (2)

(vii) State accompanied by pleasure is related to state accompanied by indifference by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by pleasure, with the mind accompanied by indifference, one offers an offering . . . develops superknowledge . . . adopts wrong views . . . precept accompanied by pleasure . . . wish . . . By the strong-dependence of body-consciousness accompanied by pleasure, with the mind accompanied by indifference, one offers an offering . . . plunders market-towns. Confidence accompanied by pleasure . . . wish, body-consciousness accompanied by pleasure is related to confidence accompanied by indifference . . . wish by strong-dependence condition. (3)

(viii) State accompanied by pleasure is related to state accompanied by rapture and accompanied by pleasure by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by pleasure, with the mind accompanied by rapture and accompanied by pleasure, one offers an offering . . . adopts wrong views . . . precept accompanied by pleasure . . . wish . . . By the strong-dependence of body-consciousness accompanied by pleasure, with the mind accompanied by rapture and accompanied by pleasure, one offers an offering . . . plunders market-towns. Confidence accompanied by pleasure . . . wish, body-consciousness accompanied by pleasure is related to confidence accompanied by rapture and accompanied by pleasure . . . wish by strong-dependence condition. (4)

35. (ix) State accompanied by indifference is related to state accompanied by indifference by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by indifference, with the mind accompanied by indifference, one offers an offering . . . develops superknowledge . . . adopts wrong views . . . precept accompanied by indifference . . . By the strong-dependence of wish, with the mind accompanied by indifference, one offers an offering . . . plunders market-towns. Confidence accompanied by indifference . . . wish is related to confidence accompanied by indifference . . . wish by strong-dependence condition. (1)

(x) State accompanied by indifference is related to state accompanied by rapture by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by indifference, with the mind accompanied by rapture, one offers an offering . . . adopts wrong views . . . precept accompanied by indifference . . . By the strong-dependence of wish, with the mind accompanied by rapture, one offers an offering . . . plunders market-towns. Confidence accompanied by indifference . . . wish is related to confidence accompanied by rapture . . . wish by strong-dependence condition. (2)

(xi) State accompanied by indifference is related to state accompanied by pleasure by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by indifference, with the mind accompanied by pleasure, one offers an offering . . . adopts wrong views . . . precept accompanied by indifference . . . By the strong-dependence of wish, with the mind accompanied by pleasure, one offers an offering . . . plunders market-towns. Confidence accompanied by indifference . . . wish is related to confidence accompanied by pleasure . . . wish, body-consciousness accompanied by pleasure by strong-dependence condition. (3)

(xii) State accompanied by indifference is related to state accompanied by rapture and accompanied by pleasure by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by indifference, with the mind accompanied by rapture and accompanied by pleasure, one offers an offering . . . adopts wrong views . . . precept accompanied by indifference . . . By the strong-dependence of wish, with the mind accompanied by rapture and accompanied by pleasure, one offers an offering . . . plunders market-towns. Confidence accompanied by indifference . . . wish is related to confidence accompanied by rapture and accompanied by pleasure . . . wish by strong-dependence condition. (4)

36. (xiii) States accompanied by rapture and accompanied by pleasure are related to state accompanied by rapture by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by rapture and accompanied by pleasure, with the mind accompanied by rapture, one offers an offering . . . adopts wrong views . . . precept accompanied by rapture and accompanied by pleasure . . . By the strong-dependence of wish, with the mind accompanied by rapture, one offers an offering . . . plunders market-towns. Confidence accompanied by rapture and accompanied by pleasure . . . wish is related to confidence accompanied by rapture . . . wish by strong-dependence condition. (1)

(xiv) States accompanied by rapture and accompanied by pleasure are related to state accompanied by pleasure by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by rapture and accompanied by pleasure, with the mind accompanied by pleasure, one offers an offering . . . adopts wrong views . . . precept accompanied by rapture and accompanied by pleasure . . . By the strong-dependence of wish, with the mind accompanied by pleasure, one offers an offering . . . plunders market-towns. Confidence accompanied by rapture and accompanied by pleasure . . . wish, body-consciousness accompanied by pleasure by strong-dependence condition. (2)

(xv) States accompanied by rapture and accompanied by pleasure are related to state accompanied by indifference by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by rapture and accompanied by pleasure, with the mind accompanied by indifference, one offers an offering . . . develops superknowledge . . . adopts wrong views . . . precept accompanied by rapture and accompanied by pleasure . . . By the strong-dependence of wish, with the mind accompanied by indifference, one offers an offering . . . plunders market-towns. Confidence accompanied by rapture and accompanied by pleasure . . . wish is related to confidence accompanied by indifference . . . wish by strong-dependence condition. (3)

(xvi) States accompanied by rapture and accompanied by pleasure are related to state accompanied by rapture and accompanied by pleasure by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence accompanied by rapture and accompanied by pleasure, with the mind accompanied by rapture and accompanied by pleasure, one offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna accompanied by rapture and accompanied by pleasure, develops insight, develops Path, develops attainment; arouses conceit, adopts wrong views . . . precept accompanied by rapture and accompanied by pleasure . . . learning . . . generosity . . . wisdom . . . lust . . . delusion . . . conceit . . . wrong views . . . By the strong-dependence of wish, with the mind accompanied by rapture and accompanied by pleasure, one offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna accompanied by rapture and accompanied by pleasure . . . develops attainment; with the mind accompanied by rapture and accompanied by pleasure, takes the property of others which has not been given to one, speaks untruth, slanders, babbles foolishly, breaks into a house, plunders the property of others, leaves behind only one house, lies in wait at the junction of highways, goes to other men's wives, plunders villages, plunders market-towns. Confidence accompanied by rapture and accompanied by pleasure . . . wish is related to confidence accompanied by rapture and accompanied by pleasure . . .

wish by strong-dependence condition. (4)

Repetition 10

37. (i) State accompanied by rapture is related to state accompanied by rapture by repetition condition.

Preceding aggregates accompanied by rapture are related to subsequent aggregates accompanied by rapture by repetition condition. Adaptation accompanied by rapture to change-of-lineage accompanied by rapture; adaptation to purification; change-of-lineage to Path; purification is related to Path by repetition condition. (1)

(ii) State accompanied by rapture is related to state accompanied by pleasure by repetition condition.

Preceding aggregates accompanied by rapture are related to subsequent aggregates accompanied by pleasure by repetition condition. Adaptation accompanied by rapture is related to change-of-lineage accompanied by pleasure by repetition condition; adaptation accompanied by rapture is related to purification accompanied by pleasure by repetition condition; change-of-lineage accompanied by rapture to Path accompanied by pleasure; purification accompanied by rapture is related to Path accompanied by pleasure by repetition condition. (2)

(iii) State accompanied by rapture is related to state accompanied by rapture and accompanied by pleasure by repetition condition.

Preceding aggregates accompanied by rapture are related to subsequent aggregates accompanied by rapture and accompanied by pleasure by repetition condition . . . purification accompanied by rapture is related to Path accompanied by rapture and accompanied by pleasure by repetition condition. (3)

38. (iv)–(vi) State accompanied by pleasure to state accompanied by pleasure . . . to state accompanied by rapture . . . is related to state accompanied by rapture and accompanied by pleasure by repetition condition. (Abbreviated.) (Proceed after looking at the method for rapture.)

(vii) State accompanied by indifference is related to state accompanied by indifference by repetition condition.

Preceding aggregates accompanied by indifference to subsequent aggregates accompanied by indifference . . . purification accompanied by indifference is related to Path accompanied by indifference by repetition condition. (1)

39. (viii)–(x) States accompanied by rapture and accompanied by

pleasure to state accompanied by rapture . . . to state accompanied by pleasure . . . are related to state accompanied by rapture and accompanied by pleasure by repetition condition.

Preceding aggregates accompanied by rapture and accompanied by pleasure are related to subsequent aggregates accompanied by rapture and accompanied by pleasure by repetition condition . . . purification accompanied by rapture and accompanied by pleasure is related to Path accompanied by rapture and accompanied by pleasure by repetition condition. (3)

Kamma 16

40. (i) State accompanied by rapture is related to state accompanied by rapture by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition accompanied by rapture is related to (its) associated aggregates by kamma condition;

(2) At the moment of conception, volition accompanied by rapture is related to (its) associated aggregates by kamma condition.

(*b*) Asynchronous volition accompanied by rapture is related to (its) resultant aggregates accompanied by rapture by kamma condition. (1)

(ii) State accompanied by rapture is related to state accompanied by pleasure by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition accompanied by rapture is related to (its) associated aggregates accompanied by pleasure by kamma condition;

(2) At the moment of conception, volition accompanied by rapture is related to (its) associated aggregates accompanied by pleasure by kamma condition.

(*b*) Asynchronous volition accompanied by rapture is related to (its) resultant aggregates accompanied by pleasure by kamma condition. (2)

(iii) State accompanied by rapture is related to state accompanied by indifference by kamma condition.

Asynchronous volition accompanied by rapture is related to (its) resultant aggregates accompanied by indifference by kamma condition. (3)

(iv) State accompanied by rapture is related to state accompanied by rapture and accompanied by pleasure by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition accompanied by rapture is related to (its) associated aggregates accompanied by rapture and accompanied by pleasure by kamma condition;

(2) At the moment of conception . . ..

(*b*) Asynchronous volition accompanied by rapture is related to (its) resultant aggregates accompanied by rapture and accompanied by pleasure by kamma condition. (4)

41. (v)–(viii) State accompanied by pleasure to state accompanied by pleasure . . . [Also proceed after looking at the four enumerations (above).]

42. (ix) State accompanied by indifference is related to state accompanied by indifference by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma) . . .

(x) State accompanied by indifference is related to state accompanied by rapture by kamma condition.

Asynchronous volition accompanied by indifference . . .

(xi) State accompanied by indifference is related to state accompanied by pleasure by kamma condition.

Asynchronous volition accompanied by indifference . . .

(xii) State accompanied by indifference is related to state accompanied by rapture and accompanied by pleasure by kamma condition.

Asynchronous volition accompanied by indifference . . . (4)

(xiii)–(xvi) States accompanied by rapture and accompanied by pleasure to state accompanied by rapture . . . (Do four. Classify after considering "accompanied by rapture".) (4)

Resultant 10

43. State accompanied by rapture is related to state accompanied by rapture by resultant condition.

(*a*) One resultant aggregate accompanied by rapture is related to three aggregates by resultant condition . . . two aggregates to two aggregates . . .

(*b*) At the moment of conception, one aggregate accompanied by rapture to three aggregates . . . two aggregates to two aggregates . . .

(Expand 10 questions in the same way as for root condition in the "Dependent" Chapter.)

Nutriment, etc. 10

44. State accompanied by rapture is related to state accompanied by rapture by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by presence condition. (Expand 10 questions.) . . . by absence condition . . . by disappearance condition. (Absence and disappearance are also the same as proximity.) . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

45. With root 10, object 16, predominance 16, proximity 16, contiguity 16, conascence 10, mutuality 10, dependence 10, strong-dependence 16, repetition 10, kamma 16, resultant 10, nutriment, faculty, jhāna, path, association, presence 10, absence 16, disappearance 16, non-disappearance 10.

(Enumerate after considering the Positive in the Faultless Triplet.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 16

46. (i) State accompanied by rapture is related to state accompanied by rapture by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(ii) State accompanied by rapture is related to state accompanied by pleasure by object condition, conascence condition, strong-dependence condition, kamma condition. (2)

(iii) State accompanied by rapture is related to state accompanied by indifference by object condition, strong-dependence condition, kamma condition. (3)

(iv) State accompanied by rapture is related to state accompanied by rapture and accompanied by pleasure by object condition, conascence condition, strong-dependence condition, kamma condition. (4)

47. (v) State accompanied by pleasure is related to state accompanied by pleasure by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(vi) State accompanied by pleasure is related to state accompanied by rapture by object condition, conascence condition, strong-

dependence condition, kamma condition. (2)

(vii) State accompanied by pleasure is related to state accompanied by indifference by object condition, strong-dependence condition, kamma condition. (3)

(viii) State accompanied by pleasure is related to state accompanied by rapture and accompanied by pleasure by object condition, conascence condition, strong-dependence condition, kamma condition. (4)

48. (ix) State accompanied by indifference is related to state accompanied by indifference by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(x) State accompanied by indifference is related to state accompanied by rapture by object condition, strong-dependence condition, kamma condition. (2)

(xi) State accompanied by indifference is related to state accompanied by pleasure by object condition, strong-dependence condition, kamma condition. (3)

(xii) State accompanied by indifference is related to state accompanied by rapture and accompanied by pleasure by object condition, strong-dependence condition, kamma condition. (4)

49. (xiii) States accompanied by rapture and accompanied by pleasure are related to state accompanied by rapture by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(xiv) States accompanied by rapture and accompanied by pleasure are related to state accompanied by pleasure by object condition, conascence condition, strong-dependence condition, kamma condition. (2)

(xv) States accompanied by rapture and accompanied by pleasure are related to state accompanied by indifference by object condition, strong-dependence condition, kamma condition. (3)

(xvi) States accompanied by rapture and accompanied by pleasure are related to state accompanied by rapture and accompanied by pleasure by object condition, conascence condition, strong-dependence condition, kamma condition. (4)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

50. With not-root 16, not-object, not-predominance, not-proximity, not-contiguity, not-conascence, not-mutuality, not-dependence, not-

strong-dependence, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path, not-association, not-dissociation, not-presence, not-absence, not-disappearance, not-non-disappearance (are) all 16.

(Enumerate by considering the Negative.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root) By Twos

51. With root condition, not-object 10, not-predominance 10, not-proximity, not-contiguity, not-strong-dependence, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path, not-dissociation, not-absence, not-disappearance (are) all 10.

(Enumerate by considering the Positive–Negative.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root) By Twos

52. With not-root condition, object 16, predominance, proximity, contiguity 16, conascence 10, mutuality 10, dependence 10, strong-dependence 16, repetition 10, kamma 16, resultant 10, nutriment 10, faculty 10, jhāna 10, path 10, association 10, presence 10, absence 16, disappearance 16, non-disappearance 10.

(Enumerate after considering the Negative–Positive.)

End of Negative–Positive

END OF RAPTURE TRIPLET

8. TRIPLET OF (STATE) ERADICATED BY FIRST PATH[1]

I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 9

1. (i) Dependent on state eradicated by First Path (dassanena pahātabba), arises state eradicated by First Path by root condition.

Dependent on one aggregate eradicated by First Path, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state eradicated by First Path, arises state eradicated neither by First Path nor by Higher 3 Paths (neva dassanena na bhāvanāya pahātabba) by root condition.

Dependent on aggregates eradicated by First Path, arises mind-produced matter. (2)

(iii) Dependent on state eradicated by First Path, arise states eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on one aggregate eradicated by First Path, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter. (3)

2. (iv) Dependent on state eradicated by Higher 3 Paths (bhāvanāya pahātabba), arises state eradicated by Higher 3 Paths by root condition.

Dependent on one aggregate eradicated by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(v) Dependent on state eradicated by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on aggregates eradicated by Higher 3 Paths, arises mind-produced matter. (2)

(vi) Dependent on state eradicated by Higher 3 Paths, arise states eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on one aggregate eradicated by Higher 3 Paths, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter. (3)

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[1] This comprises (1) States eradicated by First Path, (2) States eradicated by Higher 3 Paths, (3) States eradicated neither by First Path nor by Higher 3 Paths.

3. (vii) Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by root condition.

(*a*) Dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and kamma-produced matter . . . dependent on two aggregates, arise two aggregates and kamma-produced matter; dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on two great primaries, arise two great primaries; dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

4. (viii) Dependent on state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on aggregates eradicated by First Path and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (1)

Object 3

5. (i) Dependent on state eradicated by First Path, arises state eradicated by First Path by object condition.

Dependent on one aggregate eradicated by First Path, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by object condition.

Dependent on one aggregate eradicated by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(iii) Dependent on state eradicated neither by First Path nor by

Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by object condition.

(*a*) Dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates; dependent on (heart-)base, arise aggregates. (1)

Predominance 9

6. (i)–(iii) Dependent on state eradicated by First Path, arises state eradicated by First Path by predominance condition . . . three.

(iv)–(vi) Dependent on state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by predominance condition . . . three.

(vii) Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

(*a*) Dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter;

(*b*) Dependent on one great primary, arise three great primaries . . . dependent on two great primaries, arise two great primaries; dependent on great primaries, arises mind-produced derived matter. (1)

7. (viii) Dependent on state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Dependent on aggregates eradicated by First Path and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Dependent on aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (1)

Proximity, Contiguity 3

8. Dependent on state eradicated by First Path, arises state eradicated

by First Path by proximity condition . . . by contiguity condition. (The same as object.)

Conascence 9

9. (i)–(iii) Dependent on state eradicated by First Path, arises state eradicated by First Path by conascence condition . . . three.

(iv)–(vi) Dependent on state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by conascence condition . . . three.

(vii) Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by conascence condition . . .

(*c*) Dependent on one great primary . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (1)

10. (viii) Dependent on state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Dependent on aggregates eradicated by First Path and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Dependent on aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (1)

Mutuality 3

11. (i) Dependent on state eradicated by First Path, arises state eradicated by First Path by mutuality condition . . . one.

(ii) Dependent on state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by mutuality condition . . . one.

(iii) Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by mutuality condition.

(*a*) Dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and (heart-)base . . . dependent on two aggregates, arise two

aggregates and (heart-)base; dependent on aggregates, arises (heart-) base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on two great primaries, arise two great primaries;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . dependent on two great primaries, arise two great primaries.

Dependence, etc.

12. Dependent on state eradicated by First Path, arises state eradicated by First Path by dependence condition. (The same as root condition.) . . . by strong-dependence condition . . . three . . . by prenascence condition . . . three. (No conception.) . . . by repetition condition. (No resultant conception.) . . . by kamma condition. (Complete. Great primaries of internal and non-percipient beings.)

Resultant 1

13. Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by resultant condition.

(*a*) Dependent on one resultant aggregate, arise three aggregates and mind-produced matter . . .

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

Nutriment, etc.

14. Dependent on state eradicated by First Path, arises state eradicated by First Path by nutriment condition. (Complete. Internal great primaries and nutriment-produced.) . . . by faculty condition. (The same as kamma condition.) . . . by jhāna condition . . . by path condition. (The same as root condition.) . . . by association condition. (The same as object condition.) . . . by dissociation condition. (The same as dissociation condition in the Faultless Triplet.) . . . by presence condition. (The same as conascence condition.) . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

15. With root 9, object 3, predominance 9, proximity 3, contiguity 3, conascence 9, mutuality 3, dependence 9, strong-dependence 3, pre-nascence 3, repetition 3, kamma 9, resultant 1, nutriment 9, faculty 9, jhāna 9, path 9, association 3, dissociation 9, presence 9, absence 3, disappearance 3, non-disappearance 9.

(Enumerate the Positive after considering these sections.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 3

16. (i) Dependent on state eradicated by First Path, arises state eradicated by First Path by not-root condition.

Dependent on doubt-accompanied aggregates, arises doubt-accompanied delusion. (1)

(ii) Dependent on state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by not-root condition.

Dependent on restlessness-accompanied aggregates, arises restlessness-accompanied delusion. (1)

(iii) Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

(*a*) Dependent on one rootless aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . dependent on two aggregates . . .

(*b*) At the moment of rootless conception, dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and kamma-produced matter . . . dependent on two aggregates, arise two aggregates . . . dependent on aggregates, arises (heart-) base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings, arise three great primaries . . . dependent on great primaries, arises kamma-produced derived matter. (1)

Not-object 5

17. (i) Dependent on state eradicated by First Path, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Dependent on aggregates eradicated by First Path, arises mind-produced matter. (1)

(ii) Dependent on state eradicated by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Dependent on aggregates eradicated by Higher 3 Paths, arises mind-produced matter. (1)

(iii) Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

(*a*) Dependent on aggregates eradicated neither by First Path nor by Higher 3 Paths, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates eradicated neither by First Path nor by Higher 3 Paths, arises kamma-produced matter; dependent on aggregates, arises (heart-)base;

(*c*) One great primary . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (1)

18. (iv) Dependent on state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Dependent on aggregates eradicated by First Path and great primaries, arises mind-produced matter. (1)

(v) Dependent on state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Dependent on aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (1)

Not-predominance, etc.

19. Dependent on state eradicated by First Path, arises state eradicated by First Path by not-predominance condition. (Complete; the same as root condition.) . . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . .

Not-prenascence 7

20. (i) Dependent on state eradicated by First Path, arises state eradicated by First Path by not-prenascence condition.

In the immaterial plane, dependent on one aggregate eradicated by First Path, arise three aggregates . . . (1)

(ii) Dependent on state eradicated by First Path, arises state eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

Dependent on aggregates eradicated by First Path, arises mind-produced matter. (2)

(iii) Dependent on state eradicated by Higher 3 Paths . . . eradicated by Higher 3 Paths . . .

In the immaterial plane, dependent on one aggregate eradicated by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(iv) Dependent on state eradicated by Higher 3 Paths . . . eradicated neither by First Path nor by Higher 3 Paths . . .

Dependent on aggregates eradicated by Higher 3 Paths, arises mind-produced matter. (2)

21. (v) Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates; dependent on aggregates eradicated neither by First Path nor by Higher 3 Paths, arises mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and kamma-produced matter . . . dependent on two aggregates, arise two aggregates and kamma-produced matter; dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (1)

(vi) Dependent on state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths . . . state eradicated neither

by First Path nor by Higher 3 Paths . . .

Dependent on aggregates eradicated by First Path and great primaries, arises mind-produced matter. (1)

(vii) Dependent on state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

Dependent on aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (1)

Not-postnascence, etc.

22. Dependent on state eradicated by First Path, arises state eradicated by First Path by not-postnascence condition . . . by not-repetition condition . . .

Not-kamma 3

23. (i) Dependent on state eradicated by First Path, arises state eradicated by First Path by not-kamma condition.

Dependent on aggregates eradicated by First Path, arises volition eradicated by First Path. (1)

(ii) Dependent on state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by not-kamma condition.

Dependent on aggregates eradicated by Higher 3 Paths, arises volition eradicated by Higher 3 Paths. (1)

(iii) Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-kamma condition.

(*a*) Dependent on aggregates eradicated neither by First Path nor by Higher 3 Paths, arises volition eradicated neither by First Path nor by Higher 3 Paths;

(*b*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (1)

Not-resultant 9

24. Dependent on state eradicated by First Path, arises state eradicated by First Path by not-resultant condition . . . (The same as not-predominance condition; no conception.)

Not-nutriment 1

25. Dependent on state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-nutriment condition.

External . . . temperature-produced . . . one great primary of non-percipient beings . . .

Not-faculty 1

26. . . . eradicated neither by First Path nor by Higher 3 Paths . . . by not-faculty condition.

External . . . nutriment-produced . . . one temperature-produced great primary . . . dependent on great primaries of non-percipient beings, arises physical life-faculty.

Not-jhāna 1

27. . . . state eradicated neither by First Path nor by Higher 3 Paths . . . by not-jhāna condition.

(*a*) Dependent on one five-fold consciousness-accompanied aggregate, arise three aggregates . . . two aggregates . . .

(*b*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . .

Not-path 1

28. . . . eradicated neither by First Path nor by Higher 3 Paths . . . by not-path condition.

(*a*) . . . rootless . . . eradicated neither by First Path nor by Higher 3 Paths . . .

(*b*) At the moment of rootless conception . . .

(*c*) One great primary . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . .

Not-association 5

29. Dependent on state eradicated by First Path, arises state eradicated neither by First Path nor by Higher 3 Paths by not-association condition. (The same as not-object.)

Not-dissociation 3

30. (i) . . . eradicated by First Path . . . by not-dissociation condition.

In the immaterial plane, dependent on one aggregate eradicated by First Path . . . (1)

(ii) . . . eradicated by Higher 3 Paths . . . by not-dissociation condition.

In the immaterial plane, dependent on one aggregate eradicated by Higher 3 Paths . . . (1)

(iii) . . . eradicated neither by First Path nor by Higher 3 Paths . . . by not-dissociation condition.

(*a*) In the immaterial plane, dependent on one aggregate eradicated neither by First Path nor by Higher 3 Paths . . .

(*b*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

Not-absence, Not-disappearance 5

31. Dependent on state eradicated by First Path . . . eradicated neither by First Path nor by Higher 3 Paths . . . by not-absence condition . . . by not-disappearance condition. (The same as not-object.) . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

32. With not-root 3, not-object 5, not-predominance 9, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 7, not-postnascence 9, not-repetition 9, not-kamma 3, not-resultant 9, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 1, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5.

(Enumerate after knowing (the above).)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

Root By Twos

33. With root condition, not-object 5, not-predominance 9, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 7, not-postnascence 9, not-repetition 9, not-kamma 3, not-resultant 9, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5.

(Enumerate by considering thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

Not-root By Twos

34. With not-root condition, object 3, proximity 3, contiguity 3, conascence 3, mutuality 3, dependence 3, strong-dependence 3, prenascence 3, repetition 3, kamma 3, resultant 1, nutriment 3, faculty 3, jhāna 3, path 2, association 3, dissociation 3, presence 3, absence 3, disappearance 3, non-disappearance 3.

(Enumerate by considering thus.)

End of Negative–Positive

End of "DEPENDENT" CHAPTER

8. TRIPLET OF (STATE) ERADICATED BY FIRST PATH
II. "CONASCENT" CHAPTER

1-4. CONDITIONS: POSITIVE, ETC.

35. Conascent with state eradicated by First Path, arises state eradicated by First Path by root condition.

Conascent with one aggregate eradicated by First Path, arise three aggregates . . . conascent with two aggregates . . .

(The "Conascent" Chapter is the same as the "Dependent" Chapter.)

8. TRIPLET OF (STATE) ERADICATED BY FIRST PATH
III. "CONDITIONED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

36. (i)–(iii) Conditioned by state eradicated by First Path, arises state eradicated by First Path by root condition . . . three.

(iv)–(vi) Conditioned by state eradicated by Higher 3 Paths . . . Higher 3 Paths . . . three.

37. (vii) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by root condition.

(*a*) Conditioned by one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, conditioned by one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and kamma-produced matter . . . conditioned by two aggregates, arise two aggregates . . . conditioned by aggregates, arises (heart-) base; conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by one great primary, arise three great primaries . . . conditioned by great primaries, arise mind-produced and kamma-produced derived matter;

(*d*) Conditioned by (heart-)base, arise aggregates eradicated neither by First Path nor by Higher 3 Paths. (1)

(viii) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by root condition.

Conditioned by (heart-)base, arise aggregates eradicated by First Path. (2)

(ix) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by Higher 3 Paths by root condition.

Conditioned by (heart-)base, arise aggregates eradicated by Higher 3 Paths. (3)

(x) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arise states eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by (heart-)base, arise aggregates eradicated by First Path; conditioned by great primaries, arises mind-produced matter. (4)

(xi) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arise states eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by (heart-)base, arise aggregates eradicated by Higher 3 Paths; conditioned by great primaries, arises mind-produced matter. (5)

38. (xii) Conditioned by state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by root condition.

Conditioned by one aggregate eradicated by First Path and (heart-) base, arise three aggregates . . . conditioned by two aggregates and (heart-)base, arise two aggregates. (1)

(xiii) Conditioned by state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by aggregates eradicated by First Path and great primaries,

arises mind-produced matter. (2)

(xiv) Conditioned by state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arise states eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by one aggregate eradicated by First Path and (heart-)base, arise three aggregates . . . conditioned by two aggregates and (heart-)base, arise two aggregates; conditioned by aggregates eradicated by First Path and great primaries, arises mind-produced matter. (3)

39. (xv) Conditioned by state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by Higher 3 Paths by root condition.

Conditioned by one aggregate eradicated by Higher 3 Paths and (heart-)base, arise three aggregates . . . two aggregates and (heart-)base . . . (1)

(xvi) Conditioned by state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (2)

(xvii) Conditioned by state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arise states eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by one aggregate eradicated by Higher 3 Paths and (heart-)base, arise three aggregates . . . two aggregates and (heart-)base . . . conditioned by aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (3)

Object 7

40. (i) Conditioned by state eradicated by First Path, arises state eradicated by First Path by object condition.

Conditioned by one aggregate eradicated by First Path, arise three aggregates . . . two aggregates . . . (1)

(ii) Conditioned by state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by object condition.

Conditioned by one aggregate eradicated by Higher 3 Paths, arise three aggregates . . . (1)

(iii) Conditioned by state eradicated neither by First Path nor

by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by object condition.

(*a*) Conditioned by one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception, conditioned by one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . two aggregates . . . conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise aggregates eradicated neither by First Path nor by Higher 3 Paths. (1)

(iv) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by object condition.

Conditioned by (heart-)base, arise aggregates eradicated by First Path. (2)

(v) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by Higher 3 Paths by object condition.

Conditioned by (heart-)base, arise aggregates eradicated by Higher 3 Paths. (3)

41. (vi) Conditioned by state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by object condition.

Conditioned by one aggregate eradicated by First Path and (heart-)base, arise three aggregates . . . conditioned by two aggregates and (heart-)base . . . (1)

(vii) Conditioned by state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by Higher 3 Paths by object condition.

Conditioned by one aggregate eradicated by Higher 3 Paths and (heart-)base, arise three aggregates . . . conditioned by two aggregates and (heart-)base, arise two aggregates. (1)

Predominance, etc.

42. Conditioned by state eradicated by First Path, arises state eradicated by First Path by predominance condition. (Complete; no conception.) . . . by proximity condition . . . by contiguity condition. (The same as object.) . . .

Conascence 17

43. (i)–(iii) Conditioned by state eradicated by First Path, arises state eradicated by First Path by conascence condition.

. . . one aggregate eradicated by First Path . . . three.

(iv)–(vi) Conditioned by state eradicated by Higher 3 Paths . . . three.

(vii) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

(*a*) Conditioned by one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . conditioned by two aggregates, arise two aggregates . . .

(*b*) At the moment of conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by one great primary, arise three great primaries . . . conditioned by great primaries . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . one . . . non-percipient beings . . .

(*e*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise aggregates eradicated neither by First Path nor by Higher 3 Paths.

(viii)–(xvii) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by conascence condition. (The rest are the same as for root condition.) . . .

Mutuality, etc.

44. Conditioned by state eradicated by First Path, arises state eradicated by First Path by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition. (No conception.) . . . by repetition condition. (No conception and resultant.) . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

45. With root 17, object 7, predominance 17, proximity 7, contiguity 7, conascence 17, mutuality 7, dependence 17, strong-dependence 7, prenascence 7, repetition 7, kamma 17, resultant 1, nutriment 17, faculty 17, jhāna 17, path 17, association 7, dissociation 17, presence 17, absence 7, disappearance 7, non-disappearance 17. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 7

46. (i) Conditioned by state eradicated by First Path, arises state eradicated by First Path by not-root condition.

Conditioned by doubt-accompanied aggregates, arises doubt-accompanied delusion. (1)

(ii) Conditioned by state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by not-root condition.

Conditioned by restlessness-accompanied aggregates, arises restlessness-accompanied delusion. (1)

(iii) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

(*a*) Conditioned by one rootless aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*), (*d*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

(*e*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise rootless aggregates eradicated neither by First Path nor by Higher 3 Paths. (1)

(iv) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by not-root condition.

Conditioned by (heart-)base, arises doubt-accompanied delusion. (2)

(v) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by Higher 3 Paths by not-root condition.

Conditioned by (heart-)base, arises restlessness-accompanied delusion. (3)

47. (vi) Conditioned by state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by not-root condition.

Conditioned by doubt-accompanied aggregates and (heart-)base, arises doubt-accompanied delusion. (1)

(vii) Conditioned by state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by Higher 3 Paths by not-root condition.

Conditioned by restlessness-accompanied aggregates and (heart-)base, arises restlessness-accompanied delusion. (1)

Not-object 5

48. (i) Conditioned by state eradicated by First Path, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Conditioned by aggregates eradicated by First Path, arises mind-produced matter. (1)

(ii) Conditioned by state eradicated by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Conditioned by aggregates eradicated by Higher 3 Paths, arises mind-produced matter. (1)

(iii) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

(*a*) Conditioned by aggregates eradicated neither by First Path nor by Higher 3 Paths, arises mind-produced matter;

(*b*) At the moment of conception, conditioned by aggregates eradicated neither by First Path nor by Higher 3 Paths, arises kamma-produced matter; conditioned by aggregates, arises (heart-)base;

(*c*), (*d*) Conditioned by one great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

49. (iv) Conditioned by state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated

neither by First Path nor by Higher 3 Paths by not-object condition.

Conditioned by aggregates eradicated by First Path and great primaries, arises mind-produced matter. (1)

(v) Conditioned by state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Conditioned by aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (1)

Not-predominance, etc.

50. Conditioned by state eradicated by First Path, arises state eradicated by First Path by not-predominance condition. (The same as conascence.) . . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . .

Not-prenascence 7

51. (i) Conditioned by state eradicated by First Path, arises state eradicated by First Path by not-prenascence condition.

In the immaterial plane, conditioned by one aggregate eradicated by First Path . . . (1)

(ii) Conditioned by state eradicated by First Path, arises state eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

Conditioned by aggregates eradicated by First Path, arises mind-produced matter. (2)

(iii) Conditioned by state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths, by not-prenascence condition.

In the immaterial plane, conditioned by one aggregate eradicated by Higher 3 Paths . . . (1)

(iv) Conditioned by state eradicated by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

Conditioned by aggregates eradicated by Higher 3 Paths, arises mind-produced matter. (2)

52. (v) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

(*a*) In the immaterial plane, conditioned by one aggregate eradicated

neither by First Path nor by Higher 3 Paths, arise three aggregates . . . conditioned by aggregates eradicated neither by First Path nor by Higher 3 Paths, arises mind-produced matter;

(*b*) At the moment of conception . . . conditioned by aggregates, arises kamma-produced matter; conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*), (*d*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

(vi) Conditioned by state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

Conditioned by aggregates eradicated by First Path and great primaries, arises mind-produced matter. (1)

(vii) Conditioned by state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

Conditioned by aggregates eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (1)

Not-postnascence, etc.

53. Conditioned by state eradicated by First Path, arises state eradicated by First Path by not-postnascence condition . . . by not-repetition condition . . .

Not-kamma 7

54. (i) Conditioned by state eradicated by First Path, arises state eradicated by First Path by not-kamma condition.

Conditioned by aggregates eradicated by First Path, arises volition eradicated by First Path. (1)

(ii) . . . state eradicated by Higher 3 Paths . . . by not-kamma condition.

Conditioned by aggregates eradicated by Higher 3 Paths, arises volition eradicated by Higher 3 Paths. (1)

(iii) . . . state eradicated neither by First Path nor by Higher 3 Paths . . . by not-kamma condition.

(*a*) Conditioned by aggregates eradicated neither by First Path nor by Higher 3 Paths, arises volition eradicated neither by First Path nor

by Higher 3 Paths;

(*b*) External . . . nutriment-produced . . . temperature-produced . . . (1)

(iv) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by not-kamma condition.

Conditioned by (heart-)base, arises volition eradicated by First Path. (2)

(v) Conditioned by state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by Higher 3 Paths by not-kamma condition.

Conditioned by (heart-)base, arises volition eradicated by Higher 3 Paths. (3)

55. (vi) Conditioned by state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by First Path by not-kamma condition.

Conditioned by aggregates eradicated by First Path and (heart-)base, arises volition eradicated by First Path. (1)

(vii) Conditioned by state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated by Higher 3 Paths by not-kamma condition.

Conditioned by aggregates eradicated by Higher 3 Paths and (heart-)base, arises volition eradicated by Higher 3 Paths. (1)

Not-resultant, etc.

56. Conditioned by state eradicated by First Path, arises state eradicated by First Path by not-resultant condition. (Complete; no conception.) . . . by not-nutriment condition. External . . . temperature-produced . . . non-percipient beings . . . by not-faculty condition. External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . conditioned by great primaries, arises physical life-faculty . . . by not-jhāna condition. Five-fold consciousness . . . External . . . non-percipient beings . . . by not-path condition.

(*a*) Conditioned by one rootless aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . .

(*b*) At the moment of rootless conception . . .

(*c*) One great primary . . . non-percipient beings . . . by not-association condition . . . by not-dissociation condition. In the immaterial

plane, conditioned by one aggregate eradicated by First Path . . . In the immaterial plane, conditioned by one aggregate eradicated by Higher 3 Paths, arise three aggregates . . . Conditioned by state eradicated neither by First Path nor by Higher 3 Paths . . . neither by First Path . . .

(*d*) In the immaterial plane, conditioned by one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . two aggregates . . .

(*e*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

57. With not-root 7, not-object 5, not-predominance 17, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 7, not-postnascence 17, not-repetition 17, not-kamma 7, not-resultant 17, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 1, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5.

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

58. With root condition, not-object 5, not-predominance 17, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 7, not-postnascence 17, not-repetition 17, not-kamma 7, not-resultant 17, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5.

End of Positive–Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

59. With not-root condition, object 7, proximity 7, contiguity 7, conascence 7, mutuality 7, dependence 7, strong-dependence 7, prenascence 7, repetition 7, kamma 7, resultant 1, nutriment 7, faculty 7, jhāna 7, path 6, association 7, dissociation 7, presence 7, absence 7,

disappearance 7, non-disappearance 7. (Enumerate thus.)

End of Negative–Positive

End of "CONDITIONED" CHAPTER

(Do the "Supported" Chapter in the same way as the "Conditioned" Chapter.)

8. TRIPLET OF (STATE) ERADICATED BY FIRST PATH

V. "CONJOINED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

60. (i) Conjoined with state eradicated by First Path, arises state eradicated by First Path by root condition.

Conjoined with one aggregate eradicated by First Path, arise three aggregates . . . conjoined with two aggregates, arise two aggregates. (1)

(ii) Conjoined with state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by root condition.

Conjoined with one aggregate eradicated by Higher 3 Paths . . . (1)

(iii) Conjoined with state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by root condition.

(*a*) Conjoined with one aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . .

(*b*) At the moment of conception, conjoined with one aggregate eradicated neither by First Path nor by Higher 3 Paths . . . (1)

Object 3

61. Conjoined with state eradicated by First Path, arises state eradicated by First Path by object condition. (Expand all sections. Three, three.)

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

62. With root 3, object 3, predominance 3, proximity 3, contiguity 3, conascence 3, mutuality 3, dependence 3, strong-dependence 3, prenascence 3, repetition 3, kamma 3, resultant 1, nutriment 3, faculty 3,

jhāna 3, path 3, association 3, dissociation 3, presence 3, absence 3, disappearance 3, non-disappearance 3.

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 3

63. (i) Conjoined with state eradicated by First Path, arises state eradicated by First Path by not-root condition.

Conjoined with doubt-accompanied aggregates, arises doubt-accompanied delusion. (1)

(ii) Conjoined with state eradicated by Higher 3 Paths, arises state eradicated by Higher 3 Paths by not-root condition.

Conjoined with restlessness-accompanied aggregates, arises restlessness-accompanied delusion. (1)

(iii) Conjoined with state eradicated neither by First Path nor by Higher 3 Paths, arises state eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

(*a*) Conjoined with one rootless aggregate eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . .

(*b*) At the moment of rootless conception . . . (1)

Not-predominance, etc.

64. Conjoined with state eradicated by First Path, arises state eradicated by First Path by not-predominance condition . . . by not-prenascence condition . . . by not-postnascence condition . . . by not-repetition condition . . . by not-kamma condition . . . by not-resultant condition . . . eradicated neither by First Path nor by Higher 3 Paths by not-jhāna condition. Five-fold consciousness . . . by not-path condition. Rootless . . . eradicated neither by First Path nor by Higher 3 Paths . . . by not-dissociation condition . . . three.

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

65. With not-root 3, not-predominance 3, not-prenascence 3, not-postnascence 3, not-repetition 3, not-kamma 3, not-resultant 3, not-jhāna 1, not-path 1, not-dissociation 3.

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

66. With root condition, not-predominance 3, not-prenascence 3, not-postnascence 3, not-repetition 3, not-kamma 3, not-resultant 3, not-dissociation 3.

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

67. With not-root condition, object 3, proximity 3, contiguity 3, conascence 3, mutuality 3, dependence 3, strong-dependence 3, prenascence 3, repetition 3, kamma 3, resultant 1, nutriment 3, faculty 3, jhāna 3, path 2, association 3, dissociation 3, presence 3, absence 3, disappearance 3, non-disappearance 3.

End of Negative-Positive

End of "CONJOINED" CHAPTER

8. TRIPLET OF (STATE) ERADICATED BY FIRST PATH
VI. "ASSOCIATED" CHAPTER

1. CONDITIONS: POSITIVE, ETC.

68. Associated with state eradicated by First Path, arises state eradicated by First Path by root condition.

(The "Associated" Chapter is the same as the "Conjoined" Chapter.)

8. TRIPLET OF (STATE) ERADICATED BY FIRST PATH
VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 7

69. (i) State eradicated by First Path is related to state eradicated by First Path by root condition.

Roots eradicated by First Path are related to (their) associated aggregates by root condition. (1)

(ii) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by root condition.

Roots eradicated by First Path are related to mind-produced matter by root condition. (2)

(iii) State eradicated by First Path is related to state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths by root condition.

Roots eradicated by First Path are related to (their) associated aggregates and mind-produced matter by root condition. (3)

70. (iv) States eradicated by Higher 3 Paths . . . to state . . . by root condition.

Roots eradicated by Higher 3 Paths are related to (their) associated aggregates by root condition. (1)

(v) State eradicated by Higher 3 Paths to . . . eradicated neither by First Path nor by Higher 3 Paths . . .

Roots eradicated by Higher 3 Paths are related to mind-produced matter by root condition. (2)

(vi) State eradicated by Higher 3 Paths . . . to state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths . . .

Roots eradicated by Higher 3 Paths are related to (their) associated aggregates and mind-produced matter by root condition. (3)

(vii) State eradicated neither by First Path nor by Higher 3 Paths . . . to state eradicated neither by First Path nor by Higher 3 Paths . . .

(*a*) Roots eradicated neither by First Path nor by Higher 3 Paths are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception, roots eradicated neither by First Path nor by Higher 3 Paths are related to (their) associated aggregates and kamma-produced matter by root condition. (1)

Object 8

71. (i) State eradicated by First Path is related to state eradicated by First Path by object condition.

(One) enjoys and delights in lust eradicated by First Path. Taking it as object, arises lust eradicated by First Path, arise wrong views, arises doubt, arises grief eradicated by First Path. (One) enjoys and delights in wrong views. Taking it as object, arises lust eradicated by First Path, arise wrong views, arises doubt, arises grief eradicated by First Path. Taking doubt as object, arises doubt, arise wrong views, arises grief eradicated by First Path. Taking grief eradicated by First Path as object,

arises grief eradicated by First Path, arise wrong views, arises doubt. (1)

(ii) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by object condition.

The Noble persons review the eradicated defilements eradicated by First Path, know the defilements addicted to before.

(They) practise insight into the impermanence, suffering and impersonality of aggregates eradicated by First Path. By the knowledge of penetration into others' minds, (they) know the other being's mind eradicated by First Path. Aggregates eradicated by First Path are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (2)

72. (iii) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths by object condition.

(One) enjoys and delights in lust eradicated by Higher 3 Paths. Taking it as object, arises lust eradicated by Higher 3 Paths, arises restlessness, arises grief eradicated by Higher 3 Paths. Taking restlessness as object, arises restlessness, arises grief eradicated by Higher 3 Paths. Taking grief eradicated by Higher 3 Paths as object, arises grief eradicated by Higher 3 Paths, arises restlessness. (1)

(iv) State eradicated by Higher 3 Paths is related to state eradicated by First Path by object condition.

(One) enjoys and delights in lust eradicated by Higher 3 Paths, Taking it as object, arises lust eradicated by First Path, arise wrong views, arises doubt, arises grief eradicated by First Path. Taking restlessness as object, arise wrong views, arises doubt, arises grief eradicated by First Path. Taking grief eradicated by Higher 3 Paths as object, arises grief eradicated by First Path, arise wrong views, arises doubt. (2)

(v) State eradicated by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by object condition.

The Noble persons review the eradicated defilements eradicated by Higher 3 Paths, review the uneradicated defilements, know the defilements addicted to before.

(They) practise insight into the impermanence, suffering and impersonality of aggregates eradicated by Higher 3 Paths. By the knowledge of penetration into others' minds, (they) know the other beings' mind eradicated by Higher 3 Paths. Aggregates eradicated by Higher 3 Paths are related to knowledge of penetration into others' minds,

knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (3)

73. (vi) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it. (One) reviews (such acts) formerly well done. Having emerged from jhāna, (one) reviews the jhāna. The Noble persons, having emerged from Path, review the Path, review the Fruition, review Nibbāna. Nibbāna is related to change-of-lineage, purification, Path, Fruition, advertence by object condition.

(One) practises insight into the impermanence, suffering and impersonality of the eye; . . . ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base; (one) practises insight into the impermanence, suffering and impersonality of aggregates eradicated neither by First Path nor by Higher 3 Paths.

By the power of divine-eye, one sees a visible object. By the power of divine-ear element, (one) hears a sound. By the knowledge of penetration into others' minds, (they) know the other being's mind eradicated neither by First Path nor by Higher 3 Paths.

Infinity of space to infinity of consciousness . . . nothingness to neither-perception-nor-non-perception . . . visible object-base is related to eye-consciousness by object condition . . . tangible object-base is related to body-consciousness by object condition.

Aggregates eradicated neither by First Path nor by Higher 3 Paths are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(vii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by First Path by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) enjoys and delights in it. Taking it as object, arises lust eradicated by First Path, arise wrong views, arises doubt, arises grief eradicated by First Path. (One) enjoys and delights in (such acts) formerly well done . . . Having emerged from jhāna, (one) enjoys and delights in the jhāna. Taking it as object,

(arises) lust eradicated by First Path . . . wrong views . . . doubt. When jhāna has disappeared, (one) regrets it and thereby arises grief eradicated by First Path.

(One) enjoys and delights in the eye . . . ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base . . . (One) enjoys and delights in aggregates eradicated neither by First Path nor by Higher 3 Paths. Taking them as object, (arises) lust eradicated by First Path . . . wrong views . . . doubt, arises grief eradicated by First Path. (2)

(viii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) enjoys and delights in it. Taking it as object, arises lust eradicated by Higher 3 Paths, arises restlessness, arises grief eradicated by Higher 3 Paths . . . formerly well done . . . Having emerged from jhāna . . . eye . . . (heart-)base . . . (One) enjoys . . . aggregates eradicated neither by First Path nor by Higher 3 Paths. Taking them as object, arises lust eradicated by Higher 3 Paths, arises restlessness, arises grief eradicated by Higher 3 Paths. (3)

Predominance 10

74. (i) State eradicated by First Path is related to state eradicated by First Path by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* (One) esteems, enjoys and delights in lust eradicated by First Path. Taking it as estimable object, arises lust eradicated by First Path, arise wrong views. (One) esteems, enjoys and delights in wrong views. Taking them as estimable object, arises lust eradicated by First Path, arise wrong views.

(*b*) *Conascence-predominance:* Predominance eradicated by First Path is related to (its) associated aggregates by predominance condition. (1)

(ii) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Conascence-predominance: Predominance eradicated by First Path is related to mind-produced matter by predominance condition. (2)

(iii) State eradicated by First Path is related to state eradicated

by First Path and eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Conascence-predominance: Predominance eradicated by First Path is related to (its) associated aggregates and mind-produced matter by predominance condition. (3)

75. (iv) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* (One) esteems, enjoys and delights in lust eradicated by Higher 3 Paths. Taking it as estimable object, arises lust eradicated by Higher 3 Paths.

(*b*) *Conascence-predominance:* Predominance eradicated by Higher 3 Paths is related to (its) associated aggregates by predominance condition. (1)

(v) State eradicated by Higher 3 Paths is related to state eradicated by First Path by predominance condition.

Object-predominance: (One) esteems, enjoys and delights in lust eradicated by Higher 3 Paths. Taking it as estimable object, arises lust eradicated by First Path, arise wrong views. (2)

(vi) State eradicated by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Conascence-predominance: Predominance eradicated by Higher 3 Paths is related to mind-produced matter by predominance condition. (3)

(vii) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Conascence-predominance: Predominance eradicated by Higher 3 Paths is related to (its) associated aggregates and mind-produced matter by predominance condition. (4)

76. (viii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one)

esteems and reviews it . . . formerly well done . . . Having emerged from jhāna, (one) esteems and reviews the jhāna.

The Noble persons, having emerged from Path, esteem and review the Path, esteem and review the Fruition, esteem and review Nibbāna. Nibbāna is related to change-of-lineage, purification, Path, Fruition by predominance condition.

(*b*) *Conascence-predominance:* Predominance eradicated neither by First Path nor by Higher 3 Paths is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

(ix) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by First Path by predominance condition.

Object-predominance: After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems, enjoys and delights in it. Taking it as estimable object, arises lust eradicated by First Path, arise wrong views. (One) esteems . . . formerly well done . . . Having emerged from jhāna, (one) esteems . . . the jhāna . . . eye . . . (heart-)base . . . (One) esteems, enjoys and delights in aggregates eradicated neither by First Path nor by Higher 3 Paths. Taking it as estimable object, arises lust eradicated by First Path, arise wrong views. (2)

(x) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by predominance condition.

Object-predominance: After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems, enjoys and delights in it. Taking it as estimable object, arises lust eradicated by Higher 3 Paths . . . formerly . . . (One) esteems, enjoys and delights in aggregates eradicated neither by First Path nor by Higher 3 Paths. Taking them as estimable object, arises lust eradicated by Higher 3 Paths. (3)

Proximity 7

77. (i) State eradicated by First Path is related to state eradicated by First Path by proximity condition.

Preceding aggregates eradicated by First Path are related to subsequent aggregates eradicated by First Path by proximity condition. (1)

(ii) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Aggregates eradicated by First Path are related to emergence by proximity condition. (2)

(iii) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths by proximity condition.

Preceding aggregates eradicated by Higher 3 Paths are related to subsequent aggregates eradicated by Higher 3 Paths by proximity condition. (1)

(iv) State eradicated by Higher $\bar{3}$ Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Aggregates eradicated by Higher 3 Paths are related to emergence by proximity condition. (2)

(v) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding aggregates eradicated neither by First Path nor by Higher 3 Paths are related to subsequent aggregates eradicated neither by First Path nor by Higher 3 Paths by proximity condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification to Path; Path to Fruition; Fruition to Fruition; adaptation to the attainment of Fruition; for one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (1)

(vi) State eradicated neither by First Path nor by Higher 3 Paths to state eradicated by First Path . . .

Advertence is related to aggregates eradicated by First Path by proximity condition. (2)

(vii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by proximity condition.

Advertence is related to aggregates eradicated by Higher 3 Paths by proximity condition. (3)

Contiguity 7

78. State eradicated by First Path is related to state eradicated by First Path by contiguity condition. (The same as proximity.)

Conascence 9

79. (i)–(iii) State eradicated by First Path is related to state eradicated by First Path by conascence condition . . . three.

(iv)–(vi) State eradicated by Higher 3 Paths to state eradicated by Higher 3 Paths . . . three.

(vii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

(*a*) One aggregate eradicated neither by First Path nor by Higher 3 Paths is related to three aggregates and mind-produced matter by conascence condition . . . two aggregates . . .

(*b*) At the moment of conception . . . aggregates are related to (heart-)base by conascence condition; (heart-)base to aggregates . . .

(*c*) One great primary to three great primaries . . . great primaries to mind-produced matter . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

(viii) States eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Aggregates eradicated by First Path and great primaries are related to mind-produced matter by conascence condition. (1)

(ix) States eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Aggregates eradicated by Higher 3 Paths and great primaries are related to mind-produced matter by conascence condition. (1)

Mutuality 3

80. (i) State eradicated by First Path is related to state eradicated by First Path by mutuality condition.

One aggregate eradicated by First Path to three aggregates . . . (1)

(ii) State eradicated by Higher 3 Paths to state eradicated by Higher 3 Paths . . .

One aggregate eradicated by Higher 3 Paths to three aggregates . . . (1)

(iii) State eradicated neither by First Path nor by Higher 3 Paths to state eradicated neither by First Path nor by Higher 3 Paths . . .

(*a*) One aggregate eradicated neither by First Path nor by Higher 3 Paths is related to three aggregates by mutuality condition . . . two aggregates . . .

(*b*) At the moment of conception, one aggregate eradicated neither by First Path nor by Higher 3 Paths is related to three aggregates and (heart-)base by mutuality condition . . . two aggregates . . . aggregates to (heart-)base . . . (heart-)base to aggregates . . .

(*c*) One great primary is related to three great primaries by mutuality condition . . . non-percipient beings . . . (1)

Dependence 13

81. (i)–(iii) State eradicated by First Path is related to state eradicated by First Path by dependence condition . . . three.

(iv)–(vi) State eradicated by Higher 3 Paths to state eradicated by Higher 3 Paths . . . three.

(vii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by dependence condition.

(*a*) One aggregate eradicated neither by First Path nor by Higher 3 Paths to three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . aggregates to (heart-)base . . . (heart-)base to aggregates . . .

(*c*), (*d*) One great primary . . . non-percipient beings . . .

(*e*) Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base . . . (1)

(viii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by First Path by dependence condition.

(Heart-)base is related to aggregates eradicated by First Path by dependence condition. (2)

(ix) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by dependence condition.

(Heart-)base is related to aggregates eradicated by Higher 3 Paths by dependence condition. (3)

82. (x) States eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated by First Path by dependence condition.

One aggregate eradicated by First Path and (heart-)base are related to three aggregates by dependence condition . . . two aggregates . . . (1)

(xi) States eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated neither by First Path nor by Higher 3 Paths by dependence condition.

Aggregates eradicated by First Path and great primaries are related to mind-produced matter by dependence condition. (2)

(xii) States eradicated by Higher 3 Paths and eradicated neither by

First Path nor by Higher 3 Paths are related to state eradicated by Higher 3 Paths by dependence condition.

One aggregate eradicated by Higher 3 Paths and (heart-)base are related to three aggregates by dependence condition . . . two aggregates . . . (1)

(xiii) States eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated neither by First Path nor by Higher 3 Paths by dependence condition.

Aggregates eradicated by Higher 3 Paths and great primaries are related to mind-produced matter by dependence condition. (2)

Strong-dependence 8

83. (i) State eradicated by First Path is related to state eradicated by First Path by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of lust eradicated by First Path, (one) kills a living being, takes the property of others which has not been given to one . . . causes schism in the Saṅgha . . . hate eradicated by First Path . . . delusion . . . wrong views . . . By the strong-dependence of wish, (one) kills a living being . . . causes schism in the Saṅgha. Lust eradicated by First Path, hate, delusion, wrong views, wish is related to lust eradicated by First Path, hate, delusion, wrong views, wish by strong-dependence condition. (1)

(ii) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of lust eradicated by First Path, (one) offers an offering, undertakes precepts, fulfils the duty of observance . . . develops attainment . . . hate eradicated by First Path . . . By the strong-dependence of wish, (one) offers an offering . . . develops attainment. Lust eradicated by First Path, hate, delusion, wrong views, wish is related to confidence . . . wisdom, bodily happiness, bodily pain, attainment of Fruition by strong-dependence condition. (2)

84. (iii) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Lust eradicated by Higher 3 Paths, hate, delusion, conceit, wish is related to lust eradicated by Higher 3 Paths, hate, delusion, conceit, wish by strong-dependence condition. (1)

(iv) State eradicated by Higher 3 Paths is related to state eradicated by First Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of lust eradicated by Higher 3 Paths, (one) kills a living being . . . causes schism in the Saṅgha . . . hate eradicated by Higher 3 Paths . . . delusion . . . conceit . . . By the strong-dependence of wish, (one) kills a living being . . . causes schism in the Saṅgha. Lust eradicated by Higher 3 Paths, hate, delusion, conceit, wish is related to lust eradicated by First Path, hate, delusion, wrong views, wish by strong-dependence condition. Lustful desire for one's own property (sakabhaṇḍe chanda-rāgo) is related to lustful desire for other's property by strong-dependence condition; Lustful desire for one's own possessions (sakapariggaha) is related to lustful desire for other's possessions by strong-dependence condition. (2)

(v) State eradicated by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of lust eradicated by Higher 3 Paths, (one) offers an offering . . . develops attainment . . . hate eradicated by Higher 3 Paths . . . delusion . . . conceit . . . By the strong-dependence of wish, (one) offers an offering . . . develops attainment. Lust eradicated by Higher 3 Paths, hate, delusion, conceit, wish is related to confidence . . . attainment of Fruition by strong-dependence condition. (3)

85. (vi) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confi-

dence, (one) offers an offering . . . develops attainment . . . precept . . . learning . . . generosity . . . wisdom . . . bodily happiness . . . bodily pain . . . temperature . . . food . . . By the strong-dependence of lodging-place, (one) offers an offering . . . develops attainment. Confidence, precept, learning, generosity, wisdom, bodily happiness, bodily pain, temperature, food, lodging-place is related to confidence . . . wisdom, bodily happiness, bodily pain, attainment of Fruition by strong-dependence condition. (1)

(vii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by First Path by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence (one) adopts wrong views . . . precept . . . By the strong-dependence of lodging-place, (one) kills a living being . . . causes schism in the Saṅgha. Confidence . . . lodging-place is related to lust eradicated by First Path, hate, delusion, wrong views, wish by strong-dependence condition. (2)

(viii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence, (one) arouses conceit . . . precept . . . wisdom . . . bodily happiness . . . bodily pain . . . temperature . . . food . . . By the strong-dependence of lodging-place, (one) arouses conceit. Confidence . . . wisdom, bodily happiness, bodily pain, temperature, food, lodging-place is related to lust eradicated by Higher 3 Paths, hate, delusion, conceit, wish by strong-dependence condition. (3)

Prenascence 3

86. (i) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One) practises insight into the impermanence,

suffering and impersonality of the eye . . . ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates eradicated neither by First Path nor by Higher 3 Paths by prenascence condition. (1)

(ii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by First Path by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One) enjoys and delights in the eye. Taking it as object, arises lust eradicated by First Path, arise wrong views, arises doubt, arises grief eradicated by First Path . . . (One) enjoys and delights in the (heart-)base. Taking it as object, arises lust eradicated by First Path, arise wrong views, arises doubt, arises grief eradicated by First Path.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates eradicated by First Path by prenascence condition. (2)

(iii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One) enjoys and delights in the eye. Taking it as object, arises lust eradicated by Higher 3 Paths, arises restlessness, arises grief eradicated by Higher 3 Paths . . . ear . . . body . . . visible object . . . tangible object . . . (One) enjoys and delights in the (heart-)base. Taking it as object, arises lust eradicated by Higher 3 Paths, arises restlessness, arises grief eradicated by Higher 3 Paths.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates eradicated by Higher 3 Paths by prenascence condition. (3)

Postnascence 3

87. (i) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by postnascence condition. Postnascent aggregates eradicated by First Path are related to this

prenascent body by postnascence condition. (1)

(ii) State eradicated by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by postnascence condition.

Postnascent aggregates eradicated by Higher 3 Paths are related to this prenascent body by postnascence condition. (1)

(iii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by postnascence condition.

Postnascent aggregates eradicated neither by First Path nor by Higher 3 Paths are related to this prenascent body by postnascence condition. (1)

Repetition 3

88. (i) State eradicated by First Path is related to state eradicated by First Path by repetition condition.

Preceding aggregates eradicated by First Path are related to subsequent . . . by repetition condition. (1)

(ii) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths by repetition condition.

Preceding aggregates eradicated by Higher 3 Paths are related to subsequent . . . by repetition condition. (1)

(iii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by repetition condition.

Preceding aggregates eradicated neither by First Path nor by Higher 3 Paths are related to subsequent . . . by repetition condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification is related to Path by repetition condition. (1)

Kamma 7

89. (i) State eradicated by First Path is related to state eradicated by First Path by kamma condition.

Volition eradicated by First Path is related to (its) associated aggregates by kamma condition. (1)

(ii) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition eradicated by First Path is related to mind-produced matter by kamma condition.

(*b*) Asynchronous volition eradicated by First Path is related to (its) resultant aggregates and kamma-produced matter by kamma condition. (2)

(iii) State eradicated by First Path is related to state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

Volition eradicated by First Path is related to (its) associated aggregates and mind-produced matter by kamma condition. (3)

(iv) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths by kamma condition.

Volition eradicated by Higher 3 Paths is related to (its) associated aggregates by kamma condition. (1)

(v) State eradicated by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

Volition eradicated by Higher 3 Paths is related to mind-produced matter by kamma condition. (2)

(vi) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

Volition eradicated by Higher 3 Paths is related to (its) associated aggregates and mind-produced matter by kamma condition. (3)

(vii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition eradicated neither by First Path nor by Higher 3 Paths is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception, volition eradicated neither by First Path nor by Higher 3 Paths to (its) associated aggregates and kamma-produced matter . . .

(*b*) Asynchronous volition eradicated neither by First Path nor by Higher 3 Paths is related to (its) resultant aggregates and kamma-produced matter by kamma condition. (1)

Resultant 1

90. State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by resultant condition.

(*a*) One resultant aggregate eradicated neither by First Path nor by Higher 3 Paths is related to three aggregates and mind-produced matter by resultant condition . . .

(*b*) At the moment of conception . . . aggregates are related to (heart-)base by resultant condition.

Nutriment, etc.

91. State eradicated by First Path is related to state eradicated by First Path by nutriment condition. (Abbreviated.) Edible food. 7 questions . . . by faculty condition. Eye-faculty . . . and physical life-faculty. 7 questions . . . by jhāna condition . . . by path condition . . . by association condition . . .

Dissociation 5

92. (i) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths[1] by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates eradicated by First Path are related to mind-produced matter by dissociation condition.

(*b*) Postnascent aggregates eradicated by First Path are related to this prenascent body by dissociation condition. (1)

(ii) State eradicated by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(This is also like First Path.)

(iii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent aggregates eradicated neither by First Path nor by

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[1] NOT "eradicated by First Path" as given in the Pali Text.

Higher 3 Paths are related to mind-produced matter by dissociation condition;

(2) At the moment of conception, aggregates eradicated neither by First Path nor by Higher 3 Paths are related to kamma-produced matter by dissociation condition; aggregates are related to (heart-)base by dissociation condition; (heart-)base is related to aggregates by dissociation condition.

(*b*) Prenascent eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

(*c*) Postnascent aggregates eradicated neither by First Path nor by Higher 3 Paths are related to this prenascent body by dissociation condition. (1)

(iv) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by First Path by dissociation condition.

Prenascent (heart-)base is related to aggregates eradicated by First Path by dissociation condition. (2)

(*c*) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by dissociation condition.

Prenascent (heart-)base is related to aggregates eradicated by Higher 3 Paths by dissociation condition. (3)

Presence 13

93. (i) State eradicated by First Path is related to state eradicated by First Path by presence condition.

One aggregate eradicated by First Path is related to three aggregates by presence condition . . . two aggregates . . . (1)

(ii) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates eradicated by First Path are related to mind-produced matter by presence condition.

(*b*) Postnascent aggregates eradicated by First Path are related to this prenascent body by presence condition. (2)

(iii) State eradicated by First Path is related to state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths by presence condition.

One aggregate eradicated by First Path to three aggregates and mind-produced matter . . . two aggregates . . . (3)

(iv)-(vi) State eradicated by Higher 3 Paths to state eradicated by Higher 3 Paths . . . three. (Proceed as for First Path.)

94. (vii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent aggregate eradicated neither by First Path nor by Higher 3 Paths is related to three aggregates and mind-produced matter by presence condition . . .

(2) At the moment of conception . . . aggregates to (heart-)base . . . (heart-)base is related to aggregates by presence condition;

(3) One great primary . . . one great primary of non-percipient beings . . .

(*b*) *(Object-)prenascence:* (One) practises insight into the impermanence, suffering and impersonality of the eye . . . ear . . . body . . . visible object . . . tangible object. (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . .

(Base-)prenascence: Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(*c*) Postnascent aggregates eradicated neither by First Path nor by Higher 3 Paths are related to this prenascent body by presence condition.

(*d*) Edible food to this body . . .

(*e*) Physical life-faculty is related to kamma-produced matter by presence condition. (1)

(viii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by First Path by presence condition.

(Object-)prenascence: (One) enjoys and delights in the eye. Taking it as object, arises lust eradicated by First Path, arise wrong views, arises doubt, arises grief eradicated by First Path . . . ear . . . (One) enjoys . . . the (heart-)base . . .

(Base-)prenascence: (Heart-)base is related to aggregates eradicated by First Path by presence condition. (2)

(ix) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by presence condition.

(Object-)prenascence: (One) enjoys and delights in the eye. Taking it as object, arises lust eradicated by Higher 3 Paths, arises restlessness, arises grief eradicated by Higher 3 Paths . . . ear . . . (One) enjoys and delights in the (heart-)base . . .

(Base-)prenascence: (Heart-)base is related to aggregates eradicated by Higher 3 Paths by presence condition. (3)

95. (x) States eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated by First Path by presence condition.

Conascence-prenascence: One conascent aggregate eradicated by First Path and (heart-)base are related to three aggregates by presence condition . . . two aggregates and (heart-)base . . . (1)

(xi) States eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) postnascence-nutriment, (*c*) (postnascence-)faculty.

(*a*) Conascent aggregates eradicated by First Path and great primaries, are related to mind-produced matter by presence condition.

(*b*) Postnascent aggregates eradicated by First Path and edible food are related to this body by presence condition.

(*c*) Postnascent aggregates eradicated by First Path and physical life-faculty are related to kamma-produced matter by presence condition. (1)

(xii)–(xiii) States eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths . . . eradicated by Higher 3 Paths . . .

(Do two questions.)

Absence, Disappearance, Non-disappearance

96. State eradicated by First Path is related to state eradicated by First Path by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

97. With root 7, object 8, predominance 10, proximity 7, contiguity 7,

conascence 9, mutuality 3, dependence 13, strong-dependence 8, prenascence 3, postnascence 3, repetition 3, kamma 7, resultant 1, nutriment 7, faculty 7, jhāna 7, path 7, association 3, dissociation 5, presence 13, absence 7, disappearance 7, non-disappearance 13. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 14

98. (i) State eradicated by First Path is related to state eradicated by First Path by object condition, conascence condition, strong-dependence condition. (1)

(ii) State eradicated by First Path is related to state eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, postnascence condition, kamma condition. (2)

(iii) State eradicated by First Path is related to state eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths by conascence condition. (3)

99. (iv) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths by object condition, conascence condition, strong-dependence condition. (1)

(v) State eradicated by Higher 3 Paths is related to state eradicated by First Path by object condition, strong-dependence condition. (2)

(vi) State eradicated by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, postnascence condition. (3)

(vii) State eradicated by Higher 3 Paths is related to state eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths by conascence condition. (4)

100. (viii) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(ix) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by First Path by object condition, strong-dependence condition, prenascence condition. (2)

(x) State eradicated neither by First Path nor by Higher 3 Paths is related to state eradicated by Higher 3 Paths by object condition, strong-dependence condition, prenascence condition. (3)

101. (xi) States eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated by First Path by conascence-prenascence. (1)

(xii) States eradicated by First Path and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated neither by First Path nor by Higher 3 Paths by conascence, postnascence-nutriment-faculty. (2)

(xiii) States eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated by Higher 3 Paths by conascence-prenascence. (1)

(xiv) States eradicated by Higher 3 Paths and eradicated neither by First Path nor by Higher 3 Paths are related to state eradicated neither by First Path nor by Higher 3 Paths by conascence, postnascence-nutriment-faculty. (2)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

102. With not-root 14, not-object 14, not-predominance 14, not-proximity 14, not-contiguity 14, not-conascence 10, not-mutuality 10, not-dependence 10, not-strong-dependence 14, not-prenascence 12, not-postnascence 14, not-repetition 14, not-kamma 14, not-resultant 14, not-nutriment 14, not-faculty 14, not-jhāna 14, not-path 14, not-association 10, not-dissociation 8, not-presence 8, not-absence 14, not-disappearance 14, not-non-disappearance 8. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root By Twos)

103. With root condition, not-object 7, not-predominance 7, not-proximity 7, not-contiguity 7, not-mutuality 3, not-strong-dependence 7, not-prenascence 7, not-postnascence 7, not-repetition 7, not-kamma 7, not-resultant 7, not-nutriment 7, not-faculty 7, not-jhāna 7, not-path 7, not-association 3, not-dissociation 3, not-absence 7, not-disappearance 7. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

104. With not-root condition, object 8, predominance 10, proximity 7, contiguity 7, conascence 9, mutuality 3, dependence 13, strong-dependence 8, prenascence 3, postnascence 3, repetition 3, kamma 7, resultant 1, nutriment 7, faculty 7, jhāna 7, path 7, association 3, dissociation 5, presence 13, absence 7, disappearance 7, non-disappearance 13. (Enumerate thus.)

End of Negative–Positive

END OF TRIPLET OF (STATE) ERADICATED BY FIRST PATH

9. TRIPLET OF (STATE) TOGETHER WITH ROOT ERADICATED BY FIRST PATH[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

1. (i) Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by root condition.

Dependent on one aggregate together with root eradicated by First Path, arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on aggregates together with roots eradicated by First Path, arises mind-produced matter. (2)

(iii) Dependent on state together with root eradicated by First Path, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Depndent on one aggregate together with root eradicated by First Path, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

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[1] This comprises (1) States together with root eradicated by First Path, (2) States together with root eradicated by Higher 3 Paths, (3) States together with root eradicated neither by First Path nor by Higher 3 Paths.

2. (iv) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by root condition.

Dependent on one aggregate together with root eradicated by Higher 3 Paths, arise three aggregates . . . two aggregates . . . (1)

(v) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on aggregates together with root eradicated by Higher 3 Paths, arises mind-produced matter. (2)

(vi) Dependent on state together with root eradicated by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on one aggregate together with root eradicated by Higher 3 Paths, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

3. (vii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

(*a*) Dependent on one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter; dependent on doubt-accompanied or restlessness-accompanied delusion, arises mind-produced matter;

(*b*) At the moment of conception, dependent on one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and kamma-produced matter . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

(viii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by root condition.

Dependent on doubt-accompanied delusion, arise associated aggregates. (2)

(ix) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradi-

cated by Higher 3 Paths by root condition.

Dependent on restlessness-accompanied delusion, arise assocaited aggregates. (3)

(x) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on doubt-accompanied delusion, arise associated aggregates and mind-produced matter. (4)

(xi) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on restlessness-accompanied delusion, arise associated aggregates and mind-produced matter. (5)

4. (xii) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by root condition.

Dependent on one doubt-accompanied aggregate and delusion, arise three aggregates . . . dependent on two aggregates and delusion, arise two aggregates. (1)

(xiii) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; dependent on doubt-accompanied aggregates and delusion, arises mind-produced matter. (2)

(xiv) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on one doubt-accompanied aggregate and delusion, arise three aggregates and mind-produced matter . . . dependent on two aggregates and delusion, arise two aggregates . . . (3)

5. (xv) Dependent on state together with root eradicated by Higher 3

Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by root condition.

Dependent on one restlessness-accompanied aggregate and delusion, arise three aggregates . . . dependent on two aggregates and delusion, arise two aggregates. (1)

(xvi) Dependent on state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on aggregates together with root eradicated by Higher 3 Paths and great primaries, arises mind-produced matter; dependent on restlessness-accompanied aggregates and delusion, arises mind-produced matter. (2)

(xvii) Dependent on state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Dependent on one restlessness-accompanied aggregate and delusion, arise three aggregates and mind-produced matter . . . (3)

Object 11

6. (i) Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by object condition.

Dependent on one aggregate together with root eradicated by First Path, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Dependent on doubt-accompanied aggregates, arises doubt-accompanied delusion. (2)

(iii) Dependent on state together with root eradicated by First Path, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Dependent on one doubt-accompanied aggregate, arise three aggre-

gates and delusion . . . dependent on two aggregates, arise two aggregates and delusion. (3)

(iv)–(vi) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by object condition . . . three. (Classify like First Path.)

7. (vii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

(*a*) Dependent on one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception . . . dependent on (heart-)base, arise aggregates. (1)

(viii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by object condition.

Dependent on doubt-accompanied delusion, arise associated aggregates. (2)

(ix) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by object condition.

Dependent on restlessness-accompanied delusion, arise associated aggregates. (3)

8. (x) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by object condition.

Dependent on one doubt-accompanied aggregate and delusion, arise three aggregates . . . dependent on two aggregates and delusion, arise two aggregates. (1)

(xi) Dependent on state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by object condition.

Dependent on one restlessness-accompanied aggregate and delusion, arise three aggregates . . . dependent on two aggregates and delusion, arise two aggregates. (1)

Predominance 9

9. (i)–(iii) Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by predominance condition . . . three. (The same as root.)

(iv)–(vi) Dependent on state together with root eradicated by Higher 3 Paths . . . three. (The same as root. No delusion in predominance.)

(vii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

(*a*) Dependent on one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arises mind-produced derived matter. (1)

10. (viii) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Dependent on aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Dependent on aggregates together with root eradicated by Higher 3 Paths and great primaries, arises mind-produced matter. (1)

Proximity, Contiguity 11

11. Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by proximity condition . . . by contiguity condition . . . (The same as object.)

Conascence 17

12. (i) Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by conascence condition.

Dependent on one aggregate together with root eradicated by First Path, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Dependent on aggregates together with root eradicated by First Path, arises mind-produced matter; dependent on doubt-accompanied aggregates, arise delusion and mind-produced matter. (2)

(iii) Dependent on state together with root eradicated by First Path, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Dependent on one aggregate together with root eradicated by First Path, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter; dependent on one doubt-accompanied aggregate, arise three aggregates, delusion and mind-produced matter . . . (3)

13. (iv) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by conascence condition.

Dependent on one aggregate together with root eradicated by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(v) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Dependent on aggregates together with root eradicated by Higher 3 Paths, arises mind-produced matter; dependent on restlessness-accompanied aggregates, arise delusion and mind-produced matter. (2)

(vi) Dependent on state together with root eradicated by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Dependent on one aggregate together with root eradicated by Higher 3 Paths, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter; dependent on one restlessness-accompanied aggregate, arise three aggregates, delusion and mind-produced matter . . . (3)

14. (vii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

(*a*) Dependent on one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . two aggregates . . . dependent on doubt-accompanied or restlessness-accompanied delusion, arises mind-produced matter;

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . External . . . nutriment-produced . . . temperature-produced . . . one non-percipient being . . . (1)

(viii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by conascence condition.

Dependent on doubt-accompanied delusion, arise associated aggregates. (2)

(ix)–(xvii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by conascence condition . . . (Abbreviated.) (Proceed in the same way as for root.) (3)

Mutuality, etc.

15. Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

16. With root 17, object 11, predominance 9, proximity 11, contiguity 11, conascence 17, mutuality 11, dependence 17, strong-dependence 11,

prenascence 11, repetition 11, kamma 17, resultant 1, nutriment 17, faculty 17, jhāna 17, path 17, association 11, dissociation 17, presence 17, absence 11, disappearance 11, non-disappearance 17. (Enumerate thus.)

End of Positive

1. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 3

17. (i) Dependent on state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

Dependent on doubt-accompanied aggregates, arises doubt-accompanied delusion. (1)

(ii) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

Dependent on restlessness-accompanied aggregates, arises restlessness-accompanied delusion. (1)

(iii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

(*a*) Dependent on one rootless aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

Not-object 5

18. (i) Dependent on state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Dependent on aggregates together with root eradicated by First Path, arises mind-produced matter. (1)

(ii) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Dependent on aggregates together with roots eradicated by Higher 3 Paths, arises mind-produced matter. (1)

(iii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

(*a*) Dependent on aggregates together with root eradicated neither by First Path nor by Higher 3 Paths, arises mind-produced matter; dependent on doubt-accompanied or restlessness-accompanied delusion, arises mind-produced matter;

(*b*) At the moment of conception, dependent on aggregates together with root eradicated neither by First Path nor by Higher 3 Paths, arises kamma-produced matter; dependent on aggregates, arises (heart-)base . . .

(*c*) One great primary . . . non-percipient beings . . . (1)

19. (iv) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Dependent on aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; dependent on doubt-accompanied aggregates and delusion, arises mind-produced matter. (1)

(v) Dependent on state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Dependent on aggregates together with root eradicated by Higher 3 Paths and great primaries, arises mind-produced matter; dependent on restlessness-accompanied aggregates and delusion, arises mind-produced matter. (1)

Not-predominance, etc.

20. Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-predominance condition. (The same as conascence.) . . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . .

Not-prenascence 13

21. (i) Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-prenascence condition.

In the immaterial plane, dependent on one aggregate together with root eradicated by First Path . . . (1)

(ii) Dependent on state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

In the immaterial plane, dependent on doubt-accompanied aggregates, arises doubt-accompanied delusion; dependent on aggregates together with root eradicated by First Path, arises mind-produced matter. (2)

(iii) Dependent on state together with root eradicated by First Path, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

In the immaterial plane, dependent on one doubt-accompanied aggregate, arise three aggregates and delusion . . . two aggregates . . . (3)

(iv)–(vi) State together with root eradicated by Higher 3 Paths . . . three. (Like First Path.)

22. (vii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . two aggregates; dependent on aggregates together with root eradicated neither by First Path nor by Higher 3 Paths, arises mind-produced matter; dependent on doubt-accompanied or restlessness-accompanied delusion, arises mind-produced matter;

(*b*) At the moment of conception . . .

(*c*) . . . non-percipient beings . . . (1)

(viii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by not-prenascence condition.

In the immaterial plane, dependent on doubt-accompanied delusion, arise associated aggregates. (2)

(ix) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-prenascence condition.

In the immaterial plane, dependent on restlessness-accompanied delusion, arise associated aggregates. (3)

23. (x) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by not-prenascence condition.

In the immaterial plane, dependent on one doubt-accompanied aggregate and delusion, arise three aggregates . . . (1)

(xi) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-prenascence condition.

Dependent on aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; dependent on doubt-accompanied aggregates and delusion, arises mind-produced matter. (2)

(xii)–(xiii) Dependent on state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-prenascence condition. (Do these two also.)

Not-postnascence, etc.

24. Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-postnascence condition . . . by not-repetition condition . . .

Not-kamma 7

25. (i) Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-kamma condition.

Dependent on aggregates together with root eradicated by First Path, arises volition together with root eradicated by First Path. (1)

(ii) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-kamma condition.

Dependent on aggregates together with root eradicated by Higher 3

Paths, arises volition together with root eradicated by Higher 3 Paths. (1)

(iii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-kamma condition.

(*a*) Dependent on aggregates together with root eradicated neither by First Path nor by Higher 3 Paths, arises volition together with root eradicated neither by First Path nor by Higher 3 Paths;

(*b*) External . . . nutriment-produced . . . temperature-produced . . . (1)

(iv) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by not-kamma condition.

Dependent on doubt-accompanied delusion, arises associated volition. (2)

(v) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-kamma condition.

Dependent on restlessness-accompanied delusion, arises associated volition. (3)

26. (vi) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by not-kamma condition.

Dependent on doubt-accompanied aggregates and delusion, arises associated volition. (1)

(vii) Dependent on state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-kamma condition.

Dependent on restlessness-accompanied aggregates and delusion, arises associated volition. (1)

Not-resultant 17

27. Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-resultant condition. (No conception.) . . .

Not-nutriment, etc.

28. Dependent on state together with root eradicated neither by First

Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-nutriment condition. External . . . temperature-produced . . . non-percipient beings . . . by not-faculty condition. External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . dependent on great primaries, arises physical life-faculty . . . by not-jhāna condition. Five-fold consciousness . . . (Include great primaries.) . . . by not-path condition. One rootless aggregate together with root eradicated neither by First Path nor by Higher 3 Paths . . . non-percipient beings . . . by not-association condition . . .

Not-dissociation, etc.

29. (i) Dependent on state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-dissociation condition.

In the immaterial plane, dependent on one aggregate together with root eradicated by First Path, arise three aggregates . . . (1)

(ii) Dependent on state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-dissociation condition.

In the immaterial plane, dependent on doubt-accompanied aggregates, arises doubt-accompanied delusion. (2)

(iii) Dependent on state together with root eradicated by First Path, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by not-dissociation condition.

In the immaterial plane, dependent on one doubt-accompanied aggregate, arise three aggregates and delusion . . . two aggregates . . . (3)

(iv)–(vi) Dependent on state together with root eradicated by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-dissociation condition.

In the immaterial plane . . . Higher 3 Paths . . . three.

30. (vii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-dissociation condition.

(*a*) In the immaterial plane, dependent on one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

(viii) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by not-dissociation condition.

In the immaterial plane, dependent on doubt-accompanied delusion, arise associated aggregates. (2)

(ix) Dependent on state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-dissociation condition.

In the immaterial plane, dependent on restlessness-accompanied delusion, arise associated aggregates. (3)

31. (x) Dependent on state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by not-dissociation condition.

In the immaterial plane, dependent on one doubt-accompanied aggregate and delusion, arise three aggregates . . . two aggregates. (1)

(xi) Dependent on state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-dissociation condition.

In the immaterial plane, dependent on one restlessness-accompanied aggregate and delusion, arise three aggregates . . . two aggregates.

. . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

32. With not-root 3, not-object 5, not-predominance 17, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 13, not-postnascence 17, not-repetition 17, not-kamma 7, not-resultant 17, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 1, not-association 5, not-dissociation 11, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root By Twos)

33. With root condition, not-object 5, not-predominance 17, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 13, not-postnascence 17, not-repetition 17, not-kamma 7, not-resultant 17, not-association 5, not-dissociation 11, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root By Twos)

34. With not-root condition, object 3, proximity 3, contiguity 3, conascence 3, mutuality 3, dependence 3, strong-dependence 3, prenascence 3, repetition 3, kamma 3, resultant 1, nutriment 3, faculty 3, jhāna 3, path 2, association 3, dissociation 3, presence 3, absence 3, disappearance 3, non-disappearance 3. (Enumerate thus.)

End of Negative–Positive

End of "DEPENDENT" CHAPTER

(The "Conascent" Chapter is the same as the "Dependent" Chapter.)

9. TRIPLET OF (STATE) TOGETHER WITH ROOT ERADICATED BY FIRST PATH III. "CONDITIONED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

35. (i)–(iii) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by root condition . . . three. (The same as in the "Dependent" Chapter.)

(iv)–(vi) Conditioned by state together with root eradicated by Higher 3 Paths . . . three. (The same as in the "Dependent" Chapter.)

(vii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths . . . neither by First Path nor by Higher 3 Paths . . . One . . . (The same as in the "Dependent" Chapter.); conditioned by (heart-)base, arise aggregates together with root eradicated neither by First Path nor by Higher 3 Paths. (1)

(viii) Conditioned by state together with root eradicated neither

by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by root condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by First Path; conditioned by doubt-accompanied delusion, arise associated aggregates. (2)

(ix) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by root condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths; conditioned by restlessness-accompanied delusion, arise associated aggregates. (3)

(x) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by First Path; conditioned by great primaries, arises mind-produced matter; conditioned by doubt-accompanied delusion, arise associated aggregates and mind-produced matter. (4)

(xi) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths; conditioned by great primaries, arises mind-produced matter; conditioned by restlessness-accompanied delusion, arise associated aggregates and mind-produced matter. (5)

36. (xii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by root condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by one doubt-accompanied aggregate and delusion, arise three aggregates . . . conditioned by two aggregates and delusion, arise two aggregates. (1)

(xiii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by

First Path nor by Higher 3 Paths by root condition.

Conditioned by aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; conditioned by doubt-accompanied aggregates and delusion, arises mind-produced matter. (2)

(xiv) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . conditioned by two aggregates and (heart-)base, arise two aggregates; conditioned by aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; conditioned by one doubt-accompanied aggregate and delusion, arise three aggregates and mind-produced matter . . . (3)

(xv)–(xvii) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by root condition . . . three.

Object 17

37. (i)–(iii) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by object condition . . . three. (The same as object condition in the "Dependent" Chapter.)

(iv)–(vi) Conditioned by state together with root eradicated by Higher 3 Paths . . . three. (The same as in the "Dependent" Chapter.)

38. (vii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

(*a*) Conditioned by one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . two aggregates;

(*b*) At the moment of conception . . . conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arise body-consciousness; conditioned by (heart-)

base, arise aggregates together with root eradicated neither by First Path nor by Higher 3 Paths. (1)

(viii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by object condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by First Path; conditioned by doubt-accompanied delusion, arise associated aggregates. (2)

(ix) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by object condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths; conditioned by restlessness-accompanied delusion, arise associated aggregates. (3)

(x) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Conditioned by (heart-)base, arise doubt-accompanied aggregates and delusion. (4)

(xi) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Conditioned by (heart-)base, arise restlessness-accompanied aggregates and delusion. (5)

39. (xii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by object condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . two aggregates; conditioned by one doubt-accompanied aggregate and delusion, arise three aggregates . . . conditioned by two aggregates and delusion, arise two aggregates. (1)

(xiii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Conditioned by doubt-accompanied aggregates and (heart-)base, arises doubt-accompanied delusion. (2)

(xiv) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Conditioned by one doubt-accompanied aggregate and (heart-)base, arise three aggregates and delusion . . . two aggregates and (heart-)base . . . (3)

40. (xv) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by object condition.

Conditioned by one aggregate together with root eradicated by Higher 3 Paths and (heart-)base, arise three aggregates . . . two aggregates; conditioned by one restlessness-accompanied aggregate and delusion, arise three aggregates . . . two aggregates. (1)

(xvi) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Conditioned by restlessness-accompanied aggregates and (heart-) base, arises restlessness-accompanied delusion. (2)

(xvii) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Conditioned by one restlessness-accompanied aggregate and (heart-) base, arise three aggregates and delusion . . . two aggregates . . . (3)

Predominance, etc. 17

41. (i)–(iii) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by predominance condition . . . three.

(iv)–(vi) Conditioned by state together with root eradicated by Higher 3 Paths . . . three.

(vii) Conditioned by state together with root eradicated neither

by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

. . . one . . . conditioned by (heart-)base, arise aggregates together with root eradicated neither by First Path nor by Higher 3 Paths. (1)

(viii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by predominance condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by First Path. (2)

(ix) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by predominance condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths. (3)

(x) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by First Path; conditioned by great primaries, arises mind-produced matter. (4)

(xi) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths; conditioned by great primaries, arises mind-produced matter. (5)

42. (xii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by predominance condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . two aggregates and . . . (1)

(xiii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by

First Path nor by Higher 3 Paths by predominance condition.

Conditioned by aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter. (2)

(xiv) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . two aggregates and . . . conditioned by aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter. (3)

(xv)–(xvii) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by predominance condition.

Conditioned by one aggregate together with root eradicated by Higher 3 Paths and (heart-)base, arise three aggregates . . . three. (Like First Path.)

. . . by proximity condition . . . by contiguity condition . . .

Conascence 17

43. (i) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by conascence condition.

Conditioned by one aggregate together with root eradicated by First Path, arise three aggregates . . . (1)

(ii) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Conditioned by aggregates together with root eradicated by First Path, arises mind-produced matter; conditioned by doubt-accompanied aggregates, arise doubt-accompanied delusion and mind-produced matter. (2)

(iii) Conditioned by state together with root eradicated by First Path, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Conditioned by one aggregate together with root eradicated by First

Path, arise three aggregates and mind-produced matter . . . conditioned by one doubt-accompanied aggregate, arise three aggregates, delusion and mind-produced matter . . . two aggregates . . . (3)

(iv)–(vi) Conditioned by state together with root eradicated by Higher 3 Paths . . . three. (Abbreviated.) (Like First Path.)

44. (vii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

(*a*) Conditioned by one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . conditioned by doubt-accompanied or restlessness-accompanied delusion, arises mind-produced matter;

(*b*) At the moment of conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by one great primary, arise three great primaries . . . non-percipient beings . . .

(*d*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise aggregates together with root eradicated neither by First Path nor by Higher 3 Paths. (1)

(viii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by conascence condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by First Path; conditioned by doubt-accompanied delusion, arise associated aggregates. (2)

(ix) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by conascence condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths; conditioned by restlessness-accompanied delusion, arise associated aggregates. (3)

(x) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Conditioned by (heart-)base, arise aggregates together with roots eradicated by First Path; conditioned by great primaries, arises mind-

produced matter; conditioned by doubt-accompanied delusion, arise associated aggregates and mind-produced matter; conditioned by (heart-) base, arise doubt-accompanied aggregates and delusion. (4)

(xi) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths; conditioned by great primaries, arises mind-produced matter; conditioned by restlessness-accompanied delusion, arise associated aggregates and mind-produced matter; conditioned by (heart-)base, arise restlessness-accompanied aggregates and delusion. (5)

45. (xii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by conascence condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . conditioned by one doubt-accompanied aggregate and delusion, arise three aggregates . . . (1)

(xiii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Conditioned by aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; conditioned by doubt-accompanied aggregates and delusion, arises mind-produced matter; conditioned by doubt-accompanied aggregates and (heart-)base, arises doubt-accompanied delusion. (2)

(xiv) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by conascence condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by aggregates together with roots eradicated by First Path and great primaries, arises mind-produced matter; conditioned by one doubt-accompanied aggregate and delusion, arise three aggregates and

mind-produced matter . . . two aggregates . . . conditioned by one doubt-accompanied aggregate and (heart-)base, arise three aggregates and delusion . . . conditioned by two aggregates and (heart-)base, arise two aggregates and delusion. (3)

(xv)–(xvii) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by conascence condition . . . three.

Mutuality, etc.

46. Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . .

Dissociation 17

47. (i) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by dissociation condition.

Conditioned by one aggregate together with root eradicated by First Path, arise three aggregates . . . two aggregates; (conditioned by) (heart-) base, (arise) aggregates by dissociation condition. (1)

(ii) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

Conditioned by aggregates together with root eradicated by First Path, arises mind-produced matter; (conditioned by) aggregates, (arises mind-produced matter) by dissociation condition; conditioned by doubt-accompanied aggregates, arise delusion and mind-produced matter; (conditioned by) (heart-)base, arises delusion by dissociation condition; (conditioned by) aggregates, arises mind-produced matter by dissociation condition. (2)

(iii) Conditioned by state together with root eradicated by First Path, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

Conditioned by one aggregate together with root eradicated by First Path, arise three aggregates and mind-produced matter . . . two aggregates . . . (conditioned by) (heart-)base, arise aggregates by dissociation condition; (conditioned by) aggregates, arises mind-produced matter by dissociation condition; conditioned by one doubt-accompanied aggregate, arise three aggregates, delusion and mind-produced matter . . . two aggregates . . . (conditioned by) (heart-)base, arise aggregates and delusion by dissociation condition; (conditioned by) aggregates, arises mind-produced matter by dissociation condition. (3)

(iv)–(vi) Conditioned by state together with root eradicated by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by dissociation condition . . . three. (Like First Path.)

48. (vii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

(*a*) Conditioned by one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . . two aggregates . . . (conditioned by) (heart-)base, arise aggregates by dissociation condition; (conditioned by) aggregates, arises mind-produced matter by dissociation condition; conditioned by doubt-accompanied or restlessness-accompanied delusion, arises mind-produced matter; (conditioned by) delusion, (arises mind-produced matter) by dissociation condition;

(*b*) At the moment of conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates; (conditioned by) (heart-)base, arise aggregates by dissociation condition; (conditioned by) aggregates, arises (heart-)base by dissociation condition;

(*c*) Conditioned by one great primary, arise three great primaries . . . conditioned by great primaries, arise mind-produced and kamma-produced derived matter; (conditioned by) aggregates, (arises mind-produced matter) by dissociation condition;

(*d*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise aggregates together with root eradicated neither by First Path nor by Higher 3 Paths. (1)

(viii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root

eradicated by First Path by dissociation condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by First Path; (conditioned by) (heart-)base, (arise aggregates) by dissociation condition; conditioned by doubt-accompanied delusion, arise associated aggregates; (conditioned by) (heart-)base, (arise aggregates) by dissociation condition. (2)

(ix) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by dissociation condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths; (conditioned by) (heart-)base, (arise aggregates) by dissociation condition; conditioned by restlessness-accompanied delusion, arise associated aggregates; (conditioned by) (heart-)base, (arise aggregates) by dissociation condition. (3)

(x) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by First Path; conditioned by great primaries, arises mind-produced matter; (conditioned by) (heart-)base, arise aggregates by dissociation condition; (conditioned by) aggregates, arises mind-produced matter by dissociation condition; conditioned by doubt-accompanied delusion, arise associated aggregates and mind-produced matter; (conditioned by) (heart-)base, arise aggregates by dissociation condition; (conditioned by) delusion, arises mind-produced matter by dissociation condition; conditioned by (heart-)base, arise doubt-accompanied aggregates and delusion; (conditioned by) (heart-)base, (arise aggregates) by dissociation condition. (4)

(xi) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

Conditioned by (heart-)base, arise aggregates together with root eradicated by Higher 3 Paths . . . (Like First Path.) (5)

49. (xii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by dissociation condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . two aggregates . . . (conditioned by) (heart-)base, (arise aggregates) by dissociation condition; conditioned by one doubt-accompanied aggregate and delusion, arise three aggregates . . . two aggregates . . . (conditioned by) (heart-) base, (arise aggregates) by dissociation condition. (1)

(xiii) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

Conditioned by aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; (conditioned by) aggregates, (arises mind-produced matter) by dissociation condition; conditioned by doubt-accompanied aggregates and delusion, arises mind-produced matter; (conditioned by) aggregates and delusion, (arises mind-produced matter) by dissociation condition; conditioned by doubt-accompanied aggregates and (heart-)base, arises doubt-accompanied delusion; (conditioned by) (heart-)base, (arises delusion) by dissociation condition. (2)

(xiv) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

Conditioned by one aggregate together with root eradicated by First Path and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; (conditioned by) (heart-)base, arise aggregates by dissociation condition; (conditioned by) aggregates, arises mind-produced matter by dissociation condition; conditioned by one doubt-accompanied aggregate and delusion, arise three aggregates and mind-produced matter . . . two aggregates and . . . (conditioned by) (heart-)base, arise aggregates by dissociation condition; (conditioned by) aggregates and delusion, arises mind-produced matter by dissociation condition; conditioned by one doubt-accompanied aggregate and (heart-) base, arise three aggregates and delusion . . . two aggregates and . . . (conditioned by) (heart-)base, (arise aggregates) by dissociation condition. (3)

(xv)–(xvii) . . . eradicated by Higher 3 Paths . . . three. (Like First Path.)

Presence, etc. 17.

50. Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

51. With root 17, object 17, predominance 17, proximity 17, contiguity 17, conascence 17, mutuality 17, dependence 17, strong-dependence 17, prenascence 17, repetition 17, kamma 17, resultant 1, nutriment 17, faculty 17, jhāna 17, path 17, association 17, dissociation 17, presence, 17, absence 17, disappearance 17, non-disappearance 17. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 5

52. (i) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

Conditioned by doubt-accompanied aggregates, arises doubt-accompanied delusion. (1)

(ii) Conditioned by state together with root eradicated by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

Conditioned by restlessness-accompanied aggregates, arises restlessness-accompanied delusion. (1)

(iii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

(*a*) Conditioned by one rootless aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates and mind-produced matter . . .

(*b*) At the moment of rootless conception . . . (Complete.)

(*c*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base,

arise rootless aggregates together with root eradicated neither by First Path nor by Higher 3 Paths; conditioned by (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion. (1)

53. (iv) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

Conditioned by doubt-accompanied aggregates and (heart-)base, arises doubt-accompanied delusion. (1)

(v) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

Conditioned by restlessness-accompanied aggregates and (heart-) base, arises restlessness-accompanied delusion. (1)

Not-object 5

54. (i) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Conditioned by aggregates together with root eradicated by First Path, arises mind-produced matter. (1)

(ii) Conditioned by state together with root eradicated by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Conditioned by aggregates together with root eradicated by Higher 3 Paths, arises mind-produced matter. (1)

(iii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

(*a*) Conditioned by aggregates together with root eradicated neither by First Path nor by Higher 3 Paths, arises mind-produced matter;

(*b*) At the moment of conception, conditioned by aggregates together with root eradicated neither by First Path nor by Higher 3 Paths, arises kamma-produced matter; conditioned by aggregates, arises (heart-)base;

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

55. (iv) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Conditioned by aggregates together with root eradicated by First Path and great primaries, arises mind-produced matter; conditioned by doubt-accompanied aggregates and delusion, arises mind-produced matter. (1)

(v) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-object condition.

Conditioned by aggregates together with root eradicated by Higher 3 Paths and great primaries, arises mind-produced matter; conditioned by restlessness-accompanied aggregates and delusion, arises mind-produced matter. (1)

Not-predominance, etc.

56. Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-predominance condition. (The same as conascence.) . . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . . by not-prenascence condition. (The same as Negative in the "Dependent" Chapter. 13 questions. No difference.) . . . by not-postnascence condition . . . by not-repetition condition . . .

Not-kamma 7

57. (i) Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-kamma condition.

Conditioned by aggregates together with root eradicated by First Path, arises volition together with root eradicated by First Path. (1)

(ii) Conditioned by state together with root eradicated by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-kamma condition.

Conditioned by aggregates together with root eradicated by Higher 3 Paths, arises volition together with root eradicated by Higher 3 Paths. (1)

(iii) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-kamma condition.

(*a*) Conditioned by aggregates together with root eradicated neither by First Path nor by Higher 3 Paths, arises volition together with root eradicated neither by First Path nor by Higher 3 Paths;

(*b*) External . . . nutriment-produced . . . temperature-produced . . .

(*c*) Conditioned by (heart-)base, arises volition together with root eradicated neither by First Path nor by Higher 3 Paths. (1)

(iv) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by not-kamma condition.

Conditioned by (heart-)base, arises volition together with root eradicated by First Path; conditioned by doubt-accompanied delusion, arises associated volition. (2)

(v) Conditioned by state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-kamma condition.

Conditioned by (heart-)base, arises volition together with root eradicated by Higher 3 Paths; conditioned by restlessness-accompanied delusion, arises associated volition. (3)

58. (vi) Conditioned by state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by not-kamma condition.

Conditioned by aggregates together with root eradicated by First Path and (heart-)base, arises volition together with root eradicated by First Path; conditioned by doubt-accompanied aggregates and delusion, arises associated volition. (1)

(vii) Conditioned by state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by not-kamma condition.

Conditioned by aggregates together with root eradicated by Higher 3 Paths and (heart-)base, arises volition together with root eradicated by Higher 3 Paths; conditioned by restlessness-accompanied aggregates and delusion, arises associated volition. (1)

Not-resultant, etc.

59. Conditioned by state together with root eradicated by First Path, arises state together with root eradicated by First Path by not-resultant condition. (Complete; no conception.) . . . by not-nutriment condition. External . . . temperature-produced . . . non-percipient beings . . . by not-faculty condition. External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . conditioned by great primaries, arises physical life-faculty . . . by not-jhāna condition . . . one five-fold consciousness-accompanied aggregate . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . by not-path condition . . . one rootless . . . by not-association condition . . . by not-dissociation condition. (The same as not-dissociation in Negative of the "Dependent" Chapter; no difference. 11) . . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

60. With not-root 5, not-object 5, not-predominance 17, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 13, not-postnascence 17, not-repetition 17, not-kamma 7, not-resultant 17, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 1, not-association 5, not-dissociation 11, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

61. With root condition, not-object 5, not-predominance 17, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 13, not-postnascence 17, not-repetition 17, not-kamma 7, not-resultant 17, not-association 5, not-dissociation 11, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

62. With not-root condition, object 5, proximity 5, contiguity 5,

conascence 5, mutuality 5, dependence 5, strong-dependence 5, pre-nascence 5, repetition 5, kamma 5, resultant 1, nutriment 5, faculty 5, jhāna 5, path 5, association 5, dissociation 5, presence 5, absence 5, disappearance 5, non-disappearance 5. (Enumerate thus.)

End of Negative–Positive

End of "CONDITIONED" CHAPTER

(The "Supported" Chapter is the same as the "Conditioned" Chapter.)

9. TRIPLET OF (STATE) TOGETHER WITH ROOT ERADICATED BY FIRST PATH V. "CONJOINED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 7

63. (i) Conjoined with state together with root eradicated by First Path, arises state together with root eradicated by First Path by root condition.

Conjoined with one aggregate together with root eradicated by First Path, arise three aggregates . . . conjoined with two aggregates, arise two aggregates. (1)

(ii) Conjoined with state together with root eradicated by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by root condition.

Conjoined with one aggregate together with root eradicated by Higher 3 Paths, arise three aggregates . . . conjoined with two aggregates, arise two aggregates. (1)

(iii) Conjoined with state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

(*a*) Conjoined with one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

(iv) Conjoined with state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by root condition.

Conjoined with doubt-accompanied delusion, arise associated aggregates. (2)

(v) Conjoined with state together with root eradicated neither by

First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by root condition.

Conjoined with restlessness-accompanied delusion, arise associated aggregates. (3)

64. (vi) Conjoined with state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by root condition.

Conjoined with one doubt-accompanied aggregate and delusion, arise three aggregates . . . two aggregates. (1)

(vii) Conjoined with state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by root condition.

Conjoined with one restlessness-accompanied aggregate and delusion, arise three aggregates . . . two aggregates. (1)

Object 11

65. (i) Conjoined with state together with root eradicated by First Path, arises state together with root eradicated by First Path by object condition.

Conjoined with one aggregate together with root eradicated by First Path, arise three aggregates . . . two aggregates. (1)

(ii) Conjoined with state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Conjoined with doubt-accompanied aggregates, arises doubt-accompanied delusion. (2)

(iii) Conjoined with state together with root eradicated by First Path, arise states together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Conjoined with one doubt-accompanied aggregate, arise three aggregates and delusion . . . two aggregates . . . (3)

(iv)-(vi) Conjoined with state together with root eradicated by Higher 3 Paths . . . three.

66. (vii) Conjoined with state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

(*a*) Conjoined with one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . conjoined with two aggregates, arise two aggregates;

(*b*) At the moment of conception . . . (1)

(viii) Conjoined with state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by object condition.

Conjoined with doubt-accompanied delusion, arise associated aggregates. (2)

(ix) Conjoined with state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by object condition.

Conjoined with restlessness-accompanied delusion, arise associated aggregates. (3)

(x) Conjoined with state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by First Path by object condition.

Conjoined with one doubt-accompanied aggregate and delusion, arise three aggregates . . . conjoined with two aggregates and delusion, arise two aggregates. (1)

(ix) Conjoined with state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated by Higher 3 Paths by object condition.

Conjoined with one restlessness-accompanied aggregate and delusion, arise three aggregates . . . two aggregates. (1)

Predominance, etc.

67. (i) Conjoined with state together with root eradicated by First Path, arises state together with root eradicated by First Path by predominance condition.

Conjoined with one aggregate together with root eradicated by First Path, arise three aggregates . . . two aggregates. (1)

(ii) Conjoined with state together with root eradicated by Higher 3 Paths . . . one.

(iii) Conjoined with state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by predominance condition.

Conjoined with one aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . two aggregates . . . by proximity condition . . . by contiguity condition . . .

Conascence, etc.

68. Conjoined with state together with root eradicated by First Path, arises state together with root eradicated by First Path by conascence condition . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

69. With root 7, object 11, predominance 3, proximity 11, contiguity 11, conascence 11, mutuality 11, dependence 11, strong-dependence 11, prenascence 11, repetition 11, kamma 11, resultant 1, nutriment 11, faculty 11, jhāna 11, path 11, association 11, dissociation 11, presence 11, absence 11, disappearance 11, non-disappearance 11. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 3

70. (i) Conjoined with state together with root eradicated by First Path, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

Conjoined with doubt-accompanied aggregates, arises doubt-accompanied delusion. (1)

(ii) Conjoined with state together with root eradicated by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

Conjoined with restlessness-accompanied aggregates, arises restlessness-accompanied delusion. (1)

(iii) Conjoined with state together with root eradicated neither by First Path nor by Higher 3 Paths, arises state together with root eradicated neither by First Path nor by Higher 3 Paths by not-root condition.

(*a*) Conjoined with one rootless aggregate together with root eradicated neither by First Path nor by Higher 3 Paths, arise three aggregates . . . conjoined with two aggregates, arise two aggregates;

(*b*) At the moment of rootless conception . . . (1)

Not-predominance, etc.

71. Conjoined with state together with root eradicated by First Path . . . by not-predominance condition. (The same as conascence.) . . . by not-prenascence condition . . . by not-postnascence condition . . . by not-repetition condition . . . by not-kamma condition . . . 7 . . . by not-resultant condition . . . by not-jhāna condition . . . by not-path condition . . . by not-dissociation condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

72. With not-root 3, not predominance 11, not-prenascence 11, not-postnascence 11, not-repetition 11, not-kamma 7, not-resultant 11, not-jhāna 1, not-path 1, not-dissociation 11. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root By Twos)

73. With root condition, not-predominance 7, not-prenascence 7, not-postnascence 7, not-repetition 7, not-kamma 7, not-resultant 7, not-dissociation 7. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root By Twos)

74. With not-root condition, object 3, proximity 3, contiguity 3, conascence 3, mutuality 3, dependence 3, strong-dependence 3, prenascence 3, repetition 3, kamma 3, resultant 1, nutriment 3, faculty 3,

jhāna 3, path 2, association 3, dissociation 3, presence 3, absence 3, disappearance 3, non-disappearance 3. (Enumerate thus.)

End of Negative–Positive

End of "CONJOINED" CHAPTER

(The "Associated" Chapter is the same as the "Conjoined" Chapter.)

9. TRIPLET OF (STATE) TOGETHER WITH ROOT ERADICATED BY FIRST PATH VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 11

75. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by root condition.

Roots together with root eradicated by First Path are related to (their) associated aggregates by root condition. (1)

(ii) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Roots together with root eradicated by First Path are related to mind-produced matter by root condition. (2)

(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Roots together with root eradicated by First Path are related to (their) associated aggregates and mind-produced matter by root condition. (3)

(iv)–(vi) State together with root eradicated by Higher 3 Paths . . . three.

76. (vii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by root condition . . . (1)

(viii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path by root condition.

Doubt-accompanied delusion is related to (its) associated aggregates by root condition. (2)

(ix) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by root condition.

Restlessness-accompanied delusion is related to (its) associated aggregates by root condition. (3)

(x) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Doubt-accompanied delusion is related to (its) associated aggregates and mind-produced matter by root condition. (4)

(xi) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by root condition.

Restlessness-accompanied delusion is related to (its) associated aggregates and mind-produced matter by root condition. (5)

Object 21

77. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by object condition.

(One) enjoys and delights in lust together with root eradicated by First Path. Taking it as object, arises lust together with root eradicated by First Path, arise wrong views, arises doubt, arises grief together with root eradicated by First Path. (One) enjoys and delights in wrong views. Taking them as object, arises lust together with root eradicated by First Path, arise wrong views, arises doubt, arises grief together with root eradicated by First Path. Taking doubt as object, arises doubt, arise wrong views, arises grief together with root eradicated by First Path. Taking grief together with root eradicated by First Path as object, arises grief together with root eradicated by First Path, arise wrong views, arises doubt. (1)

(ii) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

The Noble persons review the eradicated defilements together with root eradicated by First Path, know the defilements addicted to before.

(They) . . . into the impermanence . . . of aggregates together with root eradicated by First Path.

By the knowledge of penetration into others' minds . . . Aggregates together with root eradicated by First Path are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge

of future existences, (mind-door) advertence and delusion by object condition. (2)

(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Taking aggregates together with root eradicated by First Path as object, arise doubt-accompanied aggregates and delusion. (3)

78. (iv) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by object condition.

(One) enjoys and delights in lust together with root eradicated by Higher 3 Paths. Taking it as object, arises lust together with root eradicated by Higher 3 Paths, arises restlessness, arises grief together with root eradicated by Higher 3 Paths. Taking restlessness as object, arises restlessness, arises grief together with root eradicated by Higher 3 Paths. Taking grief together with root eradicated by Higher 3 Paths as object, arises grief together with root eradicated by Higher 3 Paths, arises restlessness. (1)

(v) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by First Path by object condition.

(One) enjoys and delights in lust together with root eradicated by Higher 3 Paths. Taking it as object, arises lust together with root eradicated by First Path, arise wrong views, arises doubt, arises grief together with root eradicated by First Path. Taking restlessness as object, arise wrong views, arises doubt, arises grief together with root eradicated by First Path. Taking grief together with root eradicated by Higher 3 Paths as object, arises grief together with root eradicated by First Path, arise wrong views, arises doubt. (2)

(vi) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

The Noble persons review the eradicated defilements together with root eradicated by Higher 3 Paths, review the uneradicated defilements, know the defilements addicted to before.

(They) . . . into the impermanence . . . of aggregates together with root eradicated by Higher 3 Paths.

By the knowledge of penetration into others' minds . . . Aggregates together with root eradicated by Higher 3 Paths are related to knowledge of penetration into others' minds, knowledge of remembrance of past

existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence and delusion by object condition. (3)

(vii) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Taking aggregates together with root eradicated by Higher 3 Paths as object, arise doubt-accompanied aggregates and delusion. (4)

(viii) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Taking aggregates together with root eradicated by Higher 3 Paths as object, arise restlessness-accompanied aggregates and delusion. (5)

79. (ix) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

After having offered an offering . . . [Expand. The same as First Path Triplet.] . . . advertence and delusion by object condition. (1)

(x) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path by object condition.

After having offered an offering . . . (Similar to First Path Triplet.) (2)

(xi) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by object condition.

After having offered an offering . . . (Similar to First Path Triplet.) (3)

(xii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Taking the eye as object, arise doubt-accompanied aggregates and delusion . . . ear . . . (heart-)base . . . Taking aggregates together with root eradicated neither by First Path nor by Higher 3 Paths as object, arise doubt-accompanied aggregates and delusion. (4)

(xiii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path

nor by Higher 3 Paths by object condition.

The eye . . . (heart-)base . . . Taking aggregates together with root eradicated neither by First Path nor by Higher 3 Paths as object, arise restlessness-accompanied aggregates and delusion. (5)

80. (xiv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path by object condition.

Taking doubt-accompanied aggregates and delusion as object, arise aggregates together with root eradicated by First Path. (1)

(xv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Taking doubt-accompanied aggregates and delusion as object, arise aggregates together with root eradicated neither by First Path nor by Higher 3 Paths and delusion. (2)

(xvi) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Taking doubt-accompanied aggregates and delusion as object, arise doubt-accompanied aggregates and delusion. (3)

81. (xvii) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path by object condition.

Taking restlessness-accompanied aggregates and delusion as object, arise aggregates together with root eradicated by First Path. (1)

(xviii) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by Higher 3 Paths by object condition.

Taking restlessness-accompanied aggregates and delusion as object, arise aggregates together with root eradicated by Higher 3 Paths. (2)

(xix) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by

First Path nor by Higher 3 Paths by object condition.

Taking restlessness-accompanied aggregates and delusion as object, arise aggregates together with root eradicated neither by First Path nor by Higher 3 Paths and delusion. (3)

(xx) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Taking restlessness-accompanied aggregates and delusion as object, arise doubt-accompanied aggregates and delusion. (4)

(xxi) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition.

Taking restlessness-accompanied aggregates and delusion as object, arise restlessness-accompanied aggregates and delusion. (5)

Predominance 10

82. State together with root eradicated by First Path is related to state together with root eradicated by First Path by predominance condition. (The same as First Path Triplet; 10 questions.)

Proximity 17

83. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by proximity condition.

Preceding aggregates together with root eradicated by First Path are related to subsequent aggregates together with root eradicated by First Path by proximity condition. (1)

(ii) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding doubt-accompanied aggregates are related to subsequent delusion by proximity condition. Aggregates together with root eradicated by First Path are related to emergence by proximity condition. (2)

(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path and together with

root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding doubt-accompanied aggregates are related to subsequent doubt-accompanied aggregates and delusion by proximity condition. (3)

84. (iv) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by proximity condition.

Preceding aggregates together with root eradicated by Higher 3 Paths are related to subsequent aggregates together with root eradicated by Higher 3 Paths by proximity condition. (1)

(v) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding restlessness-accompanied aggregates are related to subsequent delusion by proximity condition. Aggregates together with root eradicated by Higher 3 Paths are related to emergence by proximity condition. (2)

(vi) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding restlessness-accompanied aggregates are related to subsequent restlessness-accompanied aggregates and delusion by proximity condition. (3)

85. (vii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding doubt-accompanied or restlessness-accompanied delusion is related to subsequent doubt-accompanied or restlessness-accompanied delusion by proximity condition. Preceding aggregates together with root eradicated neither by First Path nor by Higher 3 Paths are related to subsequent aggregates together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition. Adaptation to change-of-lineage; adaptation to purification . . . For one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (1)

(viii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path by proximity condition.

Preceding doubt-accompanied delusion is related to subsequent doubt-accompanied aggregates by proximity condition. Advertence is related to aggregates together with root eradicated by First Path by proximity condition. (2)

(ix) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by proximity condition.

Preceding restlessness-accompanied delusion is related to subsequent restlessness-accompanied aggregates by proximity condition. Advertence is related to aggregates together with root eradicated by Higher 3 Paths by proximity condition. (3)

(x) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding doubt-accompanied delusion is related to subsequent doubt-accompanied aggregates and delusion by proximity condition. Advertence is related to doubt-accompanied aggregates and delusion by proximity condition. (4)

(xi) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding restlessness-accompanied delusion is related to subsequent restlessness-accompanied aggregates and delusion by proximity condition. Advertence is related to restlessness-accompanied aggregates and delusion by proximity condition. (5)

86. (xii) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path by proximity condition.

Preceding doubt-accompanied aggregates and delusion are related to subsequent doubt-accompanied aggregates by proximity condition. (1)

(xiii) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding doubt-accompanied aggregates and delusion are related to subsequent delusion by proximity condition. Doubt-accompanied

aggregates and delusion are related to emergence by proximity condition. (2)

(xiv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by proximity condition.

Preceding doubt-accompanied aggregates and delusion are related to subsequent doubt-accompanied aggregates and delusion by proximity condition. (3)

(xv)–(xvii) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by Higher 3 Paths by proximity condition . . . three. (Proceed like First Path.)

Contiguity, etc.

87. State together with root eradicated by First Path is related to state together with root eradicated by First Path by contiguity condition. (The same as proximity.) . . . by conascence condition. (Abbreviated. The same as conascence in the "Dependent" Chapter.) . . . by mutuality condition. (Abbreviated. The same as mutuality in the "Dependent" Chapter.) . . . by dependence condition. (Abbreviated. The same as supported in the "Conditioned" Chapter. No separate combination.) . . .

Strong-dependence 21

88. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of lust together with root eradicated by First Path, (one) kills a living being . . . causes schism in the Saṅgha . . . hate together with root eradicated by First Path . . . delusion . . . wrong views . . . By the strong-dependence of wish, (one) kills a living being . . . causes schism in the Saṅgha. Lust together with root eradicated by First Path, hate, delusion, wrong views, wish is related to lust together with root eradicated by First Path . . . wish by strong-dependence condition. (1)

(ii) State together with root eradicated by First Path is related to

state together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of lust together with root eradicated by First Path, (one) offers an offering . . . develops attainment . . . hate together with root eradicated by First Path . . . delusion . . . wrong views . . . By the strong-dependence of wish, (one) offers an offering . . . develops attainment. Lust together with root eradicated by First Path . . . wish is related to confidence . . . wisdom, bodily happiness, bodily pain, the attainment of Fruition and delusion by strong-dependence condition. (2)

(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Lust together with root eradicated by First Path, hate, delusion, wrong views, wish is related to doubt-accompanied aggregates and delusion by strong-dependence condition. (3)

89. (iv) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Lust together with root eradicated by Higher 3 Paths, hate, delusion, conceit, wish is related to lust together with root eradicated by Higher 3 Paths, hate, delusion, conceit, wish by strong-dependence condition. (1)

(v) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by First Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of lust together with root eradicated by Higher 3 Paths, (one) kills a living being . . . causes schism in the Saṅgha . . . hate together with root

eradicated by Higher 3 Paths . . . delusion . . . conceit . . . By the strong-dependence of wish, (one) kills a living being . . . cause schism in the Saṅgha. Lust together with root eradicated by Higher 3 Paths . . . wish is related to lust together with root eradicated by First Path, hate, delusion, wrong views, wish by strong-dependence condition. Lustful desire for one's own property is related to lustful desire for others' property by strong-dependence condition. Lustful desire for one's own possessions is related to lustful desire for others' possessions by strong-dependence condition. (2)

(vi) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By strong-dependence of lust together with root eradicated by Higher 3 Paths, (one) offers an offering . . . develops attainment . . . hate together with root eradicated by Higher 3 Paths . . . delusion . . . conceit . . . By the strong-dependence of wish, (one) offers an offering . . . develops attainment. Lust together with root eradicated by Higher 3 Paths . . . wish is related to confidence . . . wisdom, bodily happiness, bodily pain, the attainment of Fruition and delusion by strong-dependence condition. (3)

(vii) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

Natural strong-dependence: Lust together with root eradicated by Higher 3 Paths . . . wish is related to doubt-accompanied aggregates and delusion by strong-dependence condition. (4)

(viii) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Lust together with root eradicated by Higher 3 Paths . . . wish is related to restlessness-accompanied aggregates and delusion by strong-dependence condition. (5)

90. (ix) State together with root eradicated neither by First Path nor

by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by strong-depedence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence, (one) offers an offering . . . develops attainment . . . precept . . . wisdom . . . bodily happiness . . . bodily pain . . . temperature . . . food . . . lodging-place . . . By the strong-dependence of delusion, (one) offers an offering . . . Confidence . . . delusion is related to confidence . . . the attainment of Fruition and delusion by strong-dependence condition. (1)

(x) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence, (one) adopts wrong views . . . precept . . . wisdom . . . bodily happiness . . . bodily pain . . . lodging-place . . . By the strong-dependence of delusion, (one) kills a living being . . . causes schism in the Saṅgha. Confidence . . . lodging-place and delusion is related to lust together with root eradicated by First Path . . . wish by strong-dependence condition. (2)

(xi) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by strong-dependence condition.

(It is of three kinds: namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence, (one) arouses conceit . . . By the strong-dependence of delusion, (one) arouses conceit. Confidence . . . lodging-place and delusion is related to lust together with root eradicated by Higher 3 Paths . . . wish by strong-dependence condition. (3)

(xii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Confidence . . . wisdom, bodily happiness, bodily pain . . . lodging-place and delusion is related to doubt-accompanied aggregates and delusion by strong-dependence condition. (4)

(xiii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Confidence . . . lodging-place and delusion is related to restlessness-accompanied aggregates and delusion by strong-dependence condition. (5)

91. (xiv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Doubt-accompanied aggregates and delusion are related to lust together with root eradicated by First Path . . . wish by strong-dependence condition. (1)

(xv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Doubt-accompanied aggregates and delusion are related to confidence . . . wisdom, bodily happiness, bodily pain, the attainment of Fruition and delusion by strong-dependence condition. (2)

(xvi) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Doubt-accompanied aggregates and delusion are related to doubt-accompanied aggregates and delusion by strong-dependence condition. (3)

92. (xvii) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path by strong-dependence condition.

Natural strong-dependence: Restlessness-accompanied aggregates and delusion are related to lust together with root eradicated by First Path . . . wish by strong-dependence condition. (1)

(xviii) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Restlessness-accompanied aggregates and delusion are related to lust together with root eradicated by Higher 3 Paths . . . wish by strong-dependence condition. (2)

(xix) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Restlessness-accompanied aggregates and delusion are related to confidence . . . the attainment of Fruition and delusion by strong-dependence condition. (3)

(xx) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

Natural strong-dependence: Restlessness-accompanied aggregates and delusion are related to doubt-accompanied aggregates and delusion by strong-dependence condition. (4)

(xxi) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by Higher 3

Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Restlessness-accompanied aggregates and delusion are related to restlessness-accompanied aggregates and delusion by strong-dependence condition. (5)

Prenascence 5

93. (i) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One) practises insight into the impermanence . . . of the eye . . . ear . . . (One) practises insight into the impermanence . . . of the (heart-)base. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates together with root eradicated neither by First Path nor by Higher 3 Paths and delusion by prenascence condition. (1)

(ii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Eye . . . (One) enjoys and delights in the (heart-)base. Taking it as object, (arises) lust together with root eradicated by First Path . . . wrong views . . . doubt, arises grief together with root eradicated by First Path.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates together with root eradicated by First Path by prenascence condition. (2)

(iii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Eye . . . (One) enjoys and delights in the (heart-)base. Taking it as object, arises lust together with root eradicated by Higher 3 Paths, arises restlessness, arises grief together with root eradicated by Higher 3 Paths.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates together with root eradicated by Higher 3 Paths by prenascence condition. (3)

(iv) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Eye . . . Taking (heart-)base as object, arise doubt-accompanied aggregates and delusion.

(*b*) *Base-prenascence:* (Heart-)base is related to doubt-accompanied aggregates and delusion by prenascence condition. (4)

(v) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Eye . . . Taking (heart-)base as object, arise restlessness-accompanied aggregates and delusion.

(*b*) *Base-prenascence:* (Heart-)base is related to restlessness-accompanied aggregates and delusion by prenascence condition. (5)

Postnascence 5

94. (i) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by postnascence condition.

Postnascent aggregates together with root eradicated by First Path are related to this prenascent body by postnascence condition. (1)

(ii) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by postnascence condition.

Postnascent aggregates together with root eradicated by Higher 3 Paths are related to this prenascent body by postnascence condition. (1)

(iii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by postnascence condition.

Postnascent aggregates together with root eradicated neither by First Path nor by Higher 3 Paths are related to this prenascent body by postnascence condition. (1)

(iv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by postnascence condition.

Postnascent doubt-accompanied aggregates and delusion are related to this prenascence body by postnascence condition. (1)

(v) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by postnascence condition.

Postnascent restlessness-accompanied aggregates and delusion are related to this prenascent body by postnascence condition. (1)

Repetition 17

95. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by repetition condition.

Preceding aggregates together with root eradicated by First Path are related to subsequent aggregates together with root eradicated by First Path by repetition condition. (1)

(ii) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by repetition condition.

Preceding doubt-accompanied aggregates are related to subsequent delusion by repetition condition. (2)

(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by repetition condition.

Preceding doubt-accompanied aggregates are related to subsequent doubt-accompanied aggregates and delusion by repetition condition. (3)

(iv)–(vi) State together with root eradicated by Higher 3 Paths to state together with root eradicated by Higher 3 Paths . . . (Abbreviated.) three.

(vii)–(xvii) State together with root eradicated neither by First Path nor by Higher 3 Paths . . . (In repetition as reference, exclude emergence as well as advertence; 17 questions are to be completed; the same as proximity.)

Kamma 7

96. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by kamma condition.

Volition together with root eradicated by First Path is related to (its) associated aggregates by kamma condition. (1)

(ii) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition together with root eradicated by First Path is related to delusion and mind-produced matter by kamma condition.

(*b*) Asynchronous volition together with root eradicated by First Path is related to (its) resultant aggregates and kamma-produced matter by kamma condition. (2)

(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

Volition together with root eradicated by First Path is related to (its) associated aggregates, delusion and mind-produced matter by kamma condition. (3)

97. (iv) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by kamma condition.

Volition together with root eradicated by Higher 3 Paths is related to (its) associated aggregates by kamma condition. (1)

(v) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

Volition together with root eradicated by Higher 3 Paths is related

to delusion and mind-produced matter by kamma condition. (2)

(vi) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

Volition together with root eradicated by Higher 3 Paths is related to (its) associated aggregates, delusion and mind-produced matter by kamma condition. (3)

98. (vii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition together with root eradicated neither by First Path nor by Higher 3 Paths is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous volition together with root eradicated neither by First Path nor by Higher 3 Paths is related to (its) resultant aggregates and kamma-produced matter by kamma condition. (1)

Resultant 1

99. State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by resultant condition.

(During life and conception) resultant aggregates to (heart-)base . . .

Nutriment 7

100. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by nutriment condition.

Nutriments together with root eradicated by First Path are related to (their) associated aggregates by nutriment condition. (1)

(ii) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by nutriment condition.

Nutriments together with root eradicated by First Path are related to delusion and mind-produced matter by nutriment condition. (2)

(iii) State together with root eradicated by First Path is related to

state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by nutriment condition.

Nutriments together with root eradicated by First Path are related to (their) associated aggregates, delusion and mind-produced matter by nutriment condition. (3)

(iv)–(vi) State together with root eradicated by Higher 3 Paths . . . three. (Like First Path.)

(vii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by nutriment condition.

(*a*) Nutriments together with root eradicated neither by First Path nor by Higher 3 Paths are related to (their) associated aggregates and mind-produced matter by nutriment condition;

(*b*) At the moment of conception . . .

(*c*) Edible food is related to this body by nutriment condition. (1)

Faculty, etc. 7

101. (i)–(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path by faculty condition . . . three. (The same as nutriment. Include delusion.)

(iv)–(vi) State together with root eradicated by Higher 3 Paths . . . three.

(vii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by faculty condition.

(*a*) Faculties together with root eradicated neither by First Path nor by Higher 3 Paths to (their) associated aggregates . . .

(*b*) Eye-faculty to eye-consciousness . . . body-faculty to body-consciousness . . .

(*c*) Physical life-faculty is related to kamma-produced matter by faculty condition.

. . . by jhāna condition . . . by path condition. (Take these as rooted.) . . . by association condition. (The same as association in the "Dependent" Chapter.)

Dissociation 9

102. (i) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by

Higher 3 Paths by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(The same as First Path Triplet.)

(ii) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(The same as First Path Triplet.)

(iii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*), (*b*) (The same as First Path Triplet.)

(*c*) Postnascent aggregates together with root eradicated neither by First Path nor by Higher 3 Paths and delusion to this prenascent body . . . (1)

(iv) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path by dissociation condition.

Prenascent (heart-)base to aggregates together with root eradicated by First Path . . . (2)

(v) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by dissociation condition.

Prenascent (heart-)base to aggregates together with root eradicated by Higher 3 Paths . . . (3)

(vi) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

Prenascent (heart-)base is related to doubt-accompanied aggregates and delusion by dissociation condition. (4)

(vii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

Prenascent (heart-)base is related to restlessness-accompanied aggregates and delusion by dissociation condition. (5)

103. (viii) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent doubt-accompanied aggregates and delusion are related to mind-produced matter by dissociation condition.

(*b*) Postnascent doubt-accompanied aggregates and delusion are related to this prenascent body by dissociation condition. (1)

(ix) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent restlessness-accompanied aggregates and delusion to mind-produced matter . . .

(*b*) Postnascent restlessness-accompanied aggregates and delusion are related to this prenascent body by dissociation condition. (1)

Presence, etc. 17

104. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by presence condition.

One aggregate together with root eradicated by First Path to three aggregates . . . (1)

(ii) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates together with root eradicated by First Path are related to mind-produced matter by presence condition; conascent doubt-accompanied aggregates are related to delusion and mind-produced matter by presence condition.

(*b*) Postnascent aggregates together with root eradicated by First Path are related to this prenascent body by presence condition. (2)

(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by presence condition.

One aggregate together with root eradicated by First Path is related to three aggregates and mind-produced matter by presence condition . . . One doubt-accompanied aggregate is related to three aggregates, delusion and mind-produced matter by presence condition . . . (3)

(iv)–(vi) State together with root eradicated by Higher 3 Paths . . . three.

105. (vii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent aggregate together with root eradicated neither by First Path nor by Higher 3 Paths is related to three aggregates and mind-produced matter by presence condition . . . doubt-accompanied or restlessness-accompanied delusion is related to mind-produced matter by presence condition;

(2) At the moment of conception . . .

(3) . . . non-percipient beings . . .

(*b*) *(Object-)prenascence:* Eye . . . impermanence . . . of the (heart-) base. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . .

(Base-)prenascence: Eye-base . . . body-base . . . (heart-)base is related to aggregates together with root eradicated neither by First Path nor by Higher 3 Paths and delusion by presence condition.

(*c*) Postnascent aggregates together with root eradicated neither by First Path nor by Higher 3 Paths and delusion are related to this prenascent body by presence condition.

(*d*) Edible food to this body . . .

(*e*) Physical life-faculty to kamma-produced matter . . . (1)

(viii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) Conascent doubt-accompanied delusion is related to (its) associated aggregates by presence condition.

(*b*) *(Object-)prenascence:* Eye . . . (One) enjoys and delights in the (heart-)base. Taking it as object, arises lust together with root eradicated by First Path, arise wrong views, arises doubt, arises grief together

with root eradicated by First Path.

(Base-)prenasence: (Heart-)base is related to aggregates together with root eradicated by First Path by presence condition. (2)

(ix) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) Conascent restlessness-accompanied delusion is related to (its) associated aggregates by presence condition.

(*b*) *(Object-)prenascence:* Eye . . . (One) enjoys and delights in the (heart-)base . . .

(Base-)prenascence: (Heart-)base is related to aggregates together with root eradicated by Higher 3 Paths by presence condition. (3)

(x) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) Conascent doubt-accompanied delusion is related to (its) associated aggregates and mind-produced matter by presence condition.

(*b*) *(Object-)prenascence:* Taking eye as object, arise doubt-accompanied aggregates and delusion . . . Taking (heart-)base as object . . .

(Base-)prenascence: (Heart-)base is related to doubt-accompanied aggregates and delusion by presence condition. (4)

(xi) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) Conascent restlessness-accompanied delusion is related to (its) associated aggregates and mind-produced matter by presence condition.

(*b*) *(Object-)prenascence:* Taking eye as object, arise restlessness-accompanied aggregates and delusion . . . Taking (heart-)base as object . . .

(Base-)prenascence: (Heart-)base is related to restlessness-accompanied aggregates and delusion by presence condition. (5)

106. (xii) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3

Paths are related to state together with root eradicated by First Path by presence condition.

(It is of two kinds, namely:) (*a*) conascence-prenascence, (*b*) (conascence).

Conascence-prenascence: One conascent aggregate together with root eradicated by First Path and (heart-)base are related to three aggregates . . . two aggregates . . .

(Conascence): One doubt-accompanied aggregate and delusion are related to three aggregates by presence condition . . . two aggregates . . .(1)

(xiii) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) (conascence-)prenascence, (*c*) postnascence, (*d*) (postnascence-)nutriment, (*e*) (postnascence-)faculty.

(*a*) Conascent aggregates together with root eradicated by First Path and great primaries are related to mind-produced matter by presence condition. Conascent doubt-accompanied aggregates and delusion are related to mind-produced matter by presence condition.

(*b*) *(Conascence-)prenascence:* Doubt-accompanied aggregates and (heart-)base are related to delusion by presence condition.

(*c*) Postnascent doubt-accompanied aggregates and delusion are related to this prenascent body by presence condition.

(*d*) Postnascent aggregates together with root eradicated by First Path and edible food are related to this body by presence condition.

(*e*) Postnascent aggregates together with root eradicated by First Path and physical life-faculty are related to kamma-produced matter by presence condition.(2)

(xiv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by presence condition.

(It is of two kinds, namely:) (*a*) conascence-prenascence, (*b*) (conascence).

(*a*) *Conascence-prenascence:* One doubt-accompanied aggregate and (heart-)base are related to three aggregates and delusion by presence

condition . . . two aggregates . . .

(*b*) *(Conascence):* One doubt-accompanied aggregate and delusion are related to three aggregates and mind-produced matter by presence condition . . . two aggregates and delusion . . . (3)

(xv)–(xvii) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by Higher 3 Paths by presence condition. [Abbreviated. Three questions. Classify according to the method of First Path. Remember (to take) restlessness.]

. . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

107. With root 11, object 21, predominance 10, proximity 17, contiguity 17, conascence 17, mutuality 11, dependence 17, strong-dependence 21, prenascence 5, postnascence 5, repetition 17, kamma 7, resultant 1, nutriment 7, faculty 7, jhāna 7, path 7, association 11, dissociation 9, presence 17, absence 17, disappearance 17, non-disappearance 17. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 21

108. (i) State together with root eradicated by First Path is related to state together with root eradicated by First Path by object condition, conascence condition, strong-dependence condition. (1)

(ii) State together with root eradicated by First Path is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, postnascence condition, kamma condition. (2)

(iii) State together with root eradicated by First Path is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition. (3)

109. (iv) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by

object condition, conascence condition, strong-dependence condition. (1)

(v) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by First Path by object condition, strong-dependence condition. (2)

(vi) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, postnascence condition. (3)

(vii) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, strong-dependence condition. (4)

(viii) State together with root eradicated by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition. (5)

110. (ix) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(x) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path by object condition, conascence condition, strong-dependence condition, prenascence condition. (2)

(xi) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, prenascence condition. (3)

(xii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, prenascence condition. (4)

(xiii) State together with root eradicated neither by First Path nor by Higher 3 Paths is related to state together with root eradicated

by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition, prenascence condition. (5)

111. (xiv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path by object condition, conascence condition, strong-dependence condition. (1)

(Here there is mixed conascence-prenascence. Fill in the Text. As for the enumeration, enumerate it after investigation.)

(xv) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by conascence-prenascence, postnascence-nutriment-faculty. (2)

(Here also there are "by object condition, by strong-dependence condition", but they are not given in the Text. The enumerator should enumerate after investigation.)

(xvi) States together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition. (3)

(Here also there is a question on mixed conascence-prenascence. Fill in the Text.)

112. (xvii) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path by object condition, strong-dependence condition. (1)

(xviii) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by Higher 3 Paths by object condition, conascence condition, strong-dependence condition. (2)

(Here also there is a question on mixed conascence-prenascence.)

(xix) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated neither by First Path nor by Higher 3 Paths by conascence-prenascence, postnascence-nutriment-faculty. (3)

(Here also there are object and strong-dependence.)

(xx) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by First Path and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, strong-dependence condition. (4)

(xxi) States together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths are related to state together with root eradicated by Higher 3 Paths and together with root eradicated neither by First Path nor by Higher 3 Paths by object condition, conascence condition, strong-dependence condition. (5)

(Here also there is mixed conascence-prenascence. These questions (on the mixed conditions) are not given. But when enumerated (without these conditions) the figures obtained do not agree with those in the Text. Therefore, although they (the mixed conditions) are not given in the Text, it is clear that their enumerations must be determined. If there be any doubt, see presence condition in the Positive.)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

113. With not-root 21, not-object, not-predominance, not-proximity, not-contiguity, not-conascence, not-mutuality, not-dependence, not-strong-dependence, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path, not-association, not-dissociation, not-presence, not-absence, not-disappearance, not-non-disappearance (are) all 21. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

114. With root condition, not-object 11, not-predominance, not-proximity, not-contiguity 11, not-mutuality 3, not-strong-dependence, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path 11, not-assóciation 3, not-dissociation 5, not-absence 11, not-disappearance 11. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

115. With not-root condition, object 21, predominance 10, proximity 17, contiguity 17, conascence 17, mutuality 11, dependence 17, strong-dependence 21, prenascence 5, postnascence 5, repetition 17, kamma 7, resultant 1, nutriment 7, faculty 7, jhāna 7, path 7, association 11, dissociation 9, presence 17, absence 17, disappearance 17, non-disappearance 17. (Enumerate thus.)

End of Negative–Positive

End of "INVESTIGATION" CHAPTER

END OF TRIPLET OF (STATE) TOGETHER WITH ROOT ERADICATED BY FIRST PATH

10. TRIPLET OF (STATE) LEADING TO REBIRTH AND DEATH[1]

I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 9

1. (i) Dependent on state leading to rebirth and death (ācayagāmin), arises state leading to rebirth and death by root condition.

Dependent on one aggregate leading to rebirth and death, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on state leading to rebirth and death, arises state leading neither to rebirth and death nor to Nibbāna by root condition.

Dependent on aggregates leading to rebirth and death, arises mind-produced matter. (2)

(iii) Dependent on state leading to rebirth and death, arise states leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by root condition.

Dependent on one aggregate leading to rebirth and death, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter. (3)

2. (iv) Dependent on state leading to Nibbāna (apacayagāmin), arises state leading to Nibbāna by root condition.

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[1] This comprises (1) States leading to rebirth and death, (2) States leading to Nibbāna, (3) States leading neither to rebirth and death nor to Nibbāna.

Dependent on one aggregate leading to Nibbāna, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(v) Dependent on state leading to Nibbāna, arise state leading neither to rebirth and death nor to Nibbāna by root condition.

Dependent on aggregates leading to Nibbāna, arises mind-produced matter. (2)

(vi) Dependent on state leading to Nibbāna, arise states leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna by root condition.

Dependent on one aggregate leading to Nibbāna, arise three aggregates and mind-produced matter . . . dependent on two aggregates, arise two aggregates and mind-produced matter. (3)

3. (vii) Dependent on state leading neither to rebirth and death nor to Nibbāna (nevācayagāmi-nāpacayagāmin), arises state leading neither to rebirth and death nor to Nibbāna by root condition.

(*a*) Dependent on one aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates and kamma-produced matter . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on two great primaries, arise two great primaries; dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

(viii) Dependent on state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by root condition.

Dependent on aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by root condition.

Dependent on aggregates leading to Nibbāna and great primaries, arises mind-produced matter. (1)

Object 3

4. (i) Dependent on state leading to rebirth and death, arises state leading to rebirth and death by object condition.

Dependent on one aggregate leading to rebirth and death, arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state leading to Nibbāna, arises state leading to Nibbāna by object condition.

Dependent on one aggregate leading to Nibbāna, arise three aggregates . . . two aggregates . . . (1)

(iii) Dependent on state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by object condition.

(*a*) Dependent on one aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception . . . dependent on (heart-)base, arise aggregates. (1)

Predominance 9

5. (i)–(iii) Dependent on state leading to rebirth and death, arises state leading to rebirth and death by predominance condition . . . three.

(iv)–(vi) Dependent on state leading to Nibbāna, arises state leading to Nibbāna by predominance condition . . . three.

(vii) Dependent on state leading neither to rebirth and death nor to Nibbāna . . . state leading neither to rebirth and death nor to Nibbāna . . .

(*a*) . . . one . . . (No conception.)

(*b*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arises mind-produced derived matter. (1)

(viii) Dependent on state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by predominance condition.

Dependent on aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by predominance condition.

Dependent on aggregates leading to Nibbāna and great primaries, arises mind-produced matter. (1)

Proximity, etc.

6. Dependent on state leading to rebirth and death, arises state leading to rebirth and death by proximity condition . . . by contiguity condition . . . by conascence condition. (Include all great primaries.) . . . by mutuality condition. (No mind-produced and kamma-produced derived matter.) . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

7. With root 9, object 3, predominance 9, proximity 3, contiguity 3, conascence 9, mutuality 3, dependence 9, strong-dependence 3, prenascence 3, repetition 3, kamma 9, resultant 1, nutriment 9, faculty 9, jhāna 9, path 9, association 3, dissociation 9, presence 9, absence 3, disappearance 3, non-disappearance 9. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 2

8. (i) Dependent on state leading to rebirth and death, arises state leading to rebirth and death by not-root condition.

Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ii) Dependent on state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-root condition.

(*a*) Dependent on one rootless aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (1)

Not-object 5

9. (i) Dependent on state leading to rebirth and death, arises state leading neither to rebirth and death nor to Nibbāna by not-object condition.

Dependent on aggregates leading to rebirth and death, arises mind-produced matter. (1)

(ii) Dependent on state leading to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-object condition.

Dependent on aggregates leading to Nibbāna, arises mind-produced matter. (1)

(iii) Dependent on state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-object condition.

(*a*) Dependent on aggregates leading neither to rebirth and death nor to Nibbāna, arises mind-produced matter;

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base . . .

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

(iv) Dependent on state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-object condition.

Dependent on aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (1)

(v) Dependent on state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-object condition.

Dependent on aggregates leading to Nibbāna and great primaries, arises mind-produced matter. (1)

Not-predominance 6

10. (i)–(iii) Dependent on state leading to rebirth and death, arises state leading to rebirth and death by not-predominance condition . . . three.

(iv) Dependent on state leading to Nibbāna, arises state leading to Nibbāna by not-predominance condition.

Dependent on aggregates leading to Nibbāna, arises predominance leading to Nibbāna. (1)

(v) Dependent on state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-predominance condition.

(*a*) Dependent on one aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (1)

(vi) Dependent on state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-predominance condition.

Dependent on aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (1)

Not-proximity, etc.

11. Dependent on state leading to rebirth and death, arises state leading neither to rebirth and death nor to Nibbāna by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . . by not-prenascence condition. [As for the Faultless Triplet (there are) 7 questions.] . . . by not-postnascence condition . . .

Not-repetition 7

12. (i)–(iii) Dependent on state leading to rebirth and death, arises state leading to rebirth and death by not-repetition condition . . . three.

(iv) Dependent on state leading to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

Dependent on aggregates leading to Nibbāna, arises mind-produced matter. (1)

(v) Dependent on state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

(One question. Include all great primaries.)

(vi) Dependent on state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading neither

to rebirth and death nor to Nibbāna by not-repetition condition.

Dependent on aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (1)

(vii) Dependent on state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

Dependent on aggregates leading to Nibbāna and great primaries, arises mind-produced matter. (1)

Not-kamma 3

13. (i) Dependent on state leading to rebirth and death, arises state leading to rebirth and death by not-kamma condition.

Dependent on aggregates leading to rebirth and death, arises volition leading to rebirth and death. (1)

(ii) Dependent on state leading to Nibbāna, arises state leading to Nibbāna by not-kamma condition.

Dependent on aggregates leading to Nibbāna, arises volition leading to Nibbāna. (1)

(iii) Dependent on state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-kamma condition.

(*a*) Dependent on aggregates leading neither to rebirth and death nor to Nibbāna, arises volition leading neither to rebirth and death nor to Nibbāna;

(*b*) External . . . nutriment-produced . . . one great primary of temperature-produced . . . (1)

Not-resultant, etc.

14. Dependent on state leading to rebirth and death, arises state leading to rebirth and death by not-resultant condition. (Complete. No conception.) . . . by not-nutriment condition . . . by not-faculty condition . . . by not-jhāna condition . . . by not-path condition . . . by not-association condition . . . by not-dissociation condition. (Three.) . . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

15. With not-root 2, not-object 5, not-predominance 6, not-proximity

5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 7, not-postnascence 9, not-repetition 7, not-kamma 3, not-resultant 9, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 1, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5 Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

16. With root condition, not-object 5, not-predominance 6, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 7, not-postnascence 9, not-repetition 7, not-kamma 3, not-resultant 9, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

17. With not-root condition, object 2, proximity 2, contiguity 2, co-nascence 2, mutuality, dependence, strong-dependence, prenascence, repetition, kamma 2, resultant 1, nutriment 2, faculty 2, jhāna 2, path 1, association 2, dissociation, presence, absence, disappearance, non-disappearance 2. (Enumerate thus.)

End of Negative–Positive

End of "DEPENDENT" CHAPTER

(The "Conascent" Chapter is the same as the "Dependent" Chapter.)

10. TRIPLET OF (STATE) LEADING TO REBIRTH AND DEATH

III. "CONDITIONED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

18. (i) Conditioned by state leading to rebirth and death, arises state leading to rebirth and death by root condition.

Conditioned by one aggregate leading to rebirth and death, arise three aggregates . . . conditioned by two aggregates, arise two aggregates. (1)

(ii) Conditioned by state leading to rebirth and death, arises state leading neither to rebirth and death nor to Nibbāna by root condition.

Conditioned by aggregates leading to rebirth and death, arises mind-produced matter. (2)

(iii) Conditioned by state leading to rebirth and death, arise states leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by root condition.

Conditioned by one aggregate leading to rebirth and death, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

(iv)–(vi) Conditioned by state leading to Nibbāna, (arises) state leading to Nibbāna . . . three.

19. (vii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by root condition.

(*a*) Conditioned by one aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by one great primary . . .

(*d*) Conditioned by (heart-)base, arise aggregates leading neither to rebirth and death nor to Nibbāna. (1)

(viii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by root condition.

Conditioned by (heart-)base, arise aggregates leading to rebirth and death. (2)

(ix) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to Nibbāna by root condition.

Conditioned by (heart-)base, arise aggregates leading to Nibbāna. (3)

(x) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arise states leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by root condition.

Conditioned by (heart-)base, arise aggregates leading to rebirth and death; conditioned by great primaries, arises mind-produced matter. (4)

(xi) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arise states leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna by root condition.

Conditioned by (heart-)base, arise aggregates leading to Nibbāna; conditioned by great primaries, arises mind-produced matter. (5)

20. (xii) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by root condition.

Conditioned by one aggregate leading to rebirth and death and (heart-)base, arise three aggregates . . . two aggregates . . . (1)

(xiii) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by root condition.

Conditioned by aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (2)

(xiv) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arise states leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by root condition.

Conditioned by one aggregate leading to rebirth and death and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (3)

(xv)–(xvii) Conditioned by state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, (arises) state leading to Nibbāna . . . three.

Object 7

21. (i) Conditioned by state leading to rebirth and death, arises state leading to rebirth and death by object condition.

Conditioned by one aggregate leading to rebirth and death . . . (1)

(ii) Conditioned by state leading to Nibbāna, (arises) state leading to Nibbāna . . . one.

(iii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by object condition.

(*a*) Conditioned by one aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise aggregates leading neither to rebirth and death nor to Nibbāna. (1)

(iv) Conditioned by state leading neither to rebirth and death nor

to Nibbāna, arises state leading to rebirth and death by object condition.

Conditioned by (heart-)base, arise aggregates leading to rebirth and death. (2)

(v) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to Nibbāna by object condition.

Conditioned by (heart-)base, arise aggregates leading to Nibbāna. (3)

(vi) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by object condition.

Conditioned by one aggregate leading to rebirth and death and (heart-)base, arise three aggregates . . . two aggregates . . . (1)

(vii) Conditioned by state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, arises state leading to Nibbāna by object condition.

Conditioned by one aggregate leading to Nibbāna and (heart-)base, arise three aggregates . . . two aggregates . . . (1)

Predominance 17

22. (i)–(iii) Conditioned by state leading to rebirth and death, arises state leading to rebirth and death by predominance condition . . . three.

(iv)–(vi) Conditioned by state leading to Nibbāna, (arises) state leading to Nibbāna . . . three.

(vii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, (arises) state leading neither to rebirth and death nor to Nibbāna . . .

One . . . conditioned by (heart-)base, arise aggregates leading neither to rebirth and death nor to Nibbāna.

(viii)–(xvii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, (arises) state leading to rebirth and death . . . (Here also the combinations are the same as root.)

Proximity, etc.

23. (i)–(iii) Conditioned by state leading to rebirth and death, arises state leading to rebirth and death by proximity condition . . . by contiguity condition . . . by conascence condition . . . three.

(iv)–(vi) Conditioned by state leading to Nibbāna, (arises) state leading to Nibbāna . . . three.

(vii) Conditioned by state leading neither to rebirth and death nor

to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by conascence condition.

(*a*) Conditioned by one aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . .

(*c*) One great primary of non-percipient beings . . .

(*d*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-) base . . . (1)

(viii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by conascence condition. (Abbreviated. Do all combinations.)

Mutuality, etc.

24. Conditioned by state [1]leading to Nibbāna, arises state [1]leading to Nibbāna by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

25. With root 17, object 7, predominance 17, proximity 7, contiguity 7, conascence 17, mutuality 7, dependence 17, strong-dependence 7, prenascence 7, repetition 7, kamma 17, resultant 1, nutriment 17, faculty, jhāna, path 17, association 7, dissociation 17, presence 17, absence 7, disappearance 7, non-disappearance 17. (Enumerate thus.)

End of Positive

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[1] Should be "leading to rebirth and death" in both cases.

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 4

26. (i) Conditioned by state leading to rebirth and death, arises state leading to rebirth and death by not-root condition.

Conditioned by doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-root condition.

(*a*) Conditioned by one rootless aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . .

(*c*) One great primary of non-percipient beings . . .

(*d*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-) base, arise rootless aggregates leading neither to rebirth and death nor to Nibbāna. (1)

(iii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by not-root condition.

Conditioned by (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion. (2)

(iv) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by not-root condition.

Conditioned by doubt-accompanied or restlessness-accompanied aggregates and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object 5

27. Conditioned by state leading to rebirth and death, arises state leading neither to rebirth and death nor to Nibbāna by not-object condition. (Abbreviated. The same as in the "Dependent" Chapter.)

Not-predominance 12

28. (i)-(iii) Conditioned by state leading to rebirth and death, arises

state leading to rebirth and death by not-predominance condition . . . three.

(iv) Conditioned by state leading to Nibbāna, arises state leading to Nibbāna by not-predominance condition.

Conditioned by aggregates leading to Nibbāna, arises predominance leading to Nibbāna. (1)

(v) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-predominance condition.

(*a*) . . . non-percipient beings . . .

(*b*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise aggregates leading neither to rebirth and death nor to Nibbāna. (1)

(vi) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by not-predominance condition.

Conditioned by (heart-)base, arise aggregates leading to rebirth and death. (2)

(vii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to Nibbāna by not-predominance condition.

Conditioned by (heart-)base, arises predominance. (3)

(viii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arise states leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by not-predominance condition.

Conditioned by (heart-)base, arise aggregates leading to rebirth and death; conditioned by great primaries, arises mind-produced matter. (4)

29. (ix) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by not-predominance condition.

Conditioned by one aggregate leading to rebirth and death and (heart-)base, arise three aggregates . . . two aggregates . . . (1)

(x) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-predominance condition.

Conditioned by aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (2)

(xi) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arise states leading to

rebirth and death and leading neither to rebirth and death nor to Nibbāna by not-predominance condition.

Conditioned by one aggregate leading to rebirth and death and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (3)

(xii) Conditioned by state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, arises state leading to Nibbāna by not-predominance condition.

Conditioned by aggregates leading to Nibbāna and (heart-)base, arises predominance leading to Nibbāna. (1)

Not-proximity, etc.

30. . . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . . by not-prenascence condition. (The same as for the "Dependent" Chapter. 7 questions.) . . . by not-postnascence condition. (Complete.) . . .

Not-repetition 11

31. (i)-(iii) Conditioned by state leading to rebirth and death, arises state leading to rebirth and death by not-repetition condition . . . three.

(iv) Conditioned by state leading to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

Conditioned by aggregates leading to Nibbāna, arises mind-produced matter. (1)

(v) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

(*a*) . . . non-percipient beings . . .

(*b*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-) base, arise aggregates leading neither to rebirth and death nor to Nibbāna. (1)

(vi) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by not-repetition condition.

Conditioned by (heart-)base, arise aggregates leading to rebirth and death. (2)

(vii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arise states leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

Conditioned by (heart-)base, arise aggregates leading to rebirth and death; conditioned by great primaries, arises mind-produced matter. (3)

(viii) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by not-repetition condition.

Conditioned by one aggregate leading to rebirth and death and (heart-)base, arise three aggregates . . . two aggregates . . . (1)

(ix) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

Conditioned by aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (2)

(x) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arise states leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

Conditioned by one aggregate leading to rebirth and death and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by aggregates leading to rebirth and death and great primaries, arises mind-produced matter. (3)

(xi) Conditioned by state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

Conditioned by aggregates leading to Nibbāna and great primaries, arises mind-produced matter. (1)

Not-kamma 7

32. (i) Conditioned by state leading to rebirth and death, arises state leading to rebirth and death by not-kamma condition.

Conditioned by aggregates leading to rebirth and death, arises volition leading to rebirth and death. (1)

(ii) Conditioned by state leading to Nibbāna, arises state leading to Nibbāna by not-kamma condition.

Conditioned by aggregates leading to Nibbāna, arises volition leading

to Nibbāna. (1)

(iii) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-kamma condition.

(*a*) Conditioned by aggregates leading neither to rebirth and death nor to Nibbāna, arises volition leading neither to rebirth and death nor to Nibbāna;

(*b*) External . . . nutriment-produced . . . temperature-produced . . .

(*c*) Conditioned by (heart-)base, arises volition leading neither to rebirth and death nor to Nibbāna. (1)

(iv) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by not-kamma condition.

Conditioned by (heart-)base, arises volition leading to rebirth and death. (2)

(v) Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading to Nibbāna by not-kamma condition.

Conditioned by (heart-)base, arises volition leading to Nibbāna. (3)

(vi) Conditioned by state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna, arises state leading to rebirth and death by not-kamma condition.

Conditioned by aggregates leading to rebirth and death and (heart-)base, arises volition leading to rebirth and death (1)

(vii) Conditioned by state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna, arises state leading to Nibbāna by not-kamma condition.

Conditioned by aggregates leading to Nibbāna and (heart-)base, arises volition leading to Nibbāna. (1)

Not-resultant, etc.

33. Conditioned by state leading to rebirth and death, arises state leading to rebirth and death by not-resultant condition. (Do completely. No "at the moment of conception".)

Conditioned by state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-nutriment condition.

External . . . temperature-produced . . . non-percipient beings . . .

. . . by not-faculty condition.

External . . . nutriment-produced . . . temperature-produced . . . non-

percipient beings . . . conditioned by great primaries, arises physical life-faculty.

. . . by not-jhāna condition.

. . . five-fold consciousness . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness . . .

. . . by not-path condition.

. . . rootless (aggregates) leading neither to rebirth and death nor to Nibbāna . . . one great primary of non-percipient beings . . . conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise rootless (aggregates) leading neither to rebirth and death nor to Nibbāna.

. . . by not-association condition . . . by not-dissociation condition. (The same as in the "Dependent" Chapter. Three.) . . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

34. With not-root 4, not-object 5, not-predominance 12, not-proximity 5, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 7, not-postnascence 17, not-repetition 11, not-kamma 7, not-resultant 17, not-nutriment, not-faculty, not-jhāna, not-path 1, not-association 5, not-dissociation 3, not-absence, not disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

35. With root condition, not-object 5, not-predominance 12, not-proximity, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 7, not-postnascence 17, not-repetition 11, not-kamma 7, not-resultant 17, not-association 5, not-dissociation 3, not-absence, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE-POSITIVE

Not-root By Twos

36. With not-root condition, object 4, proximity, contiguity, conascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma 4, resultant 1, nutriment 4, faculty, jhāna 4, path 3, association, dissociation, presence, absence, disappearance 4, non-disappearance 4. (Enumerate thus.)

End of Negative-Positive

End of "CONDITIONED" CHAPTER

(The "Supported" Chapter is the same as the "Conditioned" Chapter.)

10. TRIPLET OF (STATE) LEADING TO REBIRTH AND DEATH
V. "CONJOINED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

37. (i) Conjoined with state leading to rebirth and death, arises state leading to rebirth and death by root condition.

Conjoined with one aggregate leading to rebirth and death, arise three aggregates . . . conjoined with two aggregates, arise two aggregates. (1)

(ii) Conjoined with state leading to Nibbāna, arises state leading to Nibbāna by root condition.

Conjoined with one aggregate leading to Nibbāna, arise three aggregates . . . two aggregates . . . (1)

(iii) Conjoined with state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by root condition.

(*a*) Conjoined with one aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

Object, etc.

38. Conjoined with state leading to rebirth and death, arises state leading to rebirth and death by object condition . . . by predominance condition . . . by proximity condition . . . by contiguity condition . . .

by conascence condition . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

39. With root 3, object, predominance, proximity, contiguity, conascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma (are) all 3, resultant 1, nutriment 3, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance 3. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 2

40. (i) Conjoined with state leading to rebirth and death, arises state leading to rebirth and death by not-root condition.

Conjoined with doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ii) Conjoined with state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-root condition.

(*a*) Conjoined with one rootless aggregate leading neither to rebirth and death nor to Nibbāna, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . (1)

Not-predominance, etc.

41. (i) Conjoined with state leading to rebirth and death, arises state leading to rebirth and death by not-predominance condition . . . by not-prenascence condition . . . by not-postnascence condition . . . by not-repetition condition.

Conjoined with one aggregate leading to rebirth and death, arise three aggregates . . . two aggregates . . .

(ii) Conjoined with state leading neither to rebirth and death nor to Nibbāna, arises state leading neither to rebirth and death nor to Nibbāna by not-repetition condition.

(*a*) Conjoined with one aggregate leading neither to rebirth and death nor to Nibbāna . . .

(*b*) At the moment of conception . . .

. . . by not-kamma condition . . . by not-resultant condition . . . by not-jhāna condition . . . by not-path condition . . . by not-dissociation condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

42. With not-root 2, not-predominance 3, not-prenascence 3, not-postnascence 3, not-repetition 2, not-kamma 3, not-resultant 3, not-jhāna 1, not-path 1, not-dissociation 3. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root By Twos)

43. With root condition, not-predominance 3, not-prenascence 3, not-postnascence 3, not-repetition 2, not-kamma 3, not-resultant 3, not-dissociation 3, (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root By Twos)

44. With not-root condition, object 2, proximity, contiguity, co-nascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma (are) all 2, resultant 1, nutriment 2, faculty 2, jhāna 2, path 1, association 2, dissociation, presence, absence, disappearance, non-disappearance 2. (Enumerate thus.)

End of Negative–Positive

End of "CONJOINED" CHAPTER

(The "Associated" Chapter is the same as the "Conjoined" Chapter.)

10. TRIPLET OF (STATE) LEADING TO REBIRTH AND DEATH
VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 7

45. (i) State leading to rebirth and death is related to state leading to rebirth and death by root condition.

Roots leading to rebirth and death are related to (their) associated aggregates by root condition. (1)

(ii) State leading to rebirth and death is related to state leading neither to rebirth and death nor to Nibbāna by root condition.

Roots leading to rebirth and death are related to mind-produced matter by root condition. (2)

(iii) State leading to rebirth and death is related to state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by root condition.

Roots leading to rebirth and death are related to (their) associated aggregates and mind-produced matter by root condition. (3)

(iv)–(vi) State leading to Nibbāna is related to state leading to Nibbāna by root condition . . . three.

(vii) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by root condition.

(*a*) Roots leading neither to rebirth and death nor to Nibbāna are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception, roots leading neither to rebirth and death nor to Nibbāna are related to (their) associated aggregates and kamma-produced matter by root condition. (1)

Object 7

46. (i) State leading to rebirth and death is related to state leading to rebirth and death by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it. (One) reviews (such acts) formerly well done. Having emerged from jhāna, (one) reviews the jhāna.

Learners review the eradicated defilements, review the uneradicated defilements, know the defilements addicted to before. Learners or

common worldlings practise insight into the impermanence, suffering and impersonality of aggregates leading to rebirth and death; enjoy and delight in (those aggregates). Taking them as object, arises lust . . . wrong views . . . doubt . . . restlessness, arises grief. By the knowledge of penetration into others' minds, (they) know the other being's mind leading to rebirth and death.

Faultless "infinity of space" is related to faultless "infinity of consciousness" by object condition. Faultless "nothingness" to faultless "neither-perception-nor-non-perception" . . . Aggregates leading to rebirth and death are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences by object condition. (1)

(ii) State leading to rebirth and death is related to state leading neither to rebirth.and death nor to Nibbāna by object condition.

The Arahat reviews the eradicated defilements, knows the defilements addicted to before. (He) practises insight into the impermanence, suffering and impersonality of aggregates leading to rebirth and death. By the knowledge of penetration into others' minds, (He) knows the other being's mind leading to rebirth and death.

Learners or common worldlings practise insight into the impermanence, suffering and impersonality of aggregates leading to rebirth and death. When faultless (state) has ceased, the resultant (state) arises as registering (consciousness). (They) enjoy and delight in the aggregates leading to rebirth and death. Taking them as object, arises lust . . . arises grief. When faulty (state) has ceased, the resultant arises as registering.

Faultless "infinity of space" is related to resultant or functional "infinity of consciousness" by object condition. Faultless "nothingness" is related to resultant or functional "neither-perception-nor-non-perception" by object condition. Aggregates leading to rebirth and death are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, (mind-door) advertence by object condition. (2)

40. (iii) State leading to Nibbāna is related to state leading to rebirth and death by object condition.

Learners, having emerged from Path, review the Path. By the knowledge of penetration into others' minds, (they) know the other being's mind leading to Nibbāna. Aggregates leading to Nibbāna are related to

knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences by object condition. (1)

(iv) State leading to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by object condition.

The Arahat, having emerged from (Arahatta) Path, reviews the Path. By the knowledge of penetration into others' minds, (He) knows the other being's mind leading to Nibbāna. Aggregates leading to Nibbāna are related to knowledge of penetration into others' minds, knowledge of remembrance of past existence, knowledge of future existences, advertence by object condition. (2)

48. (v) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by object condition.

The Arahat reviews (Arahatta) Fruition, reviews Nibbāna. Nibbāna is related to Fruition, advertence by object condition.

The Arahat practises insight into the impermanence, suffering and impersonality of the eye(-base); . . . ear . . . (heart-)base; (He) practises insight into the impermanence, suffering and impersonality of aggregates leading neither to rebirth and death nor to Nibbāna.

By the power of divine-eye, (the Arahat) sees a visible object. By the power of divine-ear element, (He) hears a sound. By the knowledge of penetration into others' minds, (He) knows the other being's mind leading neither to rebirth and death nor to Nibbāna.

Functional "infinity of space" is related to functional "infinity of consciousness" by object condition. Functional "nothingness" to functional "neither-perception-nor-non-perception" . . .

Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . . Aggregates leading neither to rebirth and death nor to Nibbāna are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

(vi) State leading neither to rebirth and death nor to Nibbāna is related to state leading to rebirth and death by object condition.

Learners review (lower) Fruition, review Nibbāna. Nibbāna is related to change-of-lineage, purification by object condition.

Learners or common worldlings practise insight into the impermanence, suffering and impersonality of the eye; enjoy and delight in (the

eye). Taking it as object, arises lust . . . arises grief . . . ear . . . (heart-) base . . . (they) practise insight into the impermanence, suffering and impersonality of aggregates leading neither to rebirth and death nor to Nibbāna; enjoy and delight in (those aggregates). Taking them as object, arises lust, arise wrong views, . . . doubt . . . restlessness . . . grief.

By the power of divine-eye, (they) see a visible object. By the power of divine-ear element, (they) hear a sound. By the knowledge of penetration into others' minds, (they) know the other being's mind leading neither to rebirth and death nor to Nibbāna. Aggregates leading neither to rebirth and death nor to Nibbāna are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences by object condition. (2)

(vii) State leading neither to rebirth and death nor to Nibbāna is related to state leading to Nibbāna by object condition.

Nibbāna is related to Path by object condition. (3)

Predominance 10

49. (i) State leading to rebirth and death is related to state leading to rebirth and death by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews it. (One) esteems and reviews (such acts) formerly well done. Having emerged from jhāna, (one) esteems and reviews the jhāna. (One) esteems, enjoys and delights in aggregates leading to re-rebirth and death. Taking them as estimable object, arises lust, arise wrong views.

(*b*) *Conascence-predominance:* Predominance leading to rebirth and death is related to (its) associated aggregates by predominance condition. (1)

(ii) State leading to rebirth and death is related to state leading neither to rebirth and death nor to Nibbāna by predominance condition.

Conascence-predominance: Predominance leading to rebirth and death is related to mind-produced matter by predominance condition. (2)

(iii) State leading to rebirth and death is related to state leading to rebirth and death and leading neither to rebirth and death nor to

Nibbāna by predominance condition.

Conascence-predominance: **Predominance leading to rebirth and death is related to (its) associated aggregates and mind-produced matter by predominance condition. (3)**

50. (iv) State leading to Nibbāna is related to state leading to Nibbāna by predominance condition.

Conascence-predominance: **Predominance leading to Nibbāna is related to (its) associated aggregates by predominance condition. (1)**

(v) State leading to Nibbāna is related to state leading to rebirth and death by predominance condition.

Object-predominance: **Learners, having emerged from Path, esteem and review the Path. (2)**

(vi) State leading to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* **Having emerged from (Arahatta) Path, the Arahat esteems and reviews the Path.**

(*b*) *Conascence-predominance:* **Predominance leading to Nibbāna is related to mind-produced matter by predominance condition. (3)**

(vii) State leading to Nibbāna is related to state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna by predominance condition.

Conascence-predominance: **Predominance leading to Nibbāna is related to (its) associated aggregates and mind-produced matter by predominance condition. (4)**

51. (viii) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* **The Arahat esteems and reviews (Arahatta) Fruition, esteems and reviews Nibbāna. Nibbāna is related to Fruition by predominance condition.**

(*b*) *Conascence-predominance:* **Predominance leading neither to rebirth and death nor to Nibbāna is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)**

(ix) State leading neither to rebirth and death nor to Nibbāna is related to state leading to rebirth and death by predominance condition.

Object-predominance: Learners esteem and review (lower) Fruition, esteem and review Nibbāna. Nibbāna is related to change-of-lineage, purification by predominance condition.

(One) esteems, enjoys . . . in the eye . . . (heart-)base . . . (One) esteems, enjoys and delights in aggregates leading neither to rebirth and death nor to Nibbāna. Taking them as estimable object, arises lust, arise wrong views. (2)

(x) State leading neither to rebirth and death nor to Nibbāna is related to state leading to Nibbāna by predominance condition.

Object-predominance: Nibbāna is related to Path by predominance condition. (3)

Proximity 6

52. (i) State leading to rebirth and death is related to state leading to rebirth and death by proximity condition.

Preceding aggregates leading to rebirth and death are related to subsequent aggregates leading to rebirth and death by proximity condition. Adaptation to change-of-lineage; adaptation is related to purification by proximity condition. (1)

(ii) State leading to rebirth and death is related to state leading to Nibbāna by proximity condition.

Change-of-lineage to Path; purification is related to Path by proximity condition. (2)

(iii) State leading to rebirth and death is related to state leading neither to birth and death nor to Nibbāna by proximity condition.

Aggregates leading to rebirth and death are related to emergence by proximity condition. Adaptation of the Learners to the attainment of Fruition; for one emerging from the attainment of Extinction, faultless neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (3)

(iv) State leading to Nibbāna is related to state leading to Nibbāna by proximity condition.

Path is related to Fruition by proximity condition. (1)

(v) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by proximity condition.

Preceding aggregates leading neither to rebirth and death nor to Nibbāna are related to subsequent aggregates leading neither to rebirth and death nor to Nibbāna by proximity condition. Life-continuum to

advertence; functional to emergence; adaptation of the Arahat to the attainment of Fruition; for one emerging from the attainment of Extinction, functional neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (1)

(vi) State leading neither to rebirth and death nor to Nibbāna is related to state leading to rebirth and death by proximity condition.

Advertence is related to aggregates leading to rebirth and death by proximity condition. (2)

Contiguity, etc.

53. State leading to rebirth and death is related to state leading to rebirth and death by contiguity condition. (The same as proximity.) . . . (For conascence condition, it is the same as conascence in the "Dependent" Chapter. 9 questions. For mutuality condition, it is the same as mutuality in the "Dependent" Chapter. Three. For dependence condition, it is the same as dependence in the "Conditioned" Chapter. No separate combinations for four questions. 13 questions.)

Strong-dependence 9

54. (i) State leading to rebirth and death is related to state leading to rebirth and death by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence leading to rebirth and death, (one) offers an offering . . . precepts . . . duty of observance . . . jhāna . . . insight . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . precept leading to rebirth and death . . . learning . . . generosity . . . wisdom . . . lust . . . hate . . . delusion . . . conceit . . . wrong views . . . By the strong-dependence of wish, (one) offers an offering . . . precepts . . . duty of observance . . . jhāna . . . insight . . . superknowledge . . . attainment, kills a living being . . . causes schism in the Saṅgha. Confidence leading to rebirth and death . . . wisdom, lust . . . wish is related to confidence leading to rebirth and death . . . wisdom, lust . . . wish by strong-dependence condition.

The preparation for first jhāna is related to first jhāna by strong-dependence condition . . . the preparation for neither-perception-nor-non-perception is related to neither-perception-nor-non-perception by strong-dependence condition. First jhāna to second jhāna . . . nothingness

is related to neither-perception-nor-non-perception by strong-dependence condition. (1)

(ii) State leading to rebirth and death is related to state leading to Nibbāna by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* The preparation for first Path to first Path . . . the preparation for fourth Path is related to fourth Path by strong-dependence condition. (2)

(iii) State leading to rebirth and death is related to state leading neither to rebirth and death nor to Nibbāna by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of confidence leading to rebirth and death, (one) tortures oneself (attānaṁ ātāpeti), tortures oneself fully (paritāpeti), experiences the suffering caused by searching (pariyiṭṭhimūlakaṁ dukkhaṁ paccanubhoti) . . . precept leading to rebirth and death . . . wisdom . . . lust . . . By the strong-dependence of wish, (one) tortures oneself, tortures oneself fully, experiences the suffering caused by searching. Confidence leading to rebirth and death . . . wisdom, lust . . . wish is related to bodily happiness, bodily pain, attainment of Fruition by strong-dependence condition. Faultless or faulty kamma is related to (its) resultant by strong-dependence condition. (3)

55. (iv) State leading to Nibbāna is related to state leading to Nibbāna by strong-dependence condition.

Natural strong-dependence: First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. (1)

(v) State leading to Nibbāna is related to state leading to rebirth and death by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Learners, by the strong-dependence of the Path, generate a faultless attainment which has not yet arisen (anuppannaṁ kusalasamāpattiṁ uppādenti), enter (samāpajjanti) an attainment which has arisen. (They) practise insight into the impermanence, suffering and impersonality of the formations (saṅkhāra). The (lower) Path is related to the Learner's analytical knowledge of meaning

(atthappaṭisambhidā) . . . analytical knowledge of the above three (paṭibhānappaṭisambhidā), knowledge of correct and faulty conclusion (ṭhānāṭhānakosalla) by strong-dependence condition. (2)

(vi) State leading to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* The Arahat, by the strong-dependence of the Path, generates a functional attainment which has not yet arisen, enters an attainment which has arisen . . . knowledge of correct and faulty conclusion by strong-dependence condition. Path is related to the attainment of Fruition by strong-dependence condition. (3)

56. (vii) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of bodily happiness, (one) tortures oneself, tortures oneself fully, experiences the suffering caused by searching . . . bodily pain . . . temperature . . . food . . . By the strong-dependence of lodging-place, (one) tortures oneself, tortures oneself fully . . . Bodily happiness, bodily pain, temperature, food, lodging-place is related to bodily happiness, bodily pain, attainment of Fruition by strong-dependence condition.

The Arahat, by the strong-dependence of bodily happiness, generates a functional attainment which has not yet arisen . . . practises insight . . . bodily pain . . . temperature . . . food . . . By the strong-dependence of lodging-place . . . practises insight. (1)

(viii) State leading neither to rebirth and death nor to Nibbāna is related to state leading to rebirth and death by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of bodily happiness, (one) offers an offering . . . develops attainment, kills a living being . . . causes schism in the Saṅgha . . . bodily pain . . . temperature . . . food . . . By the strong-dependence of lodging-place, (one) offers an offering . . . causes schism in the Saṅgha. Bodily happiness . . . lodging-place is related to confidence leading to rebirth and death . . .

wisdom, lust . . . wish by strong-dependence condition. (2)

(ix) State leading neither to rebirth and death nor to Nibbāna is related to state leading to Nibbāna by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of bodily happiness, (one) develops Path . . . bodily pain . . . By the strong-dependence of lodging-place, (one) develops Path. Bodily happiness, bodily pain . . . lodging-place is related to Path by strong-dependence condition. (3)

Prenascence 3

57. (i) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* The Arahat . . . eye . . . practises insight into the impermanence, suffering and impersonality of the (heart-)base. (The Arahat), by the power of divine-eye, sees a visible object. By the power of divine-ear element, (He) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates leading neither to rebirth and death nor to Nibbāna by prenascence condition. (1)

(ii) State leading neither to rebirth and death nor to Nibbāna is related to state leading to rebirth and death by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Learners or common worldlings . . . eye . . . practise insight into the impermanence, suffering and impersonality of the (heart-)base; enjoy and delight in it. Taking it as object, arises lust . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates leading to rebirth and death by prenascence condition. (2)

(iii) State leading neither to rebirth and death nor to Nibbāna is

related to state leading to Nibbāna by prenascence condition.

Base-prenascence: (Heart-)base is related to aggregates leading to Nibbāna by prenascence condition. (3)

Postnascence 3

58. (i) State leading to rebirth and death is related to state leading neither to rebirth and death nor to Nibbāna by postnascence condition.

Postnascent aggregates leading to rebirth and death are related to this prenascent body by postnascence condition. (1)

(ii) State leading to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by postnascence condition.

Postnascent aggregates leading to Nibbāna are related to this prenascent body by postnascence condition. (1)

(iii) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by postnascence condition.

Postnascent aggregates leading neither to rebirth and death nor to Nibbāna are related to this prenascent body by postnascence condition. (1)

Repetition 3

59. (i) State leading to rebirth and death is related to state leading to rebirth and death by repetition condition.

Preceding aggregates leading to rebirth and death are related to subsequent aggregates leading to rebirth and death by repetition condition. Adaptation to change-of-lineage; adaptation is related to purification by repetition condition. (1)

(ii) State leading to rebirth and death is related to state leading to Nibbāna by repetition condition.

Change-of-lineage to Path; purification is related to Path by repetition condition. (2)

(iii) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by repetition condition.

Preceding aggregates leading neither to rebirth and death nor to Nibbāna are related to subsequent aggregates leading neither to rebirth and death nor to Nibbāna by repetition condition. (1)

Kamma 7

60. (i) State leading to rebirth and death is related to state leading to rebirth and death by kamma condition.

Volition leading to rebirth and death is related to (its) associated aggregates by kamma condition. (1)

(ii) State leading to rebirth and death is related to state leading neither to rebirth and death nor to Nibbāna by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition leading to rebirth and death is related to mind-produced matter by kamma condition.

(*b*) Asynchronous volition leading to rebirth and death is related to (its) resultant aggregates and kamma-produced matter by kamma condition. (2)

(iii) State leading to rebirth and death is related to state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by kamma condition.

Volition leading to rebirth and death is related to (its) associated aggregates and mind-produced matter by kamma condition. (3)

61. (iv) State leading to Nibbāna is related to state leading to Nibbāna by kamma condition.

Volition leading to Nibbāna is related to (its) associated aggregates by kamma condition. (1)

(v) State leading to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition leading to Nibbāna is related to mind-produced matter by kamma condition.

(*b*) Asynchronous volition leading to Nibbāna is related to (its) resultant aggregates by kamma condition. (2)

(vi) State leading to Nibbāna is related to state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna by kamma condition.

Volition leading to Nibbāna is related to (its) associated aggregates and mind-produced matter by kamma condition. (3)

(vii) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by

kamma condition.

(*a*) Volition leading neither to rebirth and death nor to Nibbāna is related to (its) associated aggregates and mind-produced matter by kamma condition.

(*b*) At the moment of conception, volition leading neither to rebirth and death nor to Nibbāna is related to (its) associated aggregates and kamma-produced matter by kamma condition. (1)

Resultant 1

62. State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by resultant condition.

(*a*) One resultant aggregate leading neither to rebirth and death nor to Nibbāna to three aggregates . . .

(*b*) At the moment of conception . . . aggregates are related to (heart-)base by resultant condition. (1)

Nutriment, etc.

63. State leading to rebirth and death is related to state leading to rebirth and death by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . .

Dissociation 5

64. (i) State leading to rebirth and death is related to state leading neither to rebirth and death nor to Nibbāna by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates leading to rebirth and death are related to mind-produced matter by dissociation condition.

(*b*) Postnascent aggregates leading to rebirth and death are related to this prenascent body by dissociation condition. (1)

(ii) State leading to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates leading to Nibbāna are related to mind-produced matter by dissociation condition.

(*b*) Postnascent aggregates leading to Nibbāna are related to this prenascent body by dissociation condition. (1)

(iii) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by

dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent aggregates leading neither to rebirth and death nor to Nibbāna are related to mind-produced matter by dissociation condition.

(2) At the moment of conception, aggregates leading neither to rebirth and death nor to Nibbāna are related to kamma-produced matter by dissociation condition; aggregates are related to (heart-)base by dissociation condition; (heart-)base is related to aggregates by dissociation condition.

(*b*) Prenascent eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates leading neither to rebirth and death nor to Nibbāna by dissociation condition.

(*c*) Postnascent aggregates leading neither to rebirth and death nor to Nibbāna to this prenascent body . . . (1)

(iv) State leading neither to rebirth and death nor to Nibbāna is related to state leading to rebirth and death by dissociation condition.

Prenascent (heart-)base is related to aggregates leading to rebirth and death by dissociation condition. (2)

(v) State leading neither to rebirth and death nor to Nibbāna is related to state leading to Nibbāna by dissociation condition.

Prenascent (heart-)base is related to aggregates leading to Nibbāna by dissociation condition. (3)

Presence 13, etc.

65. (i) State leading to rebirth and death is related to state leading to rebirth and death by presence condition.

One aggregate leading to rebirth and death to three aggregates . . . (1)

(ii) State leading to rebirth and death is related to state leading neither to rebirth and death nor to Nibbāna by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates leading to rebirth and death are related to mind-produced matter by presence condition.

(*b*) Postnascent aggregates leading to rebirth and death are related to this prenascent body by presence condition. (2)

(iii) State leading to rebirth and death is related to state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by presence condition.

One aggregate leading to rebirth and death is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . . (3)

(iv)–(vi) State leading to Nibbāna . . . three. (Do according to the method of "leading to rebirth and death".)

66. (vii) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent aggregate leading neither to rebirth and death nor to Nibbāna is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . .

(2) At the moment of conception . . . aggregates are related to (heart-)base by presence condition; (heart-)base is related to aggregates by presence condition;

(3) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

(*b*) *(Object-)prenascence:* The Arahat . . . eye . . . practises insight into the impermanence, suffering and impersonality of the (heart-)base. (The Arahat), by the power of divine-eye, sees a visible object. By the power of divine-ear element, (He) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . .

(Base-)prenascence: **Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates leading neither to rebirth and death nor to Nibbāna by presence condition.**

(*c*) Postnascent aggregates leading neither to rebirth and death nor to Nibbāna are related to this prenascent body by presence condition.

(*d*) Edible food to this body . . .

(*e*) Physical life-faculty to kamma-produced matter . . . (1)

(viii) State leading neither to rebirth and death nor to Nibbāna is related to state leading to rebirth and death by presence condition.

(Object-)prenascence: **Learners or common worldlings practise insight into the impermanence, suffering and impersonality of the eye; enjoy and delight in it. Taking it as object, arises lust . . . arises grief . . . ear . . . practise insight into the impermanence . . . of the (heart-) base; enjoy and delight in it. Taking it as object, arises lust . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound.**

(Base-)prenascence: (Heart-)base is related to aggregates leading to rebirth and death by presence condition. (2)

(ix) State leading neither to rebirth and death nor to Nibbāna is related to state leading to Nibbāna by presence condition.

(Base-)prenascence: (Heart-)base is related to aggregates leading to Nibbāna by presence condition. (3)

67. (x) States leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna are related to state leading to rebirth and death by presence condition.

Conascence-prenascence: One conascent aggregate leading to rebirth and death and (heart-)base are related to three aggregates by presence condition . . . two aggregates . . . (1)

(xi) States leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna are related to state leading neither to rebirth and death nor to Nibbāna by presence condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) postnascence-nutriment, (*c*) (postnascence-)faculty.

(*a*) Conascent aggregates leading to rebirth and death and great primaries are related to mind-produced matter by presence condition.

(*b*) Postnascent aggregates leading to rebirth and death and edible food are related to this body by presence condition.

(*c*) Postnascent aggregates leading to rebirth and death and physical life-faculty are related to kamma-produced matter by presence condition. (2)

(xii)–(xiii) States leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna are related to state leading to Nibbāna by presence condition. (Do two by the method shown above.)

. . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

68. With root 7, object 7, predominance 10, proximity 6, contiguity 6, conascence 9, mutuality 3, dependence 13, strong-dependence 9, prenascence 3, postnascence 3, repetition 3, kamma 7, resultant 1, nutriment 7, faculty 7, jhāna 7, path 7, association 3, dissociation 5, presence 13, absence 6, disappearance 6, non-disappearance 13. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 15

69. (i) State leading to rebirth and death is related to state leading to rebirth and death by object condition, conascence condition, strong-dependence condition. (1)

(ii) State leading to rebirth and death is related to state leading to Nibbāna by strong-dependence condition. (2)

(iii) State leading to rebirth and death is related to state leading neither to rebirth and death nor to Nibbāna by object condition, conascence condition, strong-dependence condition, postnascence condition, kamma condition. (3)

(iv) State leading to rebirth and death is related to state leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna by conascence condition. (4)

70. (v) State leading to Nibbāna is related to state leading to Nibbāna by conascence condition, strong-dependence condition. (1)

(vi) State leading to Nibbāna is related to state leading to rebirth and death by object condition, strong-dependence condition. (2)

(vii) State leading to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by object condition, conascence condition, strong-dependence condition, postnascence condition. (3)

(viii) State leading to Nibbāna is related to state leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna by conascence condition. (4)

71. (ix) State leading neither to rebirth and death nor to Nibbāna is related to state leading neither to rebirth and death nor to Nibbāna by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, nutriment condition, faculty condition. (1)

(x) State leading neither to rebirth and death nor to Nibbāna is related to state leading to rebirth and death by object condition, strong-dependence condition, prenascence condition. (2)

(ix) State leading neither to rebirth and death nor to Nibbāna is related to state leading to Nibbāna by strong-dependence condition, prenascence condition. (3)

72. (xii) States leading to rebirth and death and leading neither to rebirth and death nor to Nibbāna are related to state leading to rebirth and death by conascence-prenascence. (1)

(xiii) States leading to rebirth and death and leading neither to

birth and death nor to Nibbāna are related to state leading neither to rebirth and death nor to Nibbāna by conascence, postnascence-nutriment-faculty. (2)

(xiv) States leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna are related to state leading to Nibbāna by conascence-prenascence. (1)

(xv) States leading to Nibbāna and leading neither to rebirth and death nor to Nibbāna are related to state leading neither to rebirth and death nor to Nibbāna by conascence, postnascence-nutriment-faculty. (2)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

73. With not-root 15, not-object, not-predominance, not-proximity, not-contiguity 15, not-conascence 11, not-mutuality 11, not-dependence 11, not-strong-dependence 14 (na upanissaya cuddassa), not-prenascence 13, not-postnascence 15, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path 15, not-association 11, not-dissociation 9, not-presence 9, not-absence 15, not-disappearance 15, not-non-disappearance 9. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

74. With root condition, not-object 7, not-predominance, not-proximity, not-contiguity 7, not-mutuality 3, not-strong-dependence 7, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path 7, not-association 3, not-dissociation 3, not-absence 7, not-disappearance 7. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

75. With not-root condition, object 7, predominance 10, proximity 6, contiguity 6, conascence 9, mutuality 3, dependence 13, strong-dependence 9, prenascence 3, postnascence 3, repetition 3, kamma 7, resultant

1, nutriment 7, faculty, jhāna, path 7, association 3, dissociation 5, presence 13, absence 6, disappearance 6, non-disappearance 13. (Enumerate thus.)

End of Negative-Positive

END OF TRIPLET OF (STATE) LEADING TO REBIRTH AND DEATH

11. LEARNERS TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 9

1. (i) Dependent on state appertaining to Learners (sekkhaṁ dhammaṁ paticca), arises state appertaining to Learners by root condition.

Dependent on one aggregate appertaining to Learners, arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state appertaining to Learners, arises state appertaining neither to Learners nor to Arahatta (nevasekkha-nāsekkha) by root condition.

Dependent on aggregates appertaining to Learners, arises mind-produced matter. (2)

(iii) Dependent on state appertaining to Learners, arise states appertaining to Learners and appertaining neither to Learners nor to Arahatta by root condition.

Dependent on one aggregate appertaining to Learners, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

2. (iv) Dependent on state appertaining to Arahatta (asekkha), arises state appertaining to Arahatta by root condition.

Dependent on one aggregate appertaining to Arahatta, arise three aggregates . . . (1)

(v) Dependent on state appertaining to Arahatta, arises state appertaining neither to Learners nor to Arahatta by root condition.

Dependent on aggregates appertaining to Arahatta, arises mind-produced matter. (2)

(vi) Dependent on state appertaining to Arahatta . . . states apper-

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[1] This comprises (1) States appertaining to Learners, (2) States appertaining to Arahatta, (3) States appertaining neither to Learners nor to Arahatta.

taining to Arahatta and appertaining neither to Learners nor to Arahatta . . .

Dependent on one aggregate appertaining to Arahatta, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

3. (vii) Dependent on state appertaining neither to Learners nor to Arahatta (nevasekkha-nāsekkha), arises state appertaining neither to Learners nor to Arahatta by root condition.

(*a*) Dependent on one aggregate appertaining neither to Learners nor to Arahatta, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on two great primaries, arise two great primaries; dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

(viii) Dependent on state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by root condition.

Dependent on aggregates appertaining to Learners and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by root condition.

Dependent on aggregates appertaining to Arahatta and great primaries, arises mind-produced matter. (1)

Object, etc.

4. Dependent on state appertaining to Learners, arises state appertaining to Learners by object condition . . . by predominance condition. (No conception.) . . . by proximity condition . . . by contiguity condition . . . by conascence condition. (Include all great primaries.) . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition.

Dependent on one aggregate appertaining to Learners, arise three aggregates . . . two aggregates . . .

Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by repetition condition.

Dependent on one aggregate appertaining neither to Learners nor to Arahatta, arise three aggregates . . . two aggregates . . .

. . . by kamma condition . . . (i)–(iii) by resultant condition.

Dependent on one resultant aggregate appertaining to Learners, arise three aggregates . . . two aggregates . . . (Three. Complete.)

(iv)–(vi) Dependent on state appertaining to Arahatta, arises state appertaining to Arahatta by resultant condition.

Dependent on one aggregate appertaining to Arahatta . . . three.

(vii) Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by resultant condition.

(*a*) Dependent on one resultant aggregate appertaining neither to Learners nor to Arahatta, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . (1)

(viii) Dependent on state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by resultant condition.

Dependent on resultant aggregates appertaining to Learners and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by resultant condition.

Dependent on aggregates appertaining to Arahatta and great primaries, arises mind-produced matter. (1)

Nutriment, etc.

5. Dependent on state appertaining to Learners, arises state appertaining to Learners by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

6. With root 9, object 3, predominance 9, proximity 3, contiguity 3, conascence 9, mutuality 3, dependence 9, strong-dependence 3, prenascence 3, repetition 2 (āsevane dve), kamma 9, resultant (vipāke), nutriment, faculty, jhāna, path 9, association 3, dissociation 9, presence 9, absence 3, disappearance 3, non-disappearance 9. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

7. (i) Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-root condition.

(*a*) Dependent on one rootless aggregate appertaining neither to Learners nor to Arahatta, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . .

(*d*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object 5

8. (i) Dependent on state appertaining to Learners, arises state appertaining neither to Learners nor to Arahatta by not-object condition.

Dependent on aggregates appertaining to Learners, arises mind-produced matter. (1)

(ii) Dependent on state appertaining to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-object condition.

Dependent on aggregates appertaining to Arahatta, arises mind-produced matter. (1)

(iii) Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-object condition.

(*a*) Dependent on aggregates appertaining neither to Learners nor to Arahatta, arises mind-produced matter;

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base . . .

(*c*) One great primary . . . non-percipient beings . . . (1)

(iv) Dependent on state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-object condition.

Dependent on aggregates appertaining to Learners and great primaries, arises mind-produced matter. (1)

(v) Dependent on state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-object condition.

Dependent on aggregates appertaining to Arahatta and great primaries, arises mind-produced matter. (1)

Not-predominance, etc.

9. (i) Dependent on state appertaining to Learners, arises state appertaining to Learners by not-predominance condition.

Dependent on aggregates appertaining to Learners, arises predominance appertaining to Learners. (1)

(ii) Dependent on state appertaining to Arahatta, arises state appertaining to Arahatta by not-predominance condition.

Dependent on aggregates appertaining to Arahatta, arises predominance appertaining to Arahatta. (1)

(iii) Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-predominance condition. [Complete. (Include) all conceptions and great primaries.] . . .

. . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . . by not-prenascence condition. 7. (As for the Faultless Triplet.) . . . by not-postnascence condition . . . by not-repetition condition.

10. (i) Dependent on one resultant aggregate appertaining to Learners, arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state appertaining to Learners, arises state appertaining neither to Learners nor to Arahatta by not-repetition condition.

Dependent on aggregates appertaining to Learners, arises mind-produced matter. (2)

(iii) Dependent on state appertaining to Learners, arise states appertaining to Learners and appertaining neither to Learners nor to Arahatta by not-repetition condition.

Dependent on one resultant aggregate appertaining to Learners, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

(iv)–(vi) Dependent on state appertaining to Arahatta . . . state appertaining to Arahatta . . . three.

(vii) Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-repetition condition.

Appertaining neither to Learners nor to Arahatta . . . (One; complete; appertaining to Learners and appertaining neither to Learners nor to Arahatta . . . Combinations are to be completed. Do two questions. 9.)

. . . by not-kamma condition.

Dependent on aggregates appertaining to Learners, arises volition appertaining to Learners.

Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-kamma condition.

Dependent on aggregates appertaining neither to Learners nor to Arahatta, arises volition appertaining neither to Learners nor to Arahatta;

External . . . nutriment-produced . . . one great primary of temperature-produced . . .

Not-resultant 5

11. (i) Dependent on state appertaining to Learners, arises state appertaining to Learners by not-resultant condition.

Dependent on one aggregate appertaining to Learners, arise three aggregates . . . (1)

(ii) Dependent on state appertaining to Learners, arises state appertaining neither to Learners nor to Arahatta by not-resultant condition.

Dependent on aggregates appertaining to Learners, arises mind-produced matter. (2)

(iii) Dependent on state appertaining to Learners, arise states appertaining to Learners and appertaining neither to Learners nor to Arahatta by not-resultant condition.

Dependent on one aggregate appertaining to Learners, arise three aggregates and mind-produced matter . . . (3)

12. (iv) Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to learners nor to Arahatta by not-resultant condition. (Complete. No conception.)

(v) Dependent on state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-resultant condition.

Dependent on aggregates appertaining to Learners and great primaries, arises mind-produced matter. (1)

Not-nutriment, etc.

13. Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-nutriment condition . . . by not-faculty condition . . . by not-jhāna condition . . . by not-path condition . . .

Not-association 5

14. Dependent on state appertaining to Learners, arises state appertaining neither to Learners nor to Arahatta by not-association condition. (The same as not-object condition.)

Not-dissociation, etc.

(i) Dependent on state appertaining to Learners, arises state appertaining to Learners by not-dissociation condition.

In the immaterial plane, dependent on one aggregate appertaining to Learners, arise three aggregates . . . (1)

(ii) Dependent on state appertaining to Arahatta, arises state appertaining to Arahatta by not-dissociation condition.

In the immaterial plane, dependent on one aggregate appertaining to Arahatta, arise three aggregates . . . (1)

(iii) Dependent on state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-dissociation condition.

(*a*) In the immaterial plane, dependent on one aggregate appertaining neither to Learners nor to Arahatta, arise three aggregates . . .

(*b*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

. . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

15. With not-root 1, not-object 5, not-predominance 3, not-proximity, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 7, not-postnascence 9, not-repetition 9, not-kamma 2, not-resultant 5, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 1, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

16. With root condition, not-object 5, not-predominance 3, not-proximity, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 7, not-postnascence, not-repetition 9, not-kamma 2, not-resultant 5, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

17. With not-root condition, object 1, proximity, contiguity, conascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma, resultant, nutriment, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance 1. (Enumerate thus.)

End of Negative–Positive

End of "DEPENDENT" CHAPTER

(The "Conascent" Chapter is the same as the "Dependent" Chapter.)

11. LEARNERS TRIPLET III. "CONDITIONED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

18. (i)–(iii) Conditioned by state appertaining to Learners, arises state

appertaining to Learners by root condition . . . three. (The same as in the "Dependent" Chapter.)

(iv)–(vi) Conditioned by state appertaining to Arahatta, arises state appertaining to Arahatta by root condition . . . three. (The same as in the "Dependent" Chapter.)

19. (vii) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by root condition. (Complete.) . . .

Conditioned by great primaries, arise mind-produced and kamma-produced derived matter;

Conditioned by (heart-)base, arise aggregates appertaining neither to Learners nor to Arahatta. (1)

(viii) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by root condition.

Conditioned by (heart-)base, arise aggregates appertaining to Learners. (2)

(ix) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining to Arahatta by root condition.

Conditioned by (heart-)base, arise aggregates appertaining to Arahatta. (3)

(x) Conditioned by state appertaining neither to Learners nor to Arahatta, arise states appertaining to Learners and appertaining neither to Learners nor to Arahatta by root condition.

Conditioned by (heart-)base, arise aggregates appertaining to Learners; conditioned by great primaries, arises mind-produced matter. (4)

(xi) Conditioned by state appertaining neither to Learners nor to Arahatta, arise states appertaining to Arahatta and appertaining neither to Learners nor to Arahatta by root condition.

Conditioned by (heart-)base, arise aggregates appertaining to Arahatta; conditioned by great primaries, arises mind-produced matter. (5)

20. (xii) Conditioned by state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by root condition.

Conditioned by one aggregate appertaining to Learners and (heart-)base, arise three aggregates . . . two aggregates. (1)

(xiii) Conditioned by state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by root condition.

Conditioned by aggregates appertaining to Learners and great

primaries, arises mind-produced matter. (2)

(xiv) Conditioned by state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arise states appertaining to Learners and appertaining neither to Learners nor to Arahatta by root condition.

Conditioned by one aggregate appertaining to Learners and (heart-) base, arise three aggregates . . . two aggregates; conditioned by aggregates appertaining to Learners and great primaries, arises mind-produced matter. (3)

(xv)-(xvii) Conditioned by state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta . . . three. (The same as Learners.)

Object 7

21. (i) Conditioned by state appertaining to Learners, arises state appertaining to Learners by object condition . . . one.

(ii) Conditioned by state appertaining to Arahatta . . . state appertaining to Arahatta . . . one.

(iii) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by object condition . . . one.

(At the moment of conception . . .)[1] conditioned by (heart-)base, arise aggregates appertaining neither to Learners nor to Arahatta;

Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise aggregates appertaining neither to Learners nor to Arahatta. (1)

(iv) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by object condition.

Conditioned by (heart-)base, arise aggregates appertaining to Learners. (2)

(v) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining to Arahatta by object condition.

Conditioned by (heart-)base, arise aggregates appertaining to Arahatta. (3)

(vi) Conditioned by state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by object condition.

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[1] Omitted in the Pali Text.

Conditioned by one aggregate appertaining to Learners and (heart-) base, arise three aggregates . . . two aggregates. (1)

(vii) Conditioned by state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta, arises state appertaining to Arahatta by object condition.

Conditioned by one aggregate appertaining to Arahatta and (heart-) base, arise three aggregates . . . two aggregates. (1)

Predominance, etc.

22. Conditioned by state appertaining to Learners, arises state appertaining to Learners by predominance condition . . . by proximity condition . . . by contiguity condition . . . by conascence condition . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition.

Conditioned by one aggregate appertaining to Learners, arise three aggregates . . .

Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by repetition condition.

Conditioned by one aggregate appertaining neither to Learners nor to Arahatta . . . conditioned by (heart-)base, arise aggregates appertaining neither to Learners nor to Arahatta. (1)

Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by repetition condition.

Conditioned by (heart-)base, arise aggregates appertaining to Learners. (2)

Conditioned by state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by repetition condition.

Conditioned by one aggregate appertaining to Learners and (heart-) base, arise three aggregates . . . two aggregates. (1)

Kamma, etc.

23. Conditioned by state appertaining to Learners, arises state appertaining to Learners by kamma condition . . . by resultant condition. (Conditioned by) one resultant aggregate appertaining to Learners . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation

condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

24. With root 17, object 7, predominance 17, proximity 7, contiguity 7, conascence 17, mutuality 7, dependence 17, strong-dependence 7, prenascence 7, repetition 4, kamma 17, resultant 17, nutriment 17, faculty, jhāna, path 17, association 7, dissociation 17, presence 17, absence 7, disappearance 7, non-disappearance 17. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

25. Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-root condition.

(*a*) Conditioned by one rootless aggregate appertaining neither to Learners nor to Arahatta, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by one great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

(*d*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise rootless aggregates appertaining neither to Learners nor to Arahatta;

(*e*) Conditioned by doubt-accompanied or restlessness-accompanied aggregates and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object, etc.

26. (i) Conditioned by state appertaining to Learners, arises state appertaining neither to Learners nor to Arahatta by not-object condition . . . (1)

(i) Conditioned by state appertaining to Learners, arises state appertaining to Learners by not-predominance condition.

Conditioned by aggregates appertaining to Learners, arises predominance appertaining to Learners. (1)

(ii) Conditioned by state appertaining to Arahatta, arises state appertaining to Arahatta by not-predominance condition.

Conditioned by aggregates appertaining to Arahatta, arises predominance appertaining to Arahatta. (1)

(iii) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-predominance condition. (Complete.) . . . non-percipient beings . . . eye-base . . . conditioned by (heart-)base, arise aggregates appertaining neither to Learners nor to Arahatta. (1)

(iv) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by not-predominance condition.

Conditioned by (heart-)base, arises predominance appertaining to Learners. (2)

(v) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining to Arahatta by not-predominance condition.

Conditioned by (heart-)base, arises predominance appertaining to Arahatta. (3)

(vi) Conditioned by state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by not-predominance condition.

Conditioned by aggregates appertaining to Learners and (heart-)base, arises predominance appertaining to Learners. (1)

(vii) Conditioned by state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta, arises state appertaining to Arahatta by not-predominance condition.

Conditioned by aggregates appertaining to Arahatta and (heart-)base, arises predominance appertaining to Arahatta. (1)

Not-proximity, etc.

27. Conditioned by state appertaining to Learners, arises state appertaining neither to Learners nor to Arahatta by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . . by not-prenascence condition. (Seven.)[1]

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[1] Not for Not-postnascence as given in the Pali Text.

. . . by not-postnascence condition . . . by not-repetition condition . . . by not-kamma condition.

(i) Conditioned by aggregates appertaining to Learners, arises volition appertaining to Learners.

(ii) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-kamma condition.

(*a*) Conditioned by aggregates appertaining neither to Learners nor to Arahatta, arises volition appertaining neither to Learners nor to Arahatta;

(*b*) External . . . nutriment-produced . . . temperature-produced . . .

(*c*) Conditioned by (heart-)base, arises volition appertaining neither to Learners nor to Arahatta. (1)

(iii) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by not-kamma condition.

Conditioned by (heart-)base, arises volition appertaining to Learners. (2)

(iv) Conditioned by state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by not-kamma condition.

Conditioned by aggregates appertaining to Learners and (heart-)base, arises volition appertaining to Learners. (1)

Not-resultant 9

28. (i)–(iii) Conditioned by state appertaining to Learners, arises state appertaining to Learners by not-resultant condition. (For the reference with Learners, three.)

(iv)–(vi) Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-resultant condition. (For the reference with "appertaining neither to Learners nor to Arahatta", three.)

(vii)–(ix) Conditioned by state appertaining to Learners and appertaining neither to Learners nor to Arahatta, arises state appertaining to Learners by not-resultant condition. (For the combinations with Learners, three.)

Not-nutriment, etc.

29. Conditioned by state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by

not-nutriment condition . . . by not-faculty condition . . . by not-jhāna condition . . . by not-path condition . . . by not-association condition . . . by not-dissociation condition . . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

30. With not-root 1, not-object 5, not-predominance 7, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 7, not-postnascence 17, not-repetition 17, not-kamma 4, not-resultant 9, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 1, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

31. With root condition, not-object 5, not-predominance 7, not-proximity, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 7, not-postnascence 17, not-repetition 17, not-kamma 4, not-resultant 9, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root By Twos)

32. With not-root condition, object 1, proximity, contiguity, co-nascence, mutuality 1 . . . non-disappearance 1. (Enumerate thus.)

End of Negative-Positive

End of "CONDITIONED" CHAPTER

(The "Supported" Chapter is the same as the "Conditioned" Chapter.)

11. LEARNERS TRIPLET V. "CONJOINED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

33. (i) Conjoined with state appertaining to Learners, arises state appertaining to Learners by root condition.

Conjoined with one aggregate appertaining to Learners, arise three aggregates . . . two aggregates . . . (1)

(ii) Conjoined with state appertaining to Arahatta, arises state appertaining to Arahatta by root condition.

Conjoined with one aggregate appertaining to Arahatta, arise three aggregates . . . two aggregates . . . (1)

(iii) Conjoined with state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by root condition.

(*a*) Conjoined with one aggregate appertaining neither to Learners nor to Arahatta, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

Object, etc.

34. Conjoined with state appertaining to Learners, arises state appertaining to Learners by object condition . . . by predominance condition . . . by prenascence condition . . . by repetition condition. [Do two (questions.)] . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

35. With root 3, object 3, predominance 3, proximity, contiguity, conascence, mutuality, dependence, strong-dependence, prenascence 3, repetition 2, kamma 3 . . . non-disappearance 3. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

36. Conjoined with state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-root condition.

(*a*) Conjoined with one rootless aggregate appertaining neither to Learners nor to Arahatta, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of rootless conception . . .

(*c*) Conjoined with doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-predominance 3

37. (i) Conjoined with state appertaining to Learners, arises state appertaining to Learners by not-predominance condition.

Conjoined with aggregates appertaining to Learners, arises predominance appertaining to Learners. (1)

(ii) Conjoined with state appertaining to Arahatta, arises state appertaining to Arahatta by not-predominance condition.

Conjoined with aggregates appertaining to Arahatta, arises predominance appertaining to Arahatta. (1)

(iii) Conjoined with state appertaining neither to Learners nor to Arahatta, arises state appertaining neither to Learners nor to Arahatta by not-predominance condition. (Complete. One.)

Not-prenascence, etc.

38. Conjoined with state appertaining to Learners, arises state appertaining to Learners by not-prenascence condition . . . by not-postnascence condition . . . by not-repetition condition . . . by not-kamma condition. [Do two (questions.)] . . . by not-resultant condition. [Do two (questions.)] . . . by not-jhāna condition . . . by not-path condition . . . by not-dissociation condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

39. With not-root 1, not-predominance 3, not-prenascence 3, not-postnascence 3, not-repetition 3, not-kamma 2, not-resultant 2, not-jhāna 1, not-path 1, not-dissociation 3. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

40. With root condition, not-predominance 3, not-prenascence 3,

not-postnascence, not-repetition 3, not-kamma 2, not-resultant 2, not-dissociation 3. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not root By Twos)

41. With not-root condition, object 1, proximity, contiguity, co-nascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma, resultant, nutriment, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance 1. (Enumerate thus.)

End of Negative-Positive

End of "CONJOINED" CHAPTER

(The "Associated" Chapter is the same as the "Conjoined" Chapter.)

11. LEARNERS TRIPLET VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 7

42. (i) State appertaining to Learners (sekkho dhammo) is related to state appertaining to Learners by root condition.

Roots appertaining to Learners are related to (their) associated aggregates by root condition. (1)

(ii) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by root condition.

Roots appertaining to Learners are related to mind-produced matter by root condition. (2)

(iii) State appertaining to Learners is related to state appertaining to Learners and appertaining neither to Learners nor to Arahatta by root condition.

Roots appertaining to Learners are related to (their) associated aggregates and mind-produced matter by root condition. (3)

(iv)–(vi) State appertaining to Arahatta (asekkha) to state appertaining to Arahatta . . . (Three.)

(vii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by root condition.

(*a*) Roots appertaining neither to Learners nor to Arahatta are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception . . . (1)

Object 5

43. (i) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by object condition.

The Noble persons, having emerged from Path, review the Path, review the Fruition appertaining to Learners. By the knowledge of penetration into others' minds, (they) know the other being's mind appertaining to Learners. Aggregates appertaining to Learners are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

(ii) State appertaining to Arahatta is related to state appertaining neither to Learners nor to Arahatta by object condition.

The Arahat reviews the Fruition appertaining to Arahatta. By the knowledge of penetration into others' minds, (he) knows the other being's mind appertaining to Arahatta. Aggregates appertaining to Arahatta are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

44. (iii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it . . . formerly well done. Having emerged from jhāna, (one) reviews the jhāna. The Noble persons review Nibbāna. Nibbāna is related to change-of-lineage, purification, advertence by object condition.

The Noble persons review the eradicated defilements, review the uneradicated defilements, know the defilements addicted to before. (They) practise insight into the impermanence, suffering and impersonality of the eye; enjoy and delight in (the eye). Taking it as object, arises lust . . . arises grief . . . ear . . . (heart-)base . . . (They) practise insight into the impermanence, suffering and impersonality of aggregates appertaining neither to Learners nor to Arahatta . . . enjoy . . . arises grief.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. By the knowledge of penetration into others' minds, (one) knows the other being's mind appertaining neither to Learners nor to Arahatta.

Infinity of space to infinity of consciousness . . . nothingness is related to neither-perception-nor-non-perception by object condition. Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . .

Aggregates appertaining neither to Learners nor to Arahatta are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(iv) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by object condition.

Nibbāna is related to Path, Fruition appertaining to Learners by object condition. (2)

(v) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Arahatta by object condition.

Nibbāna is related to Fruition appertaining to Arahatta by object condition. (3)

Predominance 9

45. (i) State appertaining to Learners is related to state appertaining to Learners by predominance condition.

Conascence-predominance: Predominance appertaining to Learners is related to (its) associated aggregates by predominance condition. (1)

(ii) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path, esteem and review the Fruition appertaining to Learners.

(*b*) *Conascence-predominance:* Predominance appertaining to Learners is related to mind-produced matter by predominance condition. (2)

(iii) State appertaining to Learners is related to state appertaining to Learners and appertaining neither to Learners nor to Arahatta by

predominance condition.

Conascence-predominance: Predominance appertaining to Learners is related to (its) associated aggregates and mind-produced matter by predominance condition. (3)

46. (iv) State appertaining to Arahatta is related to state appertaining to Arahatta by predominance condition.

Conascence-predominance: Predominance appertaining to Arahatta is related to (its) associated aggregates by predominance condition. (1)

(v) State appertaining to Arahatta is related to state appertaining neither to Learners nor to Arahatta by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Arahat esteems and reviews the Fruition appertaining to Arahatta.

(*b*) *Conascence-predominance:* Predominance appertaining to Arahatta is related to mind-produced matter by predominance condition. (2)

(vi) State appertaining to Arahatta is related to state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta by predominance condition.

Conascence-predominance: Predominance appertaining to Arahatta is related to (its) associated aggregates and mind-produced matter by predominance condition. (3)

47. (vii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews it. (One) esteems and reviews (such acts) formerly well done. Having emerged from jhāna, one esteems and reviews the jhāna. The Noble persons esteem and review Nibbāna. Nibbāna is related to change-of-lineage, purification by predominance condition.

(One) esteems, enjoys and delights in the eye. Taking it as estimable object, arises lust, arise wrong views . . . ear . . . (heart-)base . . . (One) esteems, enjoys and delights in aggregates appertaining neither to Learners nor to Arahatta. Taking them as estimable object, arises lust, arise wrong views.

(*b*) *Conascence-predominance:* Predominance appertaining neither

to Learners nor to Arahatta is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

(viii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by predominance condition.

Object-predominance: Nibbāna is related to Path, Fruition appertaining to Learners by predominance condition. (2)

(ix) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Arahatta by predominance condition.

Object-predominance: Nibbāna is related to Fruition appertaining to Arahatta by predominance condition. (3)

Proximity 8

48. (i) State appertaining to Learners is related to state appertaining to Learners by proximity condition.

Preceding aggregates appertaining to Learners are related to subsequent aggregates appertaining to Learners by proximity condition. Path to Fruition appertaining to Learners; Fruition appertaining to Learners is related to Fruition appertaining to Learners by proximity condition. (1)

(ii) State appertaining to Learners is related to state appertaining to Arahatta by proximity condition.

Path is related to Fruition appertaining to Arahatta by proximity condition. (2)

(iii) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by proximity condition.

Fruition appertaining to Learners is related to emergence by proximity condition. (3)

49. (iv) State appertaining to Arahatta is related to state appertaining to Arahatta by proximity condition.

Preceding aggregates appertaining to Arahatta are related to subsequent aggregates appertaining to Arahatta by proximity condition. Fruition appertaining to Arahatta is related to Fruition appertaining to Arahatta by proximity condition. (1)

(v) State appertaining to Arahatta is related to state appertaining neither to Learners nor to Arahatta by proximity condition.

Fruition appertaining to Arahatta is related to emergence by proximity condition. (2)

50. (vi) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by

proximity condition.

Preceding aggregates appertaining neither to Learners nor to Arahatta to subsequent aggregates appertaining neither to Learners nor to Arahatta . . . Adaptation to change-of-lineage; adaptation to purification; advertence is related to aggregates appertaining neither to Learners nor to Arahatta by proximity condition. (1)

(vii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by proximity condition.

Change-of-lineage to Path; purification to Path; adaptation to the attainment of Fruition appertaining to Learners; for one emerging from the attainment of Extinction, faultless neither-perc̄eption-nor-non-perception is related to the attainment of Fruition appertaining to Learners by proximity condition. (2)

(viii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Arahatta by proximity condition.

Adaptation to the attainment of Fruition appertaining to Arahatta; for one emerging from the attainment of Extinction, functional neither-perception-nor-non-perception is related to the attainment of Fruition appertaining to Arahatta by proximity condition. (3)

Contiguity 8

51. State appertaining to Learners is related to state appertaining to Learners by contiguity condition . . . (The same as proximity; 8 questions.)

Conascence, etc.

52. State appertaining to Learners is related to state appertaining to Learners by conascence condition. (The same as conascence in the "Dependent" Chapter: 9 questions.) . . . by mutuality condition. (The same as mutuality in the "Dependent" Chapter; three. In dependence condition it is the same as dependence condition in the Faultless Triplet: 13 questions.)

Strong-dependence 8

53. (i) State appertaining to Learners is related to state appertaining to Learners by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* First Path is related to second Path

by strong-dependence condition; second Path is related to third Path by strong-dependence condition; third Path is related to fourth Path by strong-dependence condition. Path is related to the attainment of Fruition appertaining to Learners by strong-dependence condition. (1)

(ii) State appertaining to Learners is related to state appertaining to Arahatta by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Path is related to the attainment of Fruition appertaining to Arahatta by strong-dependence condition. (2)

(iii) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* The Noble persons, by the strong-dependence of the Path, generate a faultless attainment which has not yet arisen, enter an attainment which has arisen. They practise insight into the impermanence . . . of the formations. Path is related to the Noble person's analytical knowledge of meaning . . . analytical knowledge of the above three, knowledge of correct and faulty conclusion by strong-dependence condition. The attainment of Fruition appertaining to Learners is related to bodily happiness by strong-dependence condition. (3)

54. (iv) State appertaining to Arahatta is related to state appertaining to Arahatta by strong-dependence condition.

Proximity-strong-dependence: Preceding aggregates appertaining to Arahatta to subsequent aggregates appertaining to Arahatta . . . Fruition appertaining to Arahatta is related to Fruition appertaining to Arahatta by strong-dependence condition. (1)

(v) State appertaining to Arahatta is related to state appertaining neither to Learners nor to Arahatta by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* The attainment of Fruition appertaining to Arahatta is related to bodily happiness by strong-dependence condition. (2)

55. (vi) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence appertaining neither to Learners nor to Arahatta, (one) offers an offering . . . precepts . . . duty of observance . . . jhāna . . . insight . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . precept appertaining neither to Learners nor to Arahatta . . . wisdom . . . lust . . . wish . . . bodily happiness . . . temperature . . . food . . . By the strong-dependence of lodging-place, (one) offers an offering . . . precepts . . . develops attainment, kills a living being . . . causes schism in the Saṅgha. Confidence appertaining neither to Learners nor to Arahatta . . . wisdom, lust . . . wish, bodily happiness . . . lodging-place is related to confidence appertaining neither to Learners nor to Arahatta . . . wisdom, lust . . . wish, bodily happiness, bodily pain by strong-dependence condition.

The preparation for first jhāna is related to first jhāna by strong-dependence condition . . . the preparation for neither-perception-nor-non-perception to neither-perception-nor-non-perception . . . First jhāna is related to second jhāna by strong-dependence condition . . . nothingness is related to neither-perception-nor-non-perception by strong-dependence condition. (1)

(vii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* The preparation for first Path is related to first Path by strong-dependence condition . . . the preparation for fourth Path is related to fourth Path by strong-dependence condition. (2)

(viii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Arahatta by strong-depdence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Bodily happiness, bodily pain, temperature, food, lodging-place is related to the attainment of Fruition appertaining to Arahatta by strong-dependence condition. (3)

Prenascence 3

56. (i) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One practises insight into the impermanence . . . of the eye; enjoys and delights in (the eye). Taking it as object, arises lust . . . arises grief . . . ear . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates appertaining neither to Learners nor to Arahatta by prenascence condition. (1)

(ii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by prenascence condition.

Base-prenascence: (Heart-)base is related to aggregates appertaining to Learners by prenascence condition. (2)

(iii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Arahatta by prenascence condition.

Base-prenascence: (Heart-)base is related to aggregates appertaining to Arahatta by prenascence condition. (3)

Postnascence 3

57. (i) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by postnascence condition.

Postnascent aggregates appertaining to Learners are related to this prenascent body by postnascence condition. (1)

(ii) State appertaining to Arahatta is related to state appertaining neither to Learners nor to Arahatta by postnascence condition.

Postnascent aggregates appertaining to Arahatta are related to this prenascent body by postnascence condition. (1)

(iii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by postnascence condition.

Postnascent aggregates appertaining neither to Learners nor to Arahatta are related to this prenascent body by postnascence condition. (1)

Repetition 2

58. (i) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by repetition condition.

Preceding aggregates appertaining neither to Learners nor to Arahatta are related to subsequent aggregates appertaining neither to Learners nor to Arahatta by repetition condition. Adaptation to change-of-lineage; adaptation is related to purification by repetition condition. (1)

(ii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by repetition condition.

Change-of-lineage to Path; purification is related to Path by repetition condition. (2)

Kamma 8

59. (i) State appertaining to Learners is related to state appertaining to Learners by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition appertaining to Learners is related to (its) associated aggregates by kamma condition.

(*b*) Asynchronous volition appertaining to Learners is related to (its) resultant aggregates appertaining to Learners by kamma condition. (1)

(ii) State appertaining to Learners is related to state appertaining to Arahatta by kamma condition.

Asynchronous volition appertaining to Learners is related to the aggregates appertaining to Arahatta by kamma condition. (2)

(iii) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by kamma condition.

Conascent volition appertaining to Learners is related to mind-produced matter by kamma condition. (3)

(iv) State appertaining to Learners is related to state appertaining to Learners and appertaining neither to Learners nor to Arahatta by kamma condition.

Volition appertaining to Learners is related to (its) associated aggregates and mind-produced matter by kamma condition. (4)

60. (v) State appertaining to Arahatta is related to state appertaining

to Arahatta by kamma condition.

Volition appertaining to Arahatta is related to (its) associated aggregates by kamma condition. (1)

(vi) State appertaining to Arahatta is related to state appertaining neither to Learners nor to Arahatta by kamma condition.

Volition appertaining to Arahatta is related to mind-produced matter by kamma condition. (2)

(vii) State appertaining to Arahatta is related to state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta by kamma condition.

Volition appertaining to Arahatta is related to (its) associated aggregates and mind-produced matter by kamma condition. (3)

61. (viii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition appertaining neither to Learners nor to Arahatta is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous volition appertaining neither to Learners nor to Arahatta is related to (its) resultant aggregates appertaining neither to Learners nor to Arahatta and kamma-produced matter by kamma condition. (1)

Resultant 7

62. (i)–(iii) State appertaining to Learners is related to state appertaining to Learners by resultant condition.

One resultant aggregate appertaining to Learners to three aggregates . . . (For the reference with "appertaining to Learners": three.)

(iv)–(vi) State appertaining to Arahatta is related to state appertaining to Arahatta by resultant condition.

One aggregate appertaining to Arahatta to three aggregates . . . (For the reference with "appertaining to Arahatta": three.)

(vii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by resultant condition.

(*a*) One resultant aggregate appertaining neither to Learners nor to

Arahatta to three aggregates . . .

(*b*) At the moment of conception . . . aggregates are related to (heart-)base by resultant condition. (1)

Nutriment, etc.

63. State appertaining to Learners is related to state appertaining to Learners by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . .

Dissociation 5

64. (i) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates appertaining to Learners are related to mind-produced matter by dissociation condition.

(*b*) Postnascent aggregates appertaining to Learners are related to this prenascent body by dissociation condition. (1)

(ii) State appertaining to Arahatta is related to state appertaining neither to Learners nor to Arahatta by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence. (Like Learners.)

(iii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent aggregates appertaining neither to Learners nor to Arahatta are related to mind-produced matter by dissociation condition;

(2) At the moment of conception, aggregates appertaining neither to Learners nor to Arahatta are related to kamma-produced matter by dissociation condition; aggregates are related to (heart-)base by dissociation condition; (heart-)base is related to aggregates by dissociation condition.

(*b*) Prenascent eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates appertaining neither to Learners nor to Arahatta by dissociation condition.

(*c*) Postnascent aggregates appertaining neither to Learners nor to Arahatta are related to this prenascent body by dissociation condition. (1)

(iv) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by dissociation condition.

Prenascent (heart-)base is related to aggregates appertaining to Learners by dissociation condition. (2)

(v) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Arahatta by dissociation condition.

Prenascent (heart-)base is related to aggregates appertaining to Arahatta by dissociation condition. (3)

Presence 13

65. (i) State appertaining to Learners is related to state appertaining to Learners by presence condition.

One aggregate appertaining to Learners to three aggregates . . . (1)

(ii) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates appertaining to Learners are related to mind-produced matter by presence condition.

(*b*) Postnascent aggregates appertaining to Learners are related to this prenascent body by presence condition. (2)

(iii) State appertaining to Learners is related to state appertaining to Learners and appertaining neither to Learners nor to Arahatta by presence condition.

One aggregate appertaining to Learners is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . . (3)

(iv)–(vi) State appertaining to Arahatta is related to state appertaining to Arahatta by presence condition . . . three. (Like Learners.)

66. (vii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent aggregate appertaining neither to Learners nor to Arahatta is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . .

(2) At the moment of conception . . . aggregates are related to (heart-)base by presence condition; (heart-)base is related to aggregates by presence condition;

(3) One great primary . . . External . . . non-percipient beings . . .

(*b*) *(Object-)prenascence:* (One) practises insight into the impermanence, suffering and impersonality of the eye; enjoys and delights in (the eye). Taking it as object, arises lust . . . arises grief . . . ear . . . (One) practises insight into the impermanence . . . of the (heart-)base . . . By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . .

(Base-)prenascence: Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates appertaining neither to Learners nor to Arahatta by presence condition.

(*c*) Postnascent aggregates appertaining neither to Learners nor to Arahatta are related to this prenascent body by presence condition.

(*d*) Edible food is related to this body by presence condition.

(*e*) Physical life-faculty is related to kamma-produced matter by presence condition. (1)

(viii) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by presence condition.

(Base-)prenascence: (Heart-)base is related to aggregates appertaining to Learners by presence condition. (2)

(ix) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Arahatta by presence condition.

(Base-)prenascence: (Heart-)base is related to aggregates appertaining to Arahatta by presence condition. (3)

67. (x) States appertaining to Learners and appertaining neither to Learners nor to Arahatta are related to state appertaining to Learners by presence condition.

Conascence-prenascence: One conascent aggregate appertaining to Learners and (heart-)base are related to three aggregates by presence condition . . . two aggregates . . . (1)

(xi) States appertaining to Learners and appertaining neither to Learners nor to Arahatta are related to state appertaining neither to Learners nor to Arahatta by presence condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) postnascence-nutriment, (*c*) (postnascence-)faculty.

(*a*) Conascent aggregates appertaining to Learners and great primaries are related to mind-produced matter by presence condition.

(*b*) Postnascent aggregates appertaining to Learners and edible food are related to this body by presence condition.

(*c*) Postnascent aggregates appertaining to Learners and physical life-faculty are related to kamma-produced matter by presence condition. (2)

(xii)–(xiii) States appertaining to Arahatta and appertaining neither to Learners nor to Arahatta are related to state appertaining to Arahatta by presence condition . . . [Do two (questions:) like Learners.] . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

68. With root 7, object 5, predominance 9, proximity 8, contiguity 8, conascence 9, mutuality 3, dependence 13, strong-dependence 8, prenascence 3, postnascence 3, repetition 2, kamma 8, resultant, nutriment, faculty, jhāna, path 7, association 3, dissociation 5, presence 13, absence 8, disappearance 8, non-disappearance 13. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 14

69. (i) State appertaining to Learners is related to state appertaining to Learners by conascence condition, strong-dependence condition. (1)

(ii) State appertaining to Learners is related to state appertaining to Arahatta by strong-dependence condition. (2)

(iii) State appertaining to Learners is related to state appertaining neither to Learners nor to Arahatta by object condition, conascence condition, strong-dependence condition, postnascence condition. (3)

(iv) State appertaining to Learners is related to state appertaining to Learners and appertaining neither to Learners nor to Arahatta by conascence condition. (4)

70. (v) State appertaining to Arahatta is related to state appertaining to Arahatta by conascence condition, strong-dependence condition. (1)

(vi) State appertaining to Arahatta is related to state appertaining neither to Learners nor to Arahatta by object condition, conascence condition, strong-dependence condition, postnascence condition. (2)

(vii) State appertaining to Arahatta is related to state appertaining to Arahatta and appertaining neither to Learners nor to Arahatta by conascence condition. (3)

71. (viii) State appertaining neither to Learners nor to Arahatta is related to state appertaining neither to Learners nor to Arahatta by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(ix) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Learners by strong-dependence condition, prenascence condition. (2)

(x) State appertaining neither to Learners nor to Arahatta is related to state appertaining to Arahatta by strong-dependence condition, prenascence condition. (3)

72. (xi) States appertaining to Learners and appertaining neither to Learners nor to Arahatta are related to state appertaining to Learners by conascence-prenascence. (1)

(xii) States appertaining to Learners and appertaining neither to Learners nor to Arahatta are related to state appertaining neither to Learners nor to Arahatta by conascence, postnascence-nutriment-faculty. (2)

(xiii) States appertaining to Arahatta and appertaining neither to Learners nor to Arahatta are related to state appertaining to Arahatta by conascence-prenascence. (1)

(xiv) States appertaining to Arahatta and appertaining neither to Learners nor to Arahatta are related to state appertaining neither to Learners nor to Arahatta by conascence, postnascence-nutriment-faculty. (2)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

73. With not-root 14, not-object, not-predominance, not-proximity, not-contiguity 14, not-conascence 10, not-mutuality 10, not-dependence 10, not-strong-dependence 13, not-prenascence 12, not-postnascence 14, not-repetition, not-kamma 14, not-resultant 12, not-nutriment, not-faculty, not-jhāna, not-path 14, not-association 10, not-dissociation 8, not-presence 8, not-absence 14, not-disappearance 14, not-non-disappearance 8. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

74. With root condition, not-object 7, not-predominance 7, not-proximity 7, not-contiguity 7, not-mutuality 3, not-strong-dependence, not-prenascence, not-postnascence, not-repetition, not-kamma 7, not-resultant 4, not-nutriment, not-faculty, not-jhāna, not-path 7, not-association 3, not-dissociation 3, not-absence 7, not-disappearance 7. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

75. With not-root condition, object 5, predominance 9, proximity 8, contiguity 8, conascence 9, mutuality 3, dependence 13, strong-dependence 8, prenascence 3, postnascence 3, repetition 2, kamma 8, resultant, nutriment, faculty, jhāna, path 7, association 3, dissociation 5, presence 13, absence 8, disappearance 8, non-disappearance 13. (Enumerate thus.)

End of Negative–Positive

End of "INVESTIGATION" CHAPTER

END OF LEARNERS TRIPLET

12. LIMITED TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 13

1. (i) Dependent on limited (paritta) state, arises limited state by root condition.

(*a*) Dependent on one limited aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one limited aggregate, arise three aggregates and kamma-produced matter . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . .

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[1] This comprises (1) Limited states, (2) Lofty states, (3) Incomparable states.

two . . . dependent on great primaries, arises mind-produced (derived) matter. (1)

(ii) Dependent on limited state, arises Lofty state by root condition.

At the moment of conception, dependent on (heart-)base, arise Lofty aggregates. (2)

(iii) Dependent on limited state, arise limited and Lofty states by root condition.

At the moment of conception, dependent on (heart-)base, arise Lofty aggregates; dependent on great primaries, arises kamma-produced matter. (3)

2. (iv) Dependent on Lofty (Mahaggata) state, arises Lofty state by root condition.

(*a*) Dependent on one Lofty aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(v) Dependent on Lofty state, arises limited state by root condition.

(*a*) Dependent on Lofty aggregates, arises mind-produced matter;

(*b*) At the moment of conception, dependent on Lofty aggregates, arises kamma-produced matter. (2)

(vi) Dependent on Lofty state, arise limited and Lofty states by root condition.

(*a*) Dependent on one Lofty aggregate, arise three aggregates and mind-produced matter . . .

(*b*) At the moment of conception, dependent on one Lofty aggregate, arise three aggregates and kamma-produced matter . . . two aggregates . . . (3)

3. (vii) Dependent on Incomparable (appamāṇa) state, arises Incomparable state by root condition.

Dependent on one Incomparable aggregate, arise three aggregates . . . two aggregates . . . (1)

(viii) Dependent on Incomparable state, arises limited state by root condition.

Dependent on Incomparable aggregates, arises mind-produced matter. (2)

(ix) Dependent on Incomparable state, arise limited and Incomparable states by root condition.

Dependent on one Incomparable aggregate, arise three aggregates

and mind-produced matter . . . two aggregates . . . (3)

4. (x) Dependent on limited and Incomparable state, arises limited state by root condition.

Dependent on Incomparable aggregates and great primaries, arises mind-produced matter. (1)

(xi) Dependent on limited and Lofty state, arises limited state by root condition.

(*a*) Dependent on Lofty aggregates and great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . (1)

(xii) Dependent on limited and Lofty state, arises Lofty state by root condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . (2)

(xiii) Dependent on limited and Lofty state, arise limited and Lofty states by root condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . dependent on Lofty aggregates and great primaries, arises kamma-produced matter. (3)

Object 5

5. (i) Dependent on limited state, arises limited state by object condition.

(*a*) Dependent on one limited aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . dependent on (heart-)base, arise aggregates. (1)

(ii) Dependent on limited state, arises Lofty state by object condition.

At the moment of conception, dependent on (heart-)base, arise Lofty aggregates. (2)

(iii) Dependent on Lofty state, arises Lofty state by object condition.

(*a*) Dependent on one Lofty aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(iv) Dependent on Incomparable state, arises Incomparable state by object condition.

Dependent on one Incomparable aggregate, arise three aggregates . . . two aggregates . . . (1)

(v) Dependent on limited and Lofty state, arises Lofty state by object condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . (1)

Predominance 9

6. (i) Dependent on limited state, arises limited state by predominance condition.

(*a*) Dependent on one limited aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arises mind-produced derived matter. (1)

(ii) Dependent on Lofty state, arises Lofty state by predominance condition.

Dependent on one Lofty aggregate, arise three aggregates . . . two aggregates . . . (1)

(iii) Dependent on Lofty state, arises limited state by predominance condition.

Dependent on Lofty aggregates, arises mind-produced matter. (2)

(iv) Dependent on Lofty state, arise limited and Lofty states by predominance condition.

Dependent on one Lofty aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

(v) Dependent on Incomparable state, arises Incomparable state by predominance condition.

Dependent on one Incomparable aggregate, arise three aggregates . . . two aggregates . . . (1)

(vi) Dependent on Incomparable state, arises limited state by predominance condition.

Dependent on Incomparable aggregates, arises mind-produced matter. (2)

(vii) Dependent on Incomparable state, arise limited and Incomparable states by predominance condition.

Dependent on one Incomparable aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

7. (viii) Dependent on limited and Incomparable state, arises limited state by predominance condition.

Dependent on Incomparable aggregates and great primaries, arises mind-produced matter. (1)

(ix) Dependent on limited and Lofty state, arises limited state by predominance condition.

Dependent on Lofty aggregates and great primaries, arises mind-produced matter. (1)

Proximity, etc.

8. Dependent on limited state, arises limited state by proximity condition . . . by contiguity condition . . . by conascence condition. (Include all great primaries.) . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition. (Do three questions.) . . . by repetition condition. (Do three questions.) . . . by kamma condition . . . by resultant condition. (13 questions.) . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

9. With root 13, object 5, predominance 9, proximity 5, contiguity 5, conascence 13, mutuality 7, dependence 13, strong-dependence 5, prenascence 3, repetition 3, kamma 13, resultant 13, nutriment, faculty, jhāna, path 13, association 5, dissociation 13, presence 13, absence 5, disappearance 5, non-disappearance 13. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

10. Dependent on limited state, arises limited state by not-root condition.

(*a*) Dependent on one rootless limited aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . .

(*d*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object 5

11. (i) Dependent on limited state, arises limited state by not-object condition.

(*a*) Dependent on limited aggregates, arises mind-produced matter;

(*b*) At the moment of conception, dependent on limited aggregates, arises kamma-produced matter; dependent on aggregates, arises (heart-) base . . .

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (1)

(ii) Dependent on Lofty state, arises limited state by not-object condition.

(*a*) Dependent on Lofty aggregates, arises mind-produced matter;

(*b*) At the moment of conception, dependent on Lofty aggregates, arises kamma-produced matter. (1)

(iii) Dependent on Incomparable state, arises limited state by not-object condition.

Dependent on Incomparable aggregates, arises mind-produced matter. (1)

(iv) Dependent on limited and Incomparable state, arises limited state by not-object condition.

Dependent on Incomparable aggregates and great primaries, arises mind-produced matter. (1)

(v) Dependent on limited and Lofty state, arises limited state by not-object condition.

(*a*) Dependent on Lofty aggregates and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, dependent on Lofty aggregates and great primaries, arises kamma-produced matter. (1)

Not-predominance 10

12. (i) Dependent on limited state, arises limited state by not-predominance condition.

(*a*) Dependent on one limited aggregate, arise three aggregates . . .

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . non-percipient beings . . . (1)

(ii) Dependent on limited state, arises Lofty state by not-predominance condition.

At the moment of conception, dependent on (heart-)base, arise Lofty aggregates. (2)

(iii) Dependent on limited state, arise limited and Lofty states by not-predominance condition.

At the moment of conception, dependent on (heart-)base, arise Lofty aggregates; dependent on great primaries, arises kamma-produced matter. (3)

13. (iv) Dependent on Lofty state, arises Lofty state by not-predominance condition.

(*a*) Dependent on Lofty aggregates, arises Lofty predominance; dependent on one resultant Lofty aggregate . . .

(*b*) At the moment of conception . . . (1)

(v) Dependent on Lofty state, arises limited state by not-predominance condition.

(*a*) Dependent on resultant Lofty aggregates, arises mind-produced matter;

(*b*) At the moment of conception, dependent on Lofty aggregates, arises kamma-produced matter. (2)

(vi) Dependent on Lofty state, arise limited and Lofty states by not-predominance condition.

(*a*) Dependent on one resultant Lofty aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . (3)

14. (vii) Dependent on Incomparable state, arises Incomparable state by not-predominance condition.

Dependent on Incomparable aggregates, arises Incomparable predominance. (1)

(viii) Dependent on limited and Lofty state, arises limited state by not-predominance condition.

(*a*) Dependent on resultant Lofty aggregates and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, dependent on Lofty aggregates and great primaries, arises kamma-produced matter. (1)

(ix) Dependent on limited and Lofty state, arises Lofty state by not-predominance condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . (2)

(x) Dependent on limited and Lofty state, arise limited and Lofty states by not-predominance condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . dependent on Lofty aggregates and great primaries, arises kamma-produced matter. (3)

Not-proximity, etc. 5

15. Dependent on limited state, arises limited state by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . .

Not-prenascence 12

16. (i)-(iii) Dependent on limited state, arises limited state by not-prenascence condition.

In the immaterial plane, dependent on one limited aggregate, arise three aggregates . . . two aggregates . . . dependent on limited aggregates, arises mind-produced matter;

At the moment of conception, dependent on one limited aggregate, arise three aggregates and kamma-produced matter . . . two aggregates . . . [Expand all great primaries. In the immaterial plane, there are three questions for the reference with "limited (state)".]

(iv) Dependent on Lofty state, arises Lofty state by not-prenascence condition.

(*a*) One Lofty aggregate . . .

(*b*) At the moment of conception . . . (1)

(v) Dependent on Lofty state, arises limited state by not-prenascence condition.

(*a*) Dependent on Lofty aggregates, arises mind-produced matter;

(*b*) At the moment of conception, dependent on Lofty aggregates, arises kamma-produced matter. (2)

(vi) Dependent on Lofty state, arise limited and Lofty states by not-prenascence condition.

At the moment of conception, dependent on one Lofty aggregate,

arise three aggregates and kamma-produced matter . . . two aggregates . . . (3)

17. (vii) Dependent on Incomparable state, arises Incomparable state by not-prenascence condition.

In the immaterial plane, one Incomparable aggregate . . . (1)

(viii) Dependent on Incomparable state, arises limited state by not-prenascence condition.

Dependent on Incomparable aggregates, arises mind-produced matter. (2)

(ix) Dependent on limited and Incomparable state, arises limited state by not-prenascence condition.

Dependent on Incomparable aggregates and great primaries, arises mind-produced matter. (1)

(x) Dependent on limited and Lofty state, arises limited state by not-prenascence condition.

(*a*) Dependent on Lofty aggregates and great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . (1)

(xi) Dependent on limited and Lofty state, arises Lofty state by not-prenascence condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . (2)

(xii) Dependent on limited and Lofty state, arise limited and Lofty states by not-prenascence condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . dependent on Lofty aggregates and great primaries, arises kamma-produced matter. (3)

Not-postnascence, etc. 13

18. (i) Dependent on limited state, arises limited state by not-postnascence condition . . . by not-repetition condition.

(*a*) Dependent on one limited aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . one great primary of non-percipient beings . . . (1)

(ii) Dependent on limited state, arises Lofty state by not-repetition

condition.

At the moment of conception, dependent on (heart-)base, arise Lofty aggregates. (2)

(iii) Dependent on limited state, arise limited and Lofty states by not-repetition condition.

At the moment of conception, dependent on (heart-)base, arise Lofty aggregates; dependent on great primaries, arises kamma-produced matter. (3)

19. (iv) Dependent on Lofty state, arises Lofty state by not-repetition condition.

(*a*) Dependent on one resultant Lofty aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one Lofty aggregate, arise three aggregates . . . (1)

(v) Dependent on Lofty state, arises limited state by not-repetition condition.

(*a*) Dependent on Lofty aggregates, arises mind-produced matter;

(*b*) At the moment of conception . . . (2)

(vi) Dependent on Lofty state, arise limited and Lofty states by not-repetition condition.

(*a*) Dependent on one resultant Lofty aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . one Lofty aggregate . . . (3)

20. (vii) Dependent on Incomparable state, arises Incomparable state by not-repetition condition.

Dependent on one resultant Incomparable aggregate, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(viii) Dependent on Incomparable state, arises limited state by not-repetition condition.

Dependent on Incomparable aggregates, arises mind-produced matter. (2)

(ix) Dependent on Incomparable state, arise limited and Incomparable states by not-repetition condition.

Dependent on one resultant Incomparable aggregate, arise three aggregates and mind-produced matter . . . (3)

21. (x) Dependent on limited and Incomparable state, arises limited state by not-repetition condition.

Dependent on Incomparable aggregates and great primaries, arises mind-produced matter. (1)

(xi) Dependent on limited and Lofty state, arises limited state by not-repetition condition.

(*a*) Dependent on Lofty aggregates and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, dependent on Lofty aggregates and great primaries, arises kamma-produced matter. (1)

(xii) Dependent on limited and Lofty state, arises Lofty state by not-repetition condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . (2)

(xiii) Dependent on limited and Lofty state, arise limited and Lofty states by not-repetition condition.

At the moment of conception, dependent on one Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . dependent on Lofty aggregates and great primaries, arises kamma-produced matter. (3)

Not-kamma 3

22. (i) Dependent on limited state, arises limited state by not-kamma condition.

(*a*) Dependent on limited aggregates, arises limited volition;

(*b*) External . . . nutriment-produced . . . one great primary of temperature-produced . . . (1)

(ii) Dependent on Lofty state, arises Lofty state by not-kamma condition.

Dependent on Lofty aggregates, arises Lofty volition. (1)

(iii) Dependent on Incomparable state, arises Incomparable state by not-kamma condition.

Dependent on faultless Incomparable aggregates, arises Incomparable volition. (1)

Not-resultant 9

23. (i) Dependent on limited state, arises limited state by not-resultant condition.

(*a*) Dependent on one limited aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arises mind-produced derived matter;

(*c*) External . . . nutriment-produced . . . temperature-produced . . .

one great primary of non-percipient beings . . . (1)

(ii) Dependent on Lofty state, arises Lofty state by not-resultant condition.

Dependent on one Lofty aggregate, arise three aggregates . . . two aggregates . . . (1)

(iii) Dependent on Lofty state, arises limited state by not-resultant condition.

Dependent on Lofty aggregates, arises mind-produced matter. (2)

(iv) Dependent on Lofty state, arise limited and Lofty states by not-resultant condition.

Dependent on one Lofty aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

(v) Dependent on Incomparable state, arises Incomparable state by not-resultant condition.

Dependent on one faultless Incomparable aggregate, arise three aggregates . . . (1)

(vi) Dependent on Incomparable state, arises limited state by not-resultant condition.

Dependent on faultless Incomparable aggregates, arises mind-produced matter. (2)

(vii) Dependent on Incomparable state, arise limited and Incomparable states by not-resultant condition.

Dependent on one faultless Incomparable aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

(viii) Dependent on limited and Incomparable state, arises limited state by not-resultant condition.

Dependent on faultless Incomparable aggregates and great primaries, arises mind-produced matter. (1)

(ix) Dependent on limited and Lofty state, arises limited state by not-resultant condition.

Dependent on Lofty aggregates and great primaries, arises mind-produced matter. (1)

Not-nutriment, etc.

24. Dependent on limited state, arises limited state by not-nutriment condition. External . . . temperature-produced . . . non-percipient beings (Expand.) . . .

. . . by not faculty condition. External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . dependent on

great primaries, arises physical life-faculty.

. . . by not-jhāna condition . . . one five-fold consciousness-accompanied aggregate . . . External . . . one great primary of non-percipient beings . . . (Include all great primaries.)

. . . by not-path condition . . . one rootless limited aggregate . . . At the moment of rootless conception, one . . . (Include all great primaries.)

. . . by not-association condition . . .

(i) . . . by not-dissociation condition.

In the immaterial plane, dependent on one limited aggregate, arise three aggregates . . . two aggregates . . .

External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

(ii) Dependent on Lofty state, arises Lofty state by not-dissociation condition.

In the immaterial plane, one Lofty aggregate . . . (1)

(iii) Dependent on Incomparable state, arises Incomparable state by not-dissociation condition.

In the immaterial plane, one Incomparable aggregate . . . (1)

. . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

25. With not-root 1, not-object 5, not-predominance 10, not-proximity 5, not-contiguity 5, not-mutuality, not-strong-dependence 5, not-prenascence 12, not-postnascence 13, not-repetition 13, not-kamma 3, not-resultant 9, not-nutriment 1, not-faculty, not-jhāna, not-path 1, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root By Twos)

26. With root condition, not-object 5, not-predominance 10, not-proximity 5, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 12, not-postnascence 13, not-repetition 13, not-kamma 3, not-resultant 9, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

27. With not-root condition, object 1, proximity 1 . . . disappearance 1, non-disappearance 1. (Enumerate thus.)

End of Negative-Positive

End of "DEPENDENT" CHAPTER

(The "Conascent" Chapter is the same as the "Dependent" Chapter.)

12. LIMITED TRIPLET III. "CONDITIONED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

28. (i) Conditioned by limited state, arises limited state by root condition.

(*a*) Conditioned by one limited aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by one great primary . . . derived matter;

(*d*) Conditioned by (heart-)base, arise limited aggregates. (1)

(ii) Conditioned by limited state, arises Lofty state by root condition.

(*a*) Conditioned by (heart-)base, arise Lofty aggregates;

(*b*) At the moment of conception, conditioned by (heart-)base, arise Lofty aggregates. (2)

(iii) Conditioned by limited state, arises Incomparable state by root condition.

Conditioned by (heart-)base, arise Incomparable aggregates. (3)

(iv) Conditioned by limited state, arise limited and Incomparable states by root condition.

Conditioned by (heart-)base, arise Incomparable aggregates; conditioned by great primaries, arises mind-produced matter. (4)

(v) Conditioned by limited state, arise limited and Lofty states by root condition.

(*a*) Conditioned by (heart-)base, arise Lofty aggregates; conditioned by great primaries, arises mind-produced matter;

(*b*) At the moment of conception, conditioned by (heart-)base, arise Lofty aggregates . . . (5)

29. (vi) Conditioned by Lofty state, arises Lofty state by root condition.

(*a*) Conditioned by one Lofty aggregate, arise three aggregates . . .

(*b*) At the moment of conception, . . . one Lofty aggregate . . . (1)

(vii) Conditioned by Lofty state, arises limited state by root condition.

(*a*) Conditioned by Lofty aggregates, arises mind-produced matter;

(*b*) At the moment of conception . . . (2)

(viii) Conditioned by Lofty state, arise limited and Lofty states by root condition.

(*a*) Conditioned by one Lofty aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, . . . one Lofty aggregate . . . (3)

(ix)–(xi) Conditioned by Incomparable state, arises Incomparable state by root condition. In Incomparable . . . three.

30. (xii) Conditioned by limited and Incomparable state, arises limited state by root condition.

Conditioned by Incomparable aggregates and great primaries, arises mind-produced matter. (1)

(xiii) Conditioned by limited and Incomparable state, arises Incomparable state by root condition.

Conditioned by one Incomparable aggregate and (heart-)base, arise three aggregates . . . (2)

(xiv) Conditioned by limited and Incomparable state, arise limited and Incomparable states by root condition.

Conditioned by one Incomparable aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by Incomparable aggregates and great primaries, arises mind-produced matter. (3)

(xv)–(xvii) Conditioned by limited and Lofty state, arises limited state by root condition . . . three. (For "at the moment of conception" do three also.)

Object, etc.

31. Conditioned by limited state, arises limited state by object condition.

(*a*) Conditioned by one limited aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise limited aggregates. (The remaining six questions are the same as for root condition. Do 7.)

. . . by predominance condition. (No conception. Complete 17 questions.) . . . by proximity condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

32. With root 17, object 7, predominance 17, proximity 7, contiguity 7, conascence 17, mutuality 9, dependence 17, strong-dependence 7, prenascence 7, repetition 7, kamma 17, resultant 17, nutriment 17, faculty, jhāna, path 17, association 7, dissociation 17, presence 17, absence 7, disappearance 7, non-disappearance 17. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

33. Conditioned by limited state, arises limited state by not-root condition.

(*a*) Conditioned by one rootless limited aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) One great primary . . . non-percipient beings . . .

(*d*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-) base, arise rootless limited aggregates;

(*e*) Conditioned by doubt-accompanied or restlessness-accompanied aggregates and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object 5

34. Conditioned by limited state, arises limited state by not-object condition. (The same as in the "Dependent" Chapter. Five.)

Not-predominance 12

35. (i) Conditioned by limited state, arises limited state by not-predominance condition.

(*a*) Conditioned by one limited aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . .

(*c*) . . . non-percipient beings . . .

(*d*) . . . eye-base . . . body-base . . . conditioned by (heart-)base, arise limited aggregates. (1)

(ii) Conditioned by limited state, arises Lofty state by not-predominance condition.

(*a*) Conditioned by (heart-)base, arises Lofty predominance; conditioned by (heart-)base, arise resultant Lofty aggregates;

(*b*) At the moment of conception, conditioned by (heart-)base, arise Lofty aggregates. (2)

(iii) Conditioned by limited state, arises Incomparable state by not-predominance condition.

Conditioned by (heart-)base, arises Incomparable predominance. (3)

(iv) Conditioned by limited state, arise limited and Lofty states by not-predominance condition.

(*a*) Conditioned by (heart-)base, arise resultant Lofty aggregates; conditioned by great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . (4)

36. (v) Conditioned by Lofty state, arises Lofty state by not-predominance condition.

(*a*) Conditioned by Lofty aggregates, arises Lofty predominance; conditioned by one resultant Lofty aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(vi) Conditioned by Lofty state, arises limited state by not-predominance condition.

(*a*) Conditioned by resultant Lofty aggregates, arises mind-produced matter;

(*b*) At the moment of conception . . . (2)

(vii) Conditioned by Lofty state, arise limited and Lofty states by not-predominance condition.

(*a*) Conditioned by one resultant Lofty aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . (3)

(viii) Conditioned by Incomparable state, arises Incomparable state by not-predominance condition.

Conditioned by Incomparable aggregates, arises Incomparable predominance. (1)

37. (ix) Conditioned by limited and Incomparable state, arises Incomparable state by not-predominance condition.

Conditioned by Incomparable aggregates and (heart-)base, arises Incomparable predominance. (1)

(x) Conditioned by limited and Lofty state, arises limited state by not-predominance condition.

(*a*) Conditioned by resultant Lofty aggregates and great primaries, arises mind-produced matter;

(*b*) At the moment of conception . . . (1)

(xi) Conditioned by limited and Lofty state, arises Lofty state by not-predominance condition.

(*a*) Conditioned by Lofty aggregates and (heart-)base, arises Lofty predominance; conditioned by one resultant Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (2)

(xii) Conditioned by limited and Lofty state, arise limited and Lofty states by not-predominance condition.

(*a*) Conditioned by one resultant Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by resultant Lofty aggregates and great primaries, arises mind-produced matter;

(*b*) At the moment of conception, conditioned by one resultant Lofty aggregate and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by resultant Lofty aggregates and great primaries, arises kamma-produced matter. (3)

Not-proximity, etc.

38. Conditioned by limited state, arises limited state by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . . by not-prenascence condition. (The same as in the "Dependent" Chapter: 12 questions.) . . . by not-postnascence condition . . . by not-repetition condition. (Complete: point out resultant and include mind-produced matter with resultant.) . . . by not-kamma condition . . . by not-resultant condition. (No resultant conception.) . . . by not-nutriment condition . . . by not-faculty condition . . . by not-jhāna condition . . . by not-path condition

. . . by not-association condition . . . by not-dissociation condition . . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

39. With not-root 1, not-object 5, not-predominance 12, not-proximity 5, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 12, not-postnascence 17, not-repetition 17, not-kamma 7, not-resultant 17, not-nutriment, not-faculty, not-jhāna, not-path 1, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root By Twos)

40. With root condition, not-object 5, not-predominance 12, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 12, not-postnascence 17, not-repetition 17, not-kamma 7, not-resultant 17, not-association 5, not-dissociation 3, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root By Twos)

41. With not-root condition, object 1, proximity, contiguity, conascence . . . disappearance, non-disappearance 1. (Enumerate thus.)

End of Negative–Positive

End of "CONDITIONED" CHAPTER

(The "Supported" Chapter is the same as the "Conditioned" Chapter.)

12. LIMITED TRIPLET V. "CONJOINED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

42. (i) Conjoined with limited state, arises limited state by root condition.

(*a*) Conjoined with one limited aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) Conjoined with Lofty state, arises Lofty state by root condition.

(*a*) Conjoined with one Lofty aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(iii) Conjoined with Incomparable state, arises Incomparable state by root condition.

Conjoined with one Incomparable aggregate, arise three aggregates . . . two aggregates . . . (1)

Object, etc.

43. Conjoined with limited state, arises limited state by object condition . . . by predominance condition. (No conception.) . . . by proximity condition . . . by contiguity condition . . . by conascence condition . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition. (No conception.) . . . by repetition condition. (Also no resultant and conception.) . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

44. With root 3, object 3, predominance 3 . . . non-disappearance 3. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

45. Conjoined with limited state, arises limited state by not-root condition.

(*a*) Conjoined with one rootless limited aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of rootless conception . . .

(*c*) Conjoined with doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-predominance 3

46. (i) Conjoined with limited state, arises limited state by not-predominance condition.

(*a*) Conjoined with one limited aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) Conjoined with Lofty state, arises Lofty state by not-predominance condition.

(*a*) Conjoined with Lofty aggregates, arises Lofty predominance; conjoined with one resultant Lofty aggregate . . .

(*b*) At the moment of conception . . . (1)

(iii) Conjoined with Incomparable state, arises Incomparable state by not-predominance condition.

Conjoined with Incomparable aggregates, arises Incomparable predominance. (1)

Not-prenascence 3

47. (i) Conjoined with limited state, arises limited state by not-prenascence condition.

(*a*) In the immaterial plane, conjoined with one limited aggregate, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) Conjoined with Lofty state, arises Lofty state by not-prenascence condition.

(*a*) In the immaterial plane, conjoined with one Lofty aggregate, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

(iii) Conjoined with Incomparable state, arises Incomparable state by not-prenascence condition.

In the immaterial plane, conjoined with one Incomparable aggregate, arise three aggregates . . . (1)

Not-postnascence 3, Not-repetition 3

48. (i) Conjoined with limited state, arises limited state by not-postnascence condition . . . by not-repetition condition.

(*a*) Conjoined with one limited aggregate, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) Conjoined with Lofty state, arises Lofty state by not-repetition condition.

(*a*) Conjoined with one resultant Lofty aggregate, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

(iii) Conjoined with Incomparable state, arises Incomparable state by not-repetition condition.

Conjoined with one resultant Incomparable aggregate, arise three aggregates . . . (1)

Not-kamma 3

49. (i) Conjoined with limited state, arises limited state by not-kamma condition.

Conjoined with limited aggregates, arises limited volition. (1)

(ii) Conjoined with Lofty state, arises Lofty state by not-kamma condition.

Conjoined with Lofty aggregates, arises Lofty volition. (1)

(iii) Conjoined with Incomparable state, arises Incomparable state by not-kamma condition.

Conjoined with faultless Incomparable aggregates, arises Incomparable volition. (1)

Not-resultant 3

50. (i) Conjoined with limited state, arises limited state by not-

resultant condition.

Conjoined with one limited aggregate, arise three aggregates . . . (1)

(ii) Conjoined with Lofty state, arises Lofty state by not-resultant condition.

Conjoined with one Lofty aggregate, arise three aggregates . . . (1)

(iii) Conjoined with Incomparable state, arises Incomparable state by not-resultant condition.

Conjoined with one faultless Incomparable aggregate, arise three aggregates . . . (1)

Not-jhāna, etc.

51. (i) Conjoined with limited state, arises limited state by not-jhāna condition . . . by not-path condition . . . by not-dissociation condition.

In the immaterial plane, conjoined with one limited aggregate, arise three aggregates . . . (1)

(ii) Conjoined with Lofty state, arises Lofty state by not-dissociation condition.

In the immaterial plane, conjoined with one Lofty aggregate, arise three aggregates . . . (1)

(iii) Conjoined with Incomparable state, arises Incomparable state by not-dissociation condition.

In the immaterial plane, conjoined with one Incomparable aggregate, arise three aggregates . . . (1)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

52. With not-root 1, not-predominance 3, not-prenascence 3, not-postnascence 3, not-repetition 3, not-kamma 3, not-resultant 3, not-jhāna 1, not-path 1, not-dissociation 3. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

53. With root condition, not-predominance 3, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-dissociation 3. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

54. With not-root condition, object 1, proximity 1 . . . non-disappearance 1. (Enumerate thus.)

End of Negative-Positive

End of "CONJOINED" CHAPTER

(The "Associated" Chapter is the same as the "Conjoined" Chapter.)

12. LIMITED TRIPLET VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 7

55. (i) Limited state is related to limited state by root condition.

(*a*) Limited roots are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception . . . (1)

(ii)-(iv) Lofty state is related to Lofty state by root condition . . . three. (Do "during life" and "at conception".)

(v)-(vii) Incomparable state is related to Incomparable state by root condition . . . three.

Object 7

56. (i) Limited state is related to limited state by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it. (One) reviews (such acts) formerly well done. The Noble persons review change-of-lineage, review purification, review the eradicated defilements, review the uneradicated defilements, know the defilements addicted to before.

Eye . . . (heart-)base . . . (They) practise insight into the impermanence, suffering and impersonality of limited aggregates; enjoy and delight in (those aggregates). Taking them as object, arises lust . . . arises grief. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by object condition. (1)

(ii) Limited state is related to Lofty state by object condition.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. By the knowledge of penetration into others' minds, (one) knows the other being's limited mind.

Limited aggregates are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences by object condition. (2)

57. (iii) Lofty state is related to Lofty state by object condition.

By the knowledge of penetration into others' minds, (one) knows the other being's Lofty mind. Infinity of space to infinity of consciousness . . . nothingness is related to neither-perception-nor-non-perception by object condition. Lofty aggregates are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences by object condition. (1)

(iv) Lofty state is related to limited state by object condition.

(One) reviews first jhāna . . . reviews neither-perception-nor-non-perception, reviews divine-eye, reviews divine-ear element, reviews knowledge of supernormal power, reviews knowledge of penetration into others' minds, reviews knowledge of remembrance of past existences, reviews knowledge of rebirths according to one's kamma, reviews knowledge of future existences.

(One) practices insight into the impermanence . . . of Lofty aggregates; enjoys and delights in (those aggregates). Taking them as object, arises lust . . . arises grief. (2)

58. (v) Incomparable state is related to Incomparable state by object condition.

Nibbāna is related to Path, Fruition by object condition. (1)

(vi) Incomparable state is related to limited state by object condition.

The Noble persons, having emerged from Path, review the Path, review Fruition, review Nibbāna. Nibbāna is related to change-of-lineage, purification, advertence by object condition. (2)

(vii) Incomparable state is related to Lofty state by object condition.

The Noble persons, by the knowledge of penetration into others' minds, know the other being's Incomparable mind. Incomparable aggregates are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences by object condition. (3)

Predominance 7

59. (i) Limited state is related to limited state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews it. (One) esteems and reviews (such acts) formerly well done. Learners esteem and review change-of-lineage, esteem and review purification. Eye . . . (heart-)base . . . (they) esteem, enjoy and delight in limited aggregates. Taking them as estimable object, arises lust, arise wrong views.

(*b*) *Conascence-predominance:* Limited predominance is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

(ii) Lofty state is related to Lofty state by predominance condition.

***Conascence-predominance:* Lofty predominance is related to (its) associated aggregates by predominance condition. (1)**

(iii) Lofty state is related to limited state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* (One) esteems and (reviews) first jhāna . . . neither-perception-nor-non-perception . . . divine-eye . . . (One) esteems and reviews knowledge of future existences. (One) esteems, enjoys and delights in Lofty aggregates. Taking them as estimable object, arises lust, arise wrong views.

(*b*) *Conascence-predominance:* Lofty predominance is related to mind-produced matter by predominance condition. (2)

(iv) Lofty state is related to limited and Lofty state by predominance condition.

***Conascence-predominance:* Lofty predominance is related to (its) associated aggregates and mind-produced matter by predominance condition. (3)**

60. (v) Incomparable state is related to Incomparable state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-

predominance.

(*a*) *Object-predominance:* Nibbāna is related to Path, Fruition by predominance condition.

(*b*) *Conascence-predominance:* Incomparable predominance is related to (its) associated aggregates by predominance condition. (1)

(vi) Incomparable state is related to limited state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path, esteem and review Fruition, esteem and review Nibbāna. Nibbāna is related to change-of-lineage, purification by predominance condition.

(*b*) *Conascence-predominance:* Incomparable predominance is related to mind-produced matter by predominance condition. (2)

(vii) Incomparable state is related to limited and Incomparable state by predominance condition.

Conascence-predominance: Incomparable predominance is related to (its) associated aggregates and mind-produced matter by predominance condition. (3)

Proximity 9, Contiguity 9

61. (i) Limited state is related to limited state by proximity condition.

Preceding limited aggregates are related to subsequent limited aggregates by proximity condition. Adaptation to change-of-lineage; adaptation to purification; advertence is related to limited aggregates by proximity condition. (1)

(ii) Limited state is related to Lofty state by proximity condition.

Limited death-consciousness is related to Lofty rebirth-consciousness by proximity condition. Limited aggregates are related to Lofty emergence by proximity condition. The preparation for first jhāna . . . the preparation for neither-perception-nor-non-perception . . . the preparation for divine-eye . . . the preparation for knowledge of future existences is related to knowledge of future existences by proximity condition. (2)

(iii) Limited state is related to Incomparable state by proximity condition.

Change-of-lineage to Path; purification to Path; adaptation is related

to the attainment of Fruition by proximity condition. (3)

62. (iv) Lofty state is related to Lofty state by proximity condition.

Preceding Lofty aggregates are related to subsequent Lofty aggregates by proximity condition. (1)

(v) Lofty state is related to limited state by proximity condition.

Lofty death-consciousness is related to limited rebirth-consciousness by proximity condition. Lofty life-continuum is related to advertence by proximity condition. Lofty aggregates are related to limited emergence by proximity condition. (2)

(vi) Lofty state is related to Incomparable state by proximity condition.

For one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (3)

63. (vii) Incomparable state is related to Incomparable state by proximity condition.

Preceding Incomparable aggregates are related to subsequent Incomparable aggregates by proximity condition. Path to Fruition; Fruition is related to Fruition by proximity condition. (1)

(viii) Incomparable state is related to limited state by proximity condition.

Fruition is related to limited emergence by proximity condition. (2)

(ix) Incomparable state is related to Lofty state by proximity condition.

Fruition is related to Lofty emergence by proximity condition. (3)

(Contiguity condition is the same as proximity condition.)

Conascence 11

64. (i) Limited state is related to limited state by conascence condition.

(*a*) One limited aggregate is related to three aggregates and mind-produced matter by conascence condition . . . two aggregates . . .

(*b*) At the moment of conception . . . aggregates to (heart-)base; (heart-)base is related to aggregates by conascence condition;

(*c*) One great primary . . . non-percipient beings . . . (1)

(ii) Limited state is related to Lofty state by conascence condition.

At the moment of conception, (heart-)base is related to Lofty aggregates by conascence condition. (2)

65. (iii) Lofty state is related to Lofty state by conascence condition.

(*a*) One Lofty aggregate to three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(iv) Lofty state is related to limited state by conascence condition.

(*a*) Lofty aggregates are related to mind-produced matter by conascence condition.

(*b*) At the moment of conception, Lofty aggregates are related to kamma-produced matter by conascence condition. (2)

(v) Lofty state is related to limited and Lofty state by conascence condition.

(*a*) One Lofty aggregate is related to three aggregates and mind-produced matter by conascence condition . . . two aggregates . . .

(*b*) At the moment of conception . . . (3)

66. (vi) Incomparable state is related to Incomparable state by conascence condition.

One Incomparable aggregate is related to three aggregates by conascence condition . . . (1)

(vii) Incomparable state is related to limited state by conascence condition.

Incomparable aggregates are related to mind-produced matter by conascence condition. (2)

(viii) Incomparable state is related to limited and Incomparable state by conascence condition.

One Incomparable aggregate is related to three aggregates and mind-produced matter by conascence condition . . . (3)

67. (ix) Limited and Incomparable states are related to limited state by conascence condition.

Incomparable aggregates and great primaries are related to mind-produced matter by conascence condition. (1)

(x) Limited and Lofty states are related to limited state by conascence condition.

(*a*) Lofty aggregates and great primaries are related to mind-produced matter by conascence condition;

(*b*) At the moment of conception, Lofty aggregates and great primaries are related to kamma-produced matter by conascence condition. (1)

(xi) Limited and Lofty states are related to Lofty state by conascence condition.

At the moment of conception, one Lofty aggregate and (heart-)base are related to three aggregates by conascence condition . . . (2)

Mutuality 7

68. (i) Limited state is related to limited state by mutuality condition.

(*a*) One limited aggregate is related to three aggregates by mutuality condition . . .

(*b*) At the moment of conception . . . aggregates to (heart-)base; (heart-)base is related to aggregates by mutuality condition;

(*c*) One great primary . . . non-percipient beings . . . (1)

(ii) Limited state is related to Lofty state by mutuality condition.

At the moment of conception, (heart-)base is related to Lofty aggregates by mutuality condition. (2)

(iii) Lofty state is related to Lofty state by mutuality condition.

(*a*) One Lofty aggregate is related to three aggregates by mutuality condition . . .

(*b*) At the moment of conception . . . (1)

(iv) Lofty state is related to limited state by mutuality condition.

At the moment of conception, Lofty aggregates are related to (heart-)base by mutuality condition. (2)

(v) Lofty state is related to limited and Lofty state by mutuality condition.

At the moment of conception, one Lofty aggregate is related to three aggregates and (heart-)base by mutuality condition . . . (3)

(vi) Incomparable state is related to Incomparable state by mutuality condition.

One Incomparable aggregate is related to three aggregates by mutuality condition . . . two aggregates . . . (1)

(vii) Limited and Lofty states are related to Lofty state by mutuality condition.

At the moment of conception, one Lofty aggregate and (heart-)base are related to three aggregates by mutuality condition . . . (1)

Dependence 13

69. (i) Limited state is related to limited state by dependence condition.

(*a*) One limited aggregate is related to three aggregates and mind-produced matter by dependence condition . . . two aggregates . . .

(*b*) At the moment of conception . . . aggregates to (heart-)base; (heart-)base is related to aggregates by dependence condition;

(*c*) One great primary . . . one great primary of non-percipient beings . . .

(*d*) Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to limited aggregates by dependence condition. (1)

(ii) Limited state is related to Lofty state by dependence condition.

(*a*) (Heart-)base is related to Lofty aggregates by dependence condition.

(*b*) At the moment of conception, (heart-)base is related to Lofty aggregates by dependence condition. (2)

(iii) Limited state is related to Incomparable state by dependence condition.

(Heart-)base is related to Incomparable aggregates by dependence condition. (3)

70. (iv) Lofty state is related to Lofty state by dependence condition.

(*a*) One Lofty aggregate to three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(v) Lofty state is related to limited state by dependence condition.

(*a*) Lofty aggregates are related to mind-produced matter by dependence condition;

(*b*) At the moment of conception, Lofty aggregates are related to kamma-produced matter by dependence condition. (2)

(vi) Lofty state is related to limited and Lofty state by dependence condition.

(*a*) One Lofty aggregate is related to three aggregates and mind-produced matter by dependence condition . . . two aggregates . . .

(*b*) At the moment of conception . . . (3)

71. (vii) Incomparable state is related to Incomparable state by dependence condition.

One Incomparable aggregate is related to three aggregates by dependence condition . . . (1)

(viii) Incomparable state is related to limited state by dependence condition.

Incomparable aggregates are related to mind-produced matter by dependence condition. (2)

(ix) Incomparable state is related to limited and Incomparable state by dependence condition.

One Incomparable aggregate is related to three aggregates and mind-produced matter by dependence condition . . . (3)

(x) Limited and Incomparable states are related to limited state by dependence condition.

Incomparable aggregates and great primaries are related to mind-produced matter by dependence condition. (1)

(xi) Limited and Incomparable states are related to Incomparable state by dependence condition.

One Incomparable aggregate and (heart-)base are related to three aggregates by dependence condition . . . two aggregates . . . (2)

(xii) Limited and Lofty states are related to limited state by dependence condition.

(*a*) Lofty aggregates and great primaries are related to mind-produced matter by dependence condition;

(*b*) At the moment of conception, Lofty aggregates and great primaries are related to kamma-produced matter by dependence condition. (1)

(xiii) Limited and Lofty states are related to Lofty state by dependence condition.

(*a*) One Lofty aggregate and (heart-)base are related to three aggregates by dependence condition . . .

(*b*) At the moment of conception, one Lofty aggregate and (heart-) base are related to three aggregates by dependence condition . . . two aggregates . . . (2)

Strong-dependence 9

72. (i) Limited state is related to limited state by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of limited confidence, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops insight; arouses conceit, adopts wrong views . . . limited precept . . . wisdom . . . lust . . . wish . . . bodily happiness . . . By the strong-dependence of lodging-place, (one) offers an offering . . . precepts . . . duty of observance, develops insight, kills a living being . . . causes schism in the Saṅgha. Limited confidence . . . wisdom, lust . . . wish, bodily happiness . . . lodging-place is related to limited confidence . . . wisdom, lust . . . wish, bodily happiness, bodily

pain by strong-dependence condition.

Faultless or faulty kamma is related to (its) resultant by strong-dependence condition. Killing is related to killing by strong-dependence condition. (Perform the cycle.) Matricide is related to matricide by strong-dependence condition. (Perform the cycle. It is the same as in the Faultless Triplet.) (1)

(ii) Limited state is related to Lofty state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of limited confidence, (one) develops Lofty jhāna, develops superknowledge, develops attainment . . . limited precept . . . wisdom . . . lust . . . By the strong-dependence of lodging-place, (one) develops Lofty jhāna, develops superknowledge, develops attainment. Limited confidence . . . lodging-place is related to Lofty confidence . . . wisdom by strong-dependence condition.

The preparation for first jhāna . . . the preparation for neither-perception-nor-non-perception is related to neither-perception-nor-non-perception by strong-dependence condition. The preparation for divine-eye . . . the preparation for knowledge of future existences . . . (2)

(iii) Limited state is related to Incomparable state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of limited confidence, (one) develops Incomparable jhāna, develops Path, develops the attainment of Fruition . . . limited precept . . . wisdom . . . lust . . . wish . . . bodily happiness . . . By the strong-dependence of lodging-place, (one) develops Incomparable jhāna, develops Path, develops the attainment of Fruition. Limited confidence . . . lodging-place is related to Incomparable confidence . . . wisdom, Path, the attainment of Fruition by strong-dependence condition.

The preparation for first Path to first Path . . . the preparation for fourth Path is related to fourth Path by strong-dependence condition. (3)

73. (iv) Lofty state is related to Lofty state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of Lofty confidence, (one) develops Lofty jhāna, develops superknowledge, develops attainment . . . Lofty precept . . . By the strong-dependence of wisdom, (one) develops Lofty jhāna, develops superknowledge, develops attainment. Lofty confidence . . . wisdom is related to Lofty confidence . . . wisdom by strong-dependence condition.

First jhāna to second jhāna . . . nothingness is related to neither-perception-nor-non-perception by strong-dependence condition. (1)

(v) Lofty state is related to limited state by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of Lofty confidence, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops insight; arouses conceit, adopts wrong views . . . Lofty precept . . . By the strong-dependence of wisdom, (one) offers an offering . . . develops insight . . . Lofty confidence . . . wisdom is related to limited confidence . . . wisdom . . . bodily happiness, bodily pain by strong-dependence condition. (2)

(vi) Lofty state is related to Incomparable state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of Lofty confidence, (one) develops Incomparable jhāna, develops Path, develops the attainment of Fruition . . . Lofty precept . . . By the strong-dependence of wisdom, (one) develops Incomparable jhāna, develops Path, develops the attainment of Fruition. Lofty confidence . . . wisdom is related to Incomparable confidence . . . wisdom, Path, the attainment of Fruition by strong-dependence condition. (3)

74. (vii) Incomparable state is related to Incomparable state by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of Incomparable confidence, (one) develops Incomparable jhāna, develops Path, develops the attainment of Fruition . . . Incomparable precept . . . By the strong-dependence of wisdom, (one) develops Incomparable jhāna, develops Path, develops the attainment of Fruition. Incomparable

confidence . . . wisdom is related to Incomparable confidence . . . wisdom by strong-dependence condition.

First Path to second Path . . . third Path to fourth Path . . . Path is related to the attainment of Fruition by strong-dependence condition. (1)

(viii) Incomparable state is related to limited state by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of Incomparable confidence, (one) offers an offering . . . precepts . . . duty of observance, develops insight . . . Incomparable precept . . . By the strong-dependence of wisdom (one) offers an offering . . . precepts . . . duty of observance . . . insight. Incomparable confidence . . . wisdom is related to limited confidence . . . wisdom . . . bodily happiness, bodily pain by strong-dependence condition. The attainment of Fruition is related to bodily happiness by strong-dependence condition.

The Noble persons, by the strong-dependence of the Path, practise insight into the impermanence . . . of the formations. Path is related to the Noble person's analytical knowledge of meaning . . . analytical knowledge of the above three, knowledge of correct and faulty conclusion by strong-dependence condition. (2)

(ix) Incomparable state is related to Lofty state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of Incomparable confidence, (one) develops Lofty jhāna, develops superknowledge, develops attainment . . . Incomparable precept . . . By the strong-dependence of wisdom, (one) develops Lofty jhāna, develops superknowledge, develops attainment. Incomparable confidence . . . wisdom is related to Lofty confidence . . . wisdom by strong-dependence condition.

The Noble persons, by the strong-dependence of Path, generate an attainment which has not yet arisen, enter an attainment which has arisen. (3)

Prenascence 3

75. (i) Limited state is related to limited state by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (One) practises insight into the impermanence . . . of the eye; enjoys and delights in (the eye). Taking it as object, arises lust . . . arises grief . . . ear . . . into the impermanence . . . of the (heart-)base . . . arises grief. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to limited aggregates by prenascence condition. (1)

(ii) Limited state is related to Lofty state by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound.

(*b*) *Base-prenascence:* (Heart-)base is related to Lofty aggregates by prenascence condition. (2)

(iii) Limited state is related to Incomparable state by prenascence condition.

Base-prenascence: (Heart-)base is related to Incomparable aggregates by prenascence condition. (3)

Postnascence 3

76. (i) Limited state is related to limited state by postnascence condition.

Postnascent limited aggregates are related to this prenascent body by postnascence condition. (1)

(ii) Lofty state is related to limited state by postnascence condition.

Postnascent Lofty aggregates are related to this prenascent body by postnascence condition. (1)

(iii) Incomparable state is related to limited state by postnascence condition.

Postnascent Incomparable aggregates are related to this prenascent body by postnascence condition. (1)

Repetition 4

77. (i) Limited state is related to limited state by repetition condition.

Preceding limited aggregates to subsequent limited aggregates . . . Adaptation to change-of-lineage; adaptation is related to purification by repetition condition. (1)

(ii) Limited state is related to Lofty state by repetition condition.

The preparation for first jhāna is related to this first jhāna by repetition condition . . . the preparation for neither-perception-nor-non-perception is related to this neither-perception-nor-non-perception by repetition condition. The preparation for divine-eye . . . the preparation for knowledge of future existences is related to knowledge of future existences by repetition condition. (2)

(iii) Limited state is related to Incomparable state by repetition condition.

Change-of-lineage to Path; purification is related to Path by repetition condition. (3)

(iv) Lofty state is related to Lofty state by repetition condition.

Preceding Lofty aggregates are related to subsequent Lofty aggregates by repetition condition. (1)

Kamma 7

78. (i) Limited state is related to limited state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent limited volition is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception, limited volition is related to (its) associated aggregates and kamma-produced matter by kamma condition.

(*b*) Asynchronous limited volition is related to (its) resultant limited aggregates and kamma-produced matter by kamma condition. (1)

(ii) Lofty state is related to Lofty state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent Lofty volition is related to (its) associated aggregates by kamma condition;

(2) At the moment of conception, Lofty volition is related to (its) associated aggregates by kamma condition.

(*b*) Asynchronous Lofty volition is related to (its) resultant Lofty aggregates by kamma condition. (1)

(iii) Lofty state is related to limited state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent Lofty volition is related to mind-produced matter by kamma condition;

(2) At the moment of conception, Lofty volition is related to kamma-produced matter by kamma condition.

(*b*) Asynchronous Lofty volition is related to kamma-produced matter by kamma condition. (2)

(iv) Lofty state is related to limited and Lofty state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent Lofty volition is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception, Lofty volition is related to (its) associated aggregates and kamma-produced matter by kamma condition.

(*b*) Asynchronous Lofty volition is related to (its) resultant Lofty aggregates and kamma-produced matter by kamma condition. (3)

79. (v) Incomparable state is related to Incomparable state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent Incomparable volition is related to (its) associated aggregates by kamma condition.

(*b*) Asynchronous Incomparable volition is related to (its) resultant Incomparable aggregates by kamma condition. (1)

(vi) Incomparable state is related to limited state by kamma condition.

Incomparable volition is related to mind-produced matter by kamma condition. (2)

(vii) Incomparable state is related to limited and Incomparable state by kamma condition.

Incomparable volition is related to (its) associated aggregates and mind-produced matter by kamma condition. (3)

Resultant 7

80. (i) Limited state is related to limited state by resultant condition.

(*a*) One resultant limited aggregate is related to three aggregates and mind-produced matter by resultant condition . . .

(*b*) At the moment of conception . . . aggregates are related to (heart-)base by resultant condition. (1)

(ii)–(iv) Lofty state is related to Lofty state by resultant condition . . . (Three questions. Include "during life" and "conception".) (3)

(v)–(vii) Incomparable state is related to Incomparable state by resultant condition . . . three. (Only "during life".)

Nutriment, etc.

81. (i) Limited state is related to limited state by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent limited aggregates are related to mind-produced matter by dissociation condition;

(2) At the moment of conception, limited aggregates are related to kamma-produced matter by dissociation condition; aggregates to (heart-)base . . . (heart-)base is related to aggregates by dissociation condition.

(*b*) Prenascent eye-base is related to eye-consciousness by dissociation . . . body-base is related to body-consciousness by dissociation condition; (heart-)base is related to limited aggregates by dissociation condition.

(*c*) Postnascent limited aggregates are related to this prenascent body by dissociation condition. (1)

(ii) Limited state is related to Lofty state by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) *Conascence:* At the moment of conception, (heart-)base is related to Lofty aggregates by dissociation condition.

(*b*) Prenascent (heart-)base is related to Lofty aggregates by dissociation condition. (2)

(iii) Limited state is related to Incomparable state by dissociation condition.

Prenascent (heart-)base is related to Incomparable aggregates by dissociation condition. (3)

82. (iv) Lofty state is related to limited state by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent Lofty aggregates are related to mind-produced matter by dissociation condition;

(2) At the moment of conception . . .

(*b*) Postnascent Lofty aggregates are related to this prenascent body by dissociation condition. (1)

(v) Incomparable state is related to limited state by dissociation condition.

(It is of two kinds, namely: (*a*) conascence, (*b*) postnascence.

(*a*) Conascent Incomparable aggregates are related to mind-produced matter by dissociation condition.

(*b*) Postnascent Incomparable aggregates are related to this prenascent body by dissociation condition. (1)

Presence 13, etc.

83. (i) Limited state is related to limited state by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*d*) faculty.

(*a*) (1) One conascent limited aggregate is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . .

(2) At the moment of conception . . . aggregates are related to (heart-)base by presence condition; (heart-)base is related to aggregates by presence condition;

(3) One great primary . . . non-percipient beings . . .

(*b*) *(Object-)prenascence:* Eye . . . (One) practises insight into the impermanence . . . of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arises lust . . . arises grief. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by presence condition.

(Base-)prenascence: Eye-base is related to eye-consciousness by presence condition . . . body-base to body-consciousness . . . (heart-) base is related to limited aggregates by presence condition.

(*c*) Postnascent limited aggregates are related to this prenascent body by presence condition.

(*d*) Edible food is related to this body by presence condition.

(*e*) Physical life-faculty is related to kamma-produced matter by presence condition. (1)

(ii) Limited state is related to Lofty state by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) *Conascence:* At the moment of conception, (heart-)base is related to Lofty aggregates by presence condition.

(*b*) *(Object-)prenascence:* By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound.

(Base-)presence: (Heart-)base is related to Lofty aggregates by presence condition. (2)

(iii) Limited state is related to Incomparable state by presence condition.

Prenascent (heart-)base is related to Incomparable aggregates by presence condition. (3)

84. (iv) Lofty state is related to Lofty state by presence condition.

(*a*) One Lofty aggregate to three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(v) Lofty state is related to limited state by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent Lofty aggregates are related to mind-produced matter by presence condition;

(2) At the moment of conception, Lofty aggregates are related to kamma-produced matter by presence condition.

(*b*) Postnascent Lofty aggregates are related to this prenascent body by presence condition. (2)

(vi) Lofty state is related to limited and Lofty state by presence condition.

(*a*) One Lofty aggregate is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . .

(*b*) At the moment of conception . . . (3)

85. (vii) Incomparable state is related to Incomparable state by presence condition.

One Incomparable aggregate to three aggregates . . . (1)

(viii) Incomparable state is related to limited state by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent Incomparable aggregates are related to mind-produced matter by presence condition.

(*b*) Postnascent Incomparable aggregates are related to this prenascent body by presence condition. (2)

(ix) Incomparable state is related to limited and Incomparable state by presence condition.

One Incomparable aggregate is related to three aggregates and mind-

produced matter by presence condition . . . (3)

86. (x) Limited and Incomparable states are related to limited state by presence condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) postnascence-nutriment, (*c*) (postnascence-)faculty.

(*a*) Conascent Incomparable aggregates and great primaries are related to mind-produced matter by presence condition.

(*b*) Postnascent Incomparable aggregates and edible food are related to this body by presence condition.

(*c*) Postnascent Incomparable aggregates and physical life-faculty are related to kamma-produced matter by presence condition. (1)

(xi) Limited and Incomparable states are related to Incomparable state by presence condition.

Conascence-prenascence: One conascent Incomparable aggregate and (heart-)base are related to three aggregates by presence condition . . . two aggregates . . . (2)

(xii) Limited and Lofty states are related to limited state by presence condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) postnascence-nutriment, (*c*) (postnascence-)faculty.

(*a*) (1) Conascent Lofty aggregates and great primaries are related to mind-produced matter by presence condition;

(2) At the moment of conception, Lofty aggregates and great primaries are related to kamma-produced matter by presence condition.

(*b*) Postnascent Lofty aggregates and edible food are related to this body by presence condition.

(*c*) Postnascent Lofty aggregates and physical life-faculty are related to kamma-produced matter by presence condition. (1)

(xiii) Limited and Lofty states are related to Lofty state by presence condition.

(*a*) *Conascence-prenascence:* One conascent Lofty aggregate and (heart-)base are related to three aggregates by presence condition . . . two aggregates . . .

(*b*) At the moment of conception, one Lofty aggregate and (heart-)base are related to three aggregates by presence condition . . . two aggregates and (heart-)base . . . (2)

. . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

87. With root 7, object 7, predominance 7, proximity 9, contiguity 9, conascence 11, mutuality 7, dependence 13, strong-dependence 9, prenascence 3, postnascence 3, repetition 4, kamma 7, resultant, nutriment, faculty, jhāna, path 7, association 3, dissociation 5, presence 13, absence 9, disappearance 9, non-disappearance 13. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 15

88. (i) Limited state is related to limited state by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(ii) Limited state is related to Lofty state by object condition, conascence condition, strong-dependence condition, prenascence condition. (2)

(iii) Limited state is related to Incomparable state by strong-dependence condition, prenascence condition. (3)

(iv) Lofty state is related to Lofty state by object condition, conascence condition, strong-dependence condition. (1)

(v) Lofty state is related to limited state by object condition, conascence condition, strong-dependence condition, postnascence condition, kamma condition. (2)

(vi) Lofty state is related to Incomparable state by strong-dependence condition. (3)

(vii) Lofty state is related to limited and Lofty state by conascence condition, kamma condition. (4)

89. (viii) Incomparable state is related to Incomparable state by object condition, conascence condition, strong-dependence condition. (1)

(ix) Incomparable state is related to limited state by object condition, conascence condition, strong-dependence condition, postnascence condition. (2)

(x) Incomparable state is related to Lofty state by object condition, strong-dependence condition. (3)

(xi) Incomparable state is related to limited and Incomparable state by conascence condition. (4)

(xii) Limited and Incomparable states are related to limited state by conascence, postnascence-nutriment-faculty. (1)

(xiii) Limited and Incomparable states are related to Incomparable state by conascence-prenascence. (2)

(xiv) Limited and Lofty states are related to limited state by conascence, postnascence-nutriment-faculty. (1)

(xv) Limited and Lofty states are related to Lofty state by conascence-prenascence. (2)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

90. With not-root 15, not-object 15, not-predominance, not-proximity, not-contiguity 15, not-conascence 12, not-mutuality 12, not-dependence 12, not-strong-dependence 14, not-prenascence 14, not-postnascence 15, not-repetition 15 . . . not-path 15, not-association 12, not-dissociation 10, not-presence 10, not-absence 15, not-disappearance 15, not-non-disappearance 10. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

Root By Twos

91. With root condition, not-object 7, not-predominance, not-proximity, not-contiguity 7, not-mutuality 3, not-strong-dependence 7, not-prenascence 7 . . . not-path 7, not-association 3, not-dissociation 3, not-absence 7, not-disappearance 7. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

Not-root By Twos

92. With not-root condition, object 7, predominance 7, proximity 9, contiguity 9, conascence 11, mutuality 7, dependence 13, strong-dependence 9, prenascence 3, postnascence 3, repetition 4, kamma 7 . . . path 7, association 3, dissociation 5, presence 13, absence 9, disappearance 9, non-disappearance 13. (Enumerate thus.)

End of Negative-Positive

END OF LIMITED TRIPLET

13. LIMITED OBJECT TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

1. (i) Dependent on state with limited object (parittārammana), arises state with limited object by root condition.

(*a*) Dependent on one aggregate with limited object, arise three aggregates . . . two aggregates;

(*b*) At the moment of conception, dependent on one aggregate with limited object, arise three aggregates . . . two aggregates. (1)

(ii) Dependent on state with Lofty object, arises state with Lofty object by root condition.

(*a*) Dependent on one aggregate with Lofty object, arise three aggregates . . . two aggregates;

(*b*) At the moment of conception . . . with Lofty object . . . (1)

(iii) Dependent on state with Incomparable object, arises state with Incomparable object by root condition.

Dependent on one aggregate with Incomparable object, arise three aggregates . . . two aggregates. (1)

Object, etc.

2. Dependent on state with limited object, arises state with limited object by object condition . . . by predominance condition. (Abbreviated.) . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

3. With root 3, object 3, predominance 3 . . . non-disappearance 3. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 3

4. (i) Dependent on state with limited object, arises state with limited object by not-root condition.

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[1] This comprises (1) States with limited object, (2) States with Lofty object, (3) States with Incomparable object.

(*a*) Dependent on one rootless aggregate with limited object, arise three aggregates . . . two aggregates;

(*b*) At the moment of rootless conception, dependent on one aggregate with limited object, arise three aggregates . . . two aggregates;

(*c*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ii) Dependent on state with Lofty object, arises state with Lofty object by not-root condition.

Dependent on one rootless aggregate with Lofty object, arise three aggregates . . . two aggregates;

Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(iii) Dependent on state with Incomparable object, arises state with Incomparable object by not-root condition.

Dependent on one rootless aggregate with Incomparable object, arise three aggregates . . . two aggregates. (1)

Not-predominance 3

5. (i) Dependent on state with limited object, arises state with limited object by not-predominance condition.

(*a*) Dependent on one aggregate with limited object, arise three aggregates . . . two aggregates;

(*b*) At the moment of conception . . . (1)

(ii) Dependent on state with Lofty object, arises state with Lofty object by not-predominance condition.

(*a*) Dependent on one aggregate with Lofty object, arise three aggregates . . . two aggregates;

(*b*) At the moment of conception . . . (1)

(iii) Dependent on state with Incomparable object, arises state with Incomparable object by not-predominance condition.

Dependent on one aggregate with Incomparable object, arise three aggregates . . . two aggregates. (1)

Not-prenascence, etc.

6. (i) Dependent on state with limited object, arises state with limited object by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one aggregate with limited object, arise three aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) Dependent on state with Lofty object, arises state with Lofty object by not-prenascence condition.

In the immaterial plane, dependent on one aggregate with Lofty object, arise three aggregates . . . two aggregates. (No "conception" for Lofty object.) (1)

(iii) Dependent on state with Incomparable object, arises state with Incomparable object by not-prenascence condition.

In the immaterial plane, dependent on one aggregate with Incomparable object, arise three aggregates . . . two aggregates.

(Not-postnascence condition and not-repetition condition are the same as not-predominance.)

Not-kamma 3

7. (i) Dependent on state with limited object, arises state with limited object by not-kamma condition.

Dependent on aggregates with limited object, arises volition with limited object. (1)

(ii) Dependent on state with Lofty object, arises state with Lofty object by not-kamma condition.

Dependent on aggregates with Lofty object, arises volition with Lofty object. (1)

(iii) Dependent on state with Incomparable object, arises state with Incomparable object by not-kamma condition.

Dependent on aggregates with Incomparable object, arises volition with Incomparable object. (1)

Not-resultant, etc.

8. Dependent on state with limited object, arises state with limited object by not-resultant condition. (No conception.) . . . by not-jhāna condition.

Dependent on one five-fold consciousness-accompanied aggregate, arise three aggregates . . . two aggregates.

(i) . . . by not-path condition.

(*a*) Dependent on one rootless aggregate with limited object, arise three aggregates . . . two aggregates;

(*b*) At the moment of rootless conception . . . two aggregates . . . (1)

(ii) Dependent on state with Lofty object, arises state with Lofty object by not-path condition.

Dependent on one rootless aggregate with Lofty object, arise three aggregates . . . two aggregates. (1)

(iii) Dependent on state with Incomparable object, arises state with Incomparable object by not-path condition.

Dependent on one rootless aggregate with Incomparable object, arise three aggregates . . . two aggregates. (1)

Not-dissociation 3

9. (i) Dependent on state with limited object, arises state with limited object by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with limited object, arise three aggregates . . . (1)

(ii) Dependent on state with Lofty object, arises state with Lofty object by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with Lofty object, arise three aggregates . . . (1)

(iii) Dependent on state with Incomparable object, arises state with Incomparable object by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with Incomparable object, arise three aggregates . . . two aggregates. (1)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

10. With not-root 3, not-predominance 3 . . . not-prenascence 3, not-postnascence 3, not-repetition 3, not-kamma 3, not-resultant 3, not-jhāna 1, not-path 3, not-dissociation 3. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

11. With root condition, not-predominance 3, not-prenascence 3, not-postnascence 3, not-repetition 3, not-kamma 3, not-resultant 3, not-dissociation 3. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

Not-root By Twos

12. With not-root condition, object 3, proximity 3, contiguity 3, conascence 3, mutuality 3, dependence 3, strong-dependence 3, prenascence 3, repetition 2, kamma 3, resultant 1, nutriment 3, faculty 3, jhāna 3, path 2, association 3, dissociation 3, presence 3, absence 3, disappearance 3, non-disappearance 3. (Enumerate thus.)

End of Negative-Positive

End of "DEPENDENT" CHAPTER

(The "Conascent", "Conditioned", "Supported", "Conjoined" and "Associated" Chapters are also the same as the "Dependent" Chapter.)

13. LIMITED OBJECT TRIPLET
VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

13. (i) State with limited object is related to state with limited object by root condition.

(*a*) Roots with limited object are related to (their) associated aggregates by root condition;

(*b*) At the moment of conception, roots with limited object are related to (their) associated aggregates by root condition. (1)

(ii) State with Lofty object is related to state with Lofty object by root condition.

(*a*) Roots with Lofty object are related to (their) associated aggregates by root condition;

(*b*) At the moment of conception . . . (1)

(iii) State with Incomparable object is related to state with Incomparable object by root condition.

Roots with Incomparable object are related to (their) associated aggregates by root condition.

Object 7

14. (i) State with limited object is related to state with limited object by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it. (One) reviews (such acts) formerly well done. The Noble persons review the eradicated defilements with limited object, review the uneradicated defilements, know the defilements addicted to before.

(One) practises insight into the impermanence, suffering and impersonality of limited aggregates with limited object; enjoys and delights in (those aggregates). Taking them as object, arises lust with limited object . . . arises grief. By the knowledge of penetration into others' minds, (one) knows the other being's limited mind with limited object. Limited aggregates with limited object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(ii) State with limited object is related to state with Lofty object by object condition.

(One) reviews divine-eye, reviews divine-ear element, reviews knowledge of supernormal power with limited object . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma, reviews knowledge of future existences.

(One) practises insight into the impermanence . . . of Lofty aggregates with limited object; enjoys and delights in (those aggregates). Taking them as object, arises lust with Lofty object . . . arises grief. By the knowledge of penetration into others' minds, (one) knows the other being's Lofty mind with limited object. Lofty aggregates with limited object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (2)

15. **(iii) State with Lofty object is related to state with Lofty object by object condition.**

(One) reviews infinity of consciousness, reviews neither-perception-nor-non-perception, reviews knowledge of supernormal power with Lofty object . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma, reviews knowledge of future existences.

(One) practises insight into the impermanence . . . of Lofty aggregates with Lofty object; enjoys and delights in (those aggregates). Taking them as object, arises lust with Lofty object . . . arises grief. By

the knowledge of penetration into others' minds, (one) knows the other being's Lofty mind with Lofty object. Lofty aggregates with Lofty object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(iv) State with Lofty object is related to state with limited object by object condition.

(One) reviews the reviewal of first jhāna (paṭhamajjhāna-paccavekkhaṇaṁ paccavekkhati) . . . reviews the reviewal of neither-perception-nor-non-perception, reviews the reviewal of divine-eye, reviews the reviewal of divine-ear element . . . the reviewal of knowledge of supernormal power . . . the reviewal of knowledge of penetration into others' minds . . . the reviewal of knowledge of remembrance of past existences . . . the reviewal of knowledge of rebirths according to one's kamma, reviews the reviewal of knowledge of future existences. The Noble persons review the eradicated defilements with Lofty object, review the uneradicated defilements, know the defilements addicted to before.

(One) practises insight into the impermanence . . . of limited aggregates with Lofty object; enjoys and delights in (those aggregates). Taking them as object, arises lust with limited object . . . arises grief. By the knowledge of penetration into others' minds, (one) knows the other being's limited mind with Lofty object. Limited aggregates with Lofty object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (2)

16. (v) State with Incomparable object is related to state with Incomparable object by object condition.

The Noble persons, having emerged from Path, review the Path, review the Fruition. By the knowledge of penetration into others' minds, (one) knows the other being's Incomparable mind with Incomparable object. Incomparable aggregates with Incomparable object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

(vi) State with Incomparable object is related to state with limited object by object condition.

The Noble persons review change-of-lineage, review purification,

review the reviewal of the Path, review the reviewal of the Fruition, review the reviewal of Nibbāna.

(One) practises insight into the impermanence . . . of limited aggregates with Incomparable object. By the knowledge of penetration into others' minds, (one) knows the other being's limited mind with Incomparable object. Limited aggregates with Incomparable object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (2)

(vii) State with Incomparable object is related to state with Lofty object by object condition.

The Noble persons review the knowledge of penetration into others' minds with Incomparable object, review the knowledge of remembrance of past existences, review the knowledge of future existences. By the knowledge of penetration into others' minds, (they) know the other being's Lofty mind with Incomparable object. Lofty aggregates with Incomparable object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (3)

Predominance 7

17. (i) State with limited object is related to state with limited object by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews it. (One) esteems and reviews (such acts) formerly well done. (One) esteems, enjoys and delights in limited aggregates with limited object. Taking them as estimable object, arises lust with limited object, arise wrong views.

(*b*) *Conascence-predominance:* Predominance with limited object is related to (its) associated aggregates by predominance condition. (1)

(ii) State with limited object is related to state with Lofty object by predominance condition.

Object-predominance: (One) esteems and reviews divine-eye . . . divine-ear element . . . knowledge of supernormal power with limited object . . . knowledge of penetration into others' minds . . . knowledge

of remembrance of past existences . . . knowledge of rebirths according to one's kamma; (one) esteems and reviews knowledge of future existences. (One) esteems, enjoys and delights in Lofty aggregates with limited object. Taking them as estimable object, arises lust with Lofty object, arise wrong views. (2)

18. (iii) State with Lofty object is related to state with Lofty object by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* (One) esteems and reviews infinity of consciousness . . . neither-perception-nor-non-perception . . . knowledge of supernormal power with Lofty object . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma; (one) esteems and reviews knowledge of future existences. (One) esteems, enjoys and delights in Lofty aggregates with Lofty object. Taking them as estimable object, arises lust with Lofty object, arise wrong views.

(*b*) *Conascence-predominance:* Predominance with Lofty object is related to (its) associated aggregates by predominance condition. (1)

(iv) State with Lofty object is related to state with limited object by predominance condition.

Object-predominance: (One) esteems and reviews the reviewal of first jhāna . . . esteems and reviews the reviewal of knowledge of future existences. (One) esteems, enjoys and delights in limited aggregates with Lofty object. Taking them as estimable object, arises lust with limited object, arise wrong views. (2)

19. (v) State with Incomparable object is related to state with Incomparable object by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path, esteem and review the Fruition.

(*b*) *Conascence-predominance:* Predominance with Incomparable object is related to (its) associated aggregates by predominance condition. (1)

(vi) State with Incomparable object is related to state with limited object by predominance condition.

Object-predominance: Learners esteem and review change-of-lineage, esteem and review purification, esteem and review the reviewal of the

Path, esteem and review the reviewal of the Fruition, esteem and review the reviewal of Nibbāna. (2)

(vii) State with Incomparable object is related to state with Lofty object by predominance condition.

Object-predominance: **Learners esteem and review knowledge of penetration into others' minds with Incomparable object . . . knowledge of remembrance of past existences, esteem and review knowledge of future existences. (3)**

Proximity 9

20. (i) State with limited object is related to state with limited object by proximity condition.

Preceding aggregates with limited object are related to subsequent aggregates with limited object by proximity condition. (1)

(ii) State with limited object is related to state with Lofty object by proximity condition.

Death-consciousness with limited object is related to rebirth-consciousness with Lofty object by proximity condition. Life-continuum with limited object is related to advertence with Lofty object by proximity condition. Aggregates with limited object are related to emergence with Lofty object by proximity condition. (2)

(iii) State with limited object is related to state with Incomparable object by proximity condition.

Life-continuum with limited object is related to advertence with Incomparable object by proximity condition. Adaptation with limited object to change-of-lineage; adaptation to purification; adaptation is related to the attainment of Fruition by proximity condition. (3)

21. (iv) State with Lofty object is related to state with Lofty object by proximity condition.

Preceding aggregates with Lofty object are related to subsequent aggregates with Lofty object by proximity condition. (1)

(v) State with Lofty object is related to state with limited object by proximity condition.

Death-consciousness with Lofty object is related to rebirth-consciousness with limited object by proximity condition. Life-continuum with Lofty object is related to advertence with limited object by proximity condition. Aggregates with Lofty object are related to emergence with limited object by proximity condition. (2)

(vi) State with Lofty object is related to state with Incomparable

object by proximity condition.

Life-continuum with Lofty object is related to advertence with Incomparable object by proximity condition. Adaptation with Lofty object to change-of-lineage; adaptation to purification; adaptation to the attainment of Fruition; for one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (3)

22. (vii) State with Incomparable object is related to state with Incomparable object by proximity condition.

Preceding aggregates with Incomparable object are related to subsequent aggregates with Incomparable object by proximity condition. Change-of-lineage to Path; purification to Path; Path to Fruition; Fruition is related to Fruition by proximity condition. (1)

(viii) State with Incomparable object is related to state with limited object by proximity condition.

Reviewal of Path to emergence with limited object; reviewal of Fruition to emergence with limited object; reviewal of Nibbāna to emergence with limited object; knowledge of penetration into others' minds with Incomparable object to emergence with limited object; knowledge of remembrance of past existences to emergence with limited object; Fruition is related to emergence with limited object by proximity condition. (2)

(ix) State with Incomparable object is related to state with Lofty object by proximity condition.

Reviewal of Path to emergence with Lofty object; reviewal of Fruition to emergence with Lofty object; reviewal of Nibbāna to emergence with Lofty object; Fruition is related to emergence with Lofty object by proximity condition. (3)

Contiguity 9

23. State with limited object is related to state with limited object by contiguity condition. (The same as proximity.)

Conascence, etc. 3

24. State with limited object is related to state with limited object by conascence condition . . . by mutuality condition . . . by dependence condition . . . three. (Proceed as in the "Dependent" Chapter.)

Strong-dependence 9

25. (i) State with limited object is related to state with limited object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with limited object, (one) offers an offering . . . precepts . . . duty of observance, develops jhāna with limited object . . . insight . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . precept with limited object . . . wisdom . . . lust . . . hate . . . delusion . . . conceit . . . wrong views . . . wish . . . bodily happiness . . . By the strong-dependence of bodily pain, (one) offers an offering . . . precepts . . . duty of observance, develops jhāna with limited object . . . insight . . . superknowledge, develops attainment, kills a living being . . . causes schism in the Saṅgha. Confidence with limited object . . . wisdom, lust . . . wish, bodily happiness, bodily pain is related to confidence with limited object . . . wisdom, lust . . . wish, bodily happiness, bodily pain by strong-dependence condition. (1)

(ii) State with limited object is related to state with Lofty object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with limited object, (one) develops jhāna with Lofty object . . . insight . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . precept with limited object . . . wisdom . . . lust . . . wish . . . bodily happiness . . . By the strong-dependence of bodily pain, (one) develops jhāna with Lofty object . . . insight . . . superknowledge, develops attainment; arouses conceit, adopts wrong views. Confidence with limited object . . . bodily happiness, bodily pain is related to confidence with Lofty object . . . wisdom, lust . . . wish by strong-dependence condition. (2)

(iii) State with limited object is related to state with Incomparable object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of confidence with limited object, (one) develops jhāna with Incomparable

object . . . Path . . . superknowledge, develops attainment . . . precept with limited object . . . wisdom . . . lust . . . bodily happiness . . . By the strong-dependence of bodily pain, (one) develops jhāna with Incomparable object . . . Path . . . superknowledge, develops attainment. Confidence with limited object . . . bodily happiness, bodily pain is related to confidence with Incomparable object . . . wisdom by strong-dependence condition. (3)

26. (iv) State with Lofty object is related to state with Lofty object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with Lofty object, (one) develops jhāna with Lofty object . . . insight . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . precept with Lofty object . . . wisdom . . . lust . . . By the strong-dependence of wish, (one) develops jhāna with Lofty object . . . adopts wrong views. Confidence with Lofty object . . . wisdom, lust . . . wish is related to confidence with Lofty object . . . wish by strong-dependence condition. (1)

(v) State with Lofty object is related to state with limited object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with Lofty object, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna with limited object . . . insight . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . precept with Lofty object . . . By the strong-dependence of wish, (one) offers an offering . . . adopts wrong views. Confidence with Lofty object . . . wish is related to confidence with limited object . . . wish, bodily happiness, bodily pain by strong-dependence condition. (2)

(vi) State with Lofty object is related to state with Incomparable object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of confidence with Lofty object, (one) develops jhāna with Incomparable object . . . Path . . . superknowledge, develops attainment . . . precept

with Lofty object . . . By the strong-dependence of wish, (one) develops jhāna with Incomparable object . . . develops attainment. Confidence with Lofty object . . . wish is related to confidence with Incomparable object . . . wisdom by strong-dependence condition. (3)

27. (vii) State with Incomparable object is related to state with Incomparable object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with Incomparable object, (one) develops jhāna with Incomparable object . . . Path . . . superknowledge, develops attainment . . . precept with Incomparable object . . . By the strong-dependence of wisdom, (one) develops jhāna with Incomparable object . . . Path . . . superknowledge, develops attainment. Confidence with Incomparable object . . . wisdom is related to confidence with Incomparable object . . . wisdom, Path, the attainment of Fruition by strong-dependence condition. (1)

(viii) State with Incomparable object is related to state with limited object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with Incomparable object, (one) offers an offering, undertakes precepts, fulfils the duty of observance, develops jhāna with limited object . . . insight . . . superknowledge, develops attainment . . . precept with Incomparable object . . . By the strong-dependence of wisdom, (one) offers an offering . . . develops attainment. Confidence with Incomparable object . . . wisdom is related to confidence with limited object . . . wisdom, bodily happiness, bodily pain by strong-dependence condition. (2)

(ix) State with Incomparable object is related to state with Lofty object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with Incomparable object, (one) develops jhāna with Lofty object . . . insight . . . superknowledge, develops attainment . . . precept with Incomparable object . . . By the strong-dependence of wisdom, (one) develops jhāna with Lofty object . . . insight . . . superknowledge,

develops attainment. Confidence with Incomparable object . . . wisdom is related to confidence with Lofty object . . . wisdom by strong-dependence condition. (3)

Repetition 5

28. (i) State with limited object is related to state with limited object by repetition condition.

Preceding aggregates with limited object are related to subsequent aggregates with limited object by repetition condition. (1)

(ii) State with limited object is related to state with Incomparable object by repetition condition.

Adaptation with limited object to change-of-lineage; adaptation is related to purification by repetition condition. (2)

29. (iii) State with Lofty object is related to state with Lofty object by repetition condition.

Preceding aggregates with Lofty object are related to subsequent aggregates with Lofty object by repetition condition. (1)

(iv) State with Lofty object is related to state with Incomparable object by repetition condition.

Adaptation with Lofty object to change-of-lineage; adaptation is related to purification by repetition condition. (2)

30. (v) State with Incomparable object is related to state with Incomparable object by repetition condition.

Preceding aggregates with Incomparable object are related to subsequent aggregates with Incomparable object by repetition condition. Change-of-lineage to Path; purification is related to Path by repetition condition. (1)

Kamma 5

31. (i) State with limited object is related to state with limited object by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with limited object is related to (its) associated aggregates by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous volition with limited object is related to (its) resultant aggregates with limited object by kamma condition. (1)

(ii) State with Lofty object is related to state with Lofty object by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with Lofty object is related to (its) associated aggregates by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous volition with Lofty object is related to (its) resultant aggregates with Lofty object by kamma condition. (1)

(iii) State with Lofty object is related to state with limited object by kamma condition.

Asynchronous volition with Lofty object is related to (its) resultant aggregates with limited object by kamma condition. (2)

32. (iv) State with Incomparable object is related to state with Incomparable object by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition with Incomparable object is related to (its) associated aggregates by kamma condition.

(*b*) Asynchronous volition with Incomparable object is related to (its) resultant aggregates with Incomparable object by kamma condition. (1)

(v) State with Incomparable object is related to state with limited object by kamma condition.

Asynchronous volition with Incomparable object is related to (its) resultant aggregates with limited object by kamma condition. (2)

Resultant, etc.

33. State with limited object is related to state with limited object by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

34. With root 3, object 7, predominance 7, proximity 9, contiguity 9, conascence 3, mutuality 3, dependence 3, strong-dependence 9,

repetition 5, kamma 5, resultant 3, nutriment 3, faculty, jhāna, path, association, presence 3, absence 9, disappearance 9, non-disappearance 3. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 9

35. (i) State with limited object is related to state with limited object by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(ii) State with limited object is related to state with Lofty object by object condition, strong-dependence condition. (2)

(iii) State with limited object is related to state with Incomparable object by strong-dependence condition. (3)

36. (iv) State with Lofty object is related to state with Lofty object by object condition, conascence condition, strong-dependence condition. (1)

(v) State with Lofty object is related to state with limited object by object condition, strong-dependence condition, kamma condition. (2)

(vi) State with Lofty object is related to state with Incomparable object by strong-dependence condition. (3)

37. (vii) State with Incomparable object is related to state with Incomparable object by object condition, conascence condition, strong-dependence condition. (1)

(viii) State with Incomparable object is related to state with limited object by object condition, strong-dependence condition, kamma condition. (2)

(ix) State with Incomparable object is related to state with Lofty object by object condition, strong-dependence condition. (3)

(By Ones)

38. With not-root 9, not-object 9, not-predominance 9, not-proximity 9, not-contiguity 9, not-conascence 9, not-mutuality 9, not-dependence 9, not-strong-dependence 7, not-prenascence 9, not-postnascence 9, not-repetition 9 . . . not-path 9, not-association 9, not-dissociation 9,

not-presence 9, not-absence 9, not-disappearance 9, not-non-disappearance 9. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

39. With root condition, not-object 3, not-predominance, not-proximity, not-contiguity, not-strong-dependence, not-prenascence, not-postnascence, not-repetition 3 . . . not path, not-dissociation, not-absence, not-disappearance 3. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

40. With not-root condition, object 7, predominance 7, proximity 9, contiguity 9, conascence 3, mutuality 3, dependence 3, strong-dependence 9, repetition 5, kamma 5, resultant 3 . . . association 3, presence 3, absence 9, disappearance 9, non-disappearance 3. (Enumerate thus.)

End of Negative–Positive

End of "INVESTIGATION" CHAPTER

END OF LIMITED OBJECT TRIPLET

14. LOW TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 9

1. (i) Dependent on low state, arises low state by root condition.

Dependent on one low aggregate, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

(ii) Dependent on low state, arises medium state by root condition.

Dependent on low aggregates, arises mind-produced matter. (2)

(iii) Dependent on low state, arise low and medium states by root condition.

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[1] This comprises (1) Low states, (2) Medium states, (3) Exalted states.

Dependent on one low aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

2. (iv) Dependent on medium state, arises medium state by root condition.

(*a*) Dependent on one medium aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

3. (v)–(vii) Dependent on Exalted state, arises Exalted state by root condition . . . three.

4. (viii) Dependent on medium and Exalted state, arises medium state by root condition.

Dependent on Exalted aggregates and great primaries, arises mind-produced matter. (1)

5. (ix) Dependent on low and medium state, arises medium state by root condition.

Dependent on low aggregates and great primaries, arises mind-produced matter. (1)

(The Low Triplet is the same as the Corrupt Triplet. Expand completely.)

END OF LOW TRIPLET

15. TRIPLET OF (STATE) WITH FIXED DESTINY DUE TO WRONG VIEWS[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 9

1. (i) Dependent on state with fixed destiny due to wrong views (micchattaniyata), arises state with fixed destiny due to wrong views by root condition.

Dependent on one aggregate with fixed destiny due to wrong views, arise three aggregates . . . two aggregates. (1)

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[1] This comprises (1) States with fixed destiny due to wrong views, (2) States with fixed destiny due to right views, (3) States with no fixed destiny.

(ii) Dependent on state with fixed destiny due to wrong views, arises state with no fixed destiny by root condition.

Dependent on aggregates with fixed destiny due to wrong views, arises mind-produced matter. (2)

(iii) Dependent on state with fixed destiny due to wrong views, arise states with fixed destiny due to wrong views and with no fixed destiny by root condition.

Dependent on one aggregate with fixed destiny due to wrong views, arise three aggregates and mind-produced matter . . . two aggregates . . . (3)

2. (iv)–(vi) Dependent on state with fixed destiny due to right views (sammattaniyata), arises state with fixed destiny due to right views by root condition . . . three.

3. (vii) Dependent on state with no fixed destiny (aniyata), arises state with no fixed destiny by root condition.

(*a*) Dependent on one aggregate with no fixed destiny, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one aggregate with no fixed destiny, arise three aggregates and kamma-produced matter . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . two great primaries; dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

4. (viii) Dependent on state with fixed destiny due to wrong views and with no fixed destiny, arises state with no fixed destiny by root condition.

Dependent on aggregates with fixed destiny due to wrong views and great primaries, arises mind-produced matter. (1)

(ix) Dependent on state with fixed destiny due to right views and with no fixed destiny, arises state with no fixed destiny by root condition.

Dependent on aggregates with fixed destiny due to right views and great primaries, arises mind-produced matter. (1)

Object 3, etc.

5. (i) Dependent on state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by object condition.

Dependent on one aggregate with fixed destiny due to wrong views,

arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state with fixed destiny due to right views, arises state with fixed destiny due to right views by object condition.

Dependent on one aggregate with fixed destiny due to right views, arise three aggregates . . . two aggregates . . . (1)

(iii) Dependent on state with no fixed destiny, arises state with no fixed destiny by object condition.

(*a*) Dependent on one aggregate with no fixed destiny, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one aggregate with no fixed destiny, arise three aggregates . . . two aggregates . . . dependent on (heart-)base, arise aggregates.

(Expand all conditions in this way. Abbreviated.)

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

6. With root 9, object 3, predominance 9, proximity 3, contiguity 3, conascence 9, mutuality 3, dependence 9, strong-dependence 3, prenascence 3, repetition 3, kamma 9, resultant 1, nutriment 9, faculty 9, jhāna 9, path 9, association 3, dissociation 9, presence 9, absence 3, disappearance 3, non-disappearance 9. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

7. (i) Dependent on state with no fixed destiny, arises state with no fixed destiny by not-root condition.

(*a*) Dependent on one rootless aggregate with no fixed destiny, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . .

(*c*) Dependent on one great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

(*d*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object 5

8. Dependent on state with fixed destiny due to wrong views, arises state with no fixed destiny by not-object condition.

Dependent on aggregates with fixed destiny due to wrong views, arises mind-produced matter. (Abbreviated.)

Not-predominance 3

9. (i) Dependent on state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by not-predominance condition.

Dependent on aggregates with fixed destiny due to wrong views, arises predominance with fixed destiny due to wrong views. (1)

(ii) Dependent on state with fixed destiny due to right views, arises state with fixed destiny due to right views by not-predominance condition.

Dependent on aggregates with fixed destiny due to right views, arises predominance with fixed destiny due to right views. (1)

(iii) Dependent on state with no fixed destiny, arises state with no fixed destiny by not-predominance condition.

(*a*) Dependent on one aggregate with no fixed destiny, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . . non-percipient beings . . . (1)

Not-proximity, etc.

10. Dependent on state with fixed destiny due to wrong views, arises state with no fixed destiny by not-proximity condition. (Abbreviated. Expand all conditions.)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

11. With not-root 1, not-object 5, not-predominance 3, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 6, not-postnascence 9, not-repetition 5, not-kamma 3, not-resultant 9, not-nutriment 1, not-faculty 1, not-jhāna 1, not-path 1,

not-association 5, not-dissociation 2, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

Root By Twos

12. With root condition, not-object 5, not-predominance 3, not-proximity, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 6, not-postnascence 9, not-repetition 5, not-kamma 3, not-resultant 9, not-association 5, not-dissociation 2, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

13. With not-root condition, object 1, proximity 1, contiguity 1, conascence 1 . . . non-disappearance 1. (Enumerate thus.)

End of Negative–Positive

End of "DEPENDENT" CHAPTER

(The "Conascent" Chapter is the same as the "Dependent" Chapter.)

15. TRIPLET OF (STATE) WITH FIXED DESTINY DUE TO WRONG VIEWS III. "CONDITIONED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

14. (i)–(iii) Conditioned by state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by root condition . . . three.

(iv)–(vi) Conditioned by state with fixed destiny due to right views, arises state with fixed destiny due to right views by root condition . . . three.

15. (vii) Conditioned by state with no fixed destiny, arises state with no fixed destiny by root condition.

(*a*) Conditioned by one aggregate with no fixed destiny, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) Conditioned by one great primary . . .

(*d*) Conditioned by (heart-)base, arise aggregates with no fixed destiny. (1)

(viii) Conditioned by state with no fixed destiny, arises state with fixed destiny due to wrong views by root condition.

Conditioned by (heart-)base, arise aggregates with fixed destiny due to wrong views. (2)

(ix) Conditioned by state with no fixed destiny, arises state with fixed destiny due to right views by root condition.

Conditioned by (heart-)base, arise aggregates with fixed destiny due to right views. (3)

(x) Conditioned by state with no fixed destiny, arise states with fixed destiny due to wrong views and with no fixed destiny by root condition.

Conditioned by (heart-)base, arise aggregates with fixed destiny due to wrong views; conditioned by great primaries, arises mind-produced matter. (4)

(xi) Conditioned by state with no fixed destiny, arise states with fixed destiny due to right views and with no fixed destiny by root condition.

Conditioned by (heart-)base, arise aggregates with fixed destiny due to right views; conditioned by great primaries, arises mind-produced matter. (5)

16. (xii) Conditioned by state with fixed destiny due to wrong views and with no fixed destiny, arises state with fixed destiny due to wrong views by root condition.

Conditioned by one aggregate with fixed destiny due to wrong views and (heart-)base, arise three aggregates . . . two aggregates . . . (1)

(xiii) Conditioned by state with fixed destiny due to wrong views and with no fixed destiny, arises state with no fixed destiny by root condition.

Conditioned by aggregates with fixed destiny due to wrong views and great primaries, arises mind-produced matter. (2)

(xiv) Conditioned by state with fixed destiny due to wrong views and with no fixed destiny, arise states with fixed destiny due to wrong views and with no fixed destiny by root condition.

Conditioned by one aggregate with fixed destiny due to wrong views

and (heart-)base, arise three aggregates . . . two aggregates . . . conditioned by aggregates with fixed destiny due to wrong views and great primaries, arises mind-produced matter. (3)

(xv)–(xvii) Conditioned by state with fixed destiny due to right views and with no fixed destiny, arises state with fixed destiny due to right views by root condition. (Three questions. The same as those due to wrong views.)

Object, etc.

17. Conditioned by state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by object condition. (Abbreviated. Classify in the same way as the "Conditioned" Chapter in the Faultless Triplet.) . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

18. With root 17, object 7, predominance 17, proximity 7, contiguity 7, conascence 17, mutuality 7, dependence 17, strong-dependence 7, prenascence 7, repetition 7, kamma 17, resultant 1, nutriment 17, faculty 17, jhāna 17, path 17, association 7, dissociation 17, presence 17, absence 7, disappearance 7, non-disappearance 17. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

19. Conditioned by state with no fixed destiny, arises state with no fixed destiny by not-root condition.

(*a*) Conditioned by one rootless aggregate with no fixed destiny, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) One great primary . . . non-percipient beings . . .

(*d*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise rootless aggregates with no fixed destiny; conditioned by doubt-

accompanied or restlessness-accompanied aggregates and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object 5

20. (i) Conditioned by state with fixed destiny due to wrong views, arises state with no fixed destiny by not-object condition.

Conditioned by aggregates with fixed destiny due to wrong views, arises mind-produced matter. (Like Faultless Triplet. Do 5.)

Not-predominance 7

21. (i) Conditioned by state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by not-predominance condition.

Conditioned by aggregates with fixed destiny due to wrong views, arises predominance with fixed destiny due to wrong views. (1)

(ii) Conditioned by state with fixed destiny due to right views, arises state with fixed destiny due to right views by not-predominance condition.

Conditioned by aggregates with fixed destiny due to right views, arises predominance with fixed destiny due to right views. (1)

(iii) Conditioned by state with no fixed destiny, arises state with no fixed destiny by not-predominance condition.

(*a*) Conditioned by one aggregate with no fixed destiny, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception . . .

(*c*) . . . non-percipient beings . . .

(*d*) Conditioned by eye-base, arises eye-consciousness . . . conditioned by body-base, arises body-consciousness; conditioned by (heart-)base, arise aggregates with no fixed destiny. (1)

(iv) Conditioned by state with no fixed destiny, arises state with fixed destiny due to wrong views by not-predominance condition.

Conditioned by (heart-)base, arises predominance with fixed destiny due to wrong views. (2)

(v) Conditioned by state with no fixed destiny, arises state with fixed destiny due to right views by not-predominance condition.

Conditioned by (heart-)base, arises predominance with fixed destiny due to right views. (3)

(vi) Conditioned by state with fixed destiny due to wrong views

and with no fixed destiny, arises state with fixed destiny due to wrong views by not-predominance condition.

Conditioned by aggregates with fixed destiny due to wrong views and (heart-)base, arises predominance with fixed destiny due to wrong views. (1)

(vii) Conditioned by state with fixed destiny due to right views and with no fixed destiny, arises state with fixed destiny due to right views by not-predominance condition.

Conditioned by aggregates with fixed destiny due to right views and (heart-)base, arises predominance with fixed destiny due to right views. (1)

Not-proximity, etc.

22. Conditioned by state with fixed destiny due to wrong views, arises state with no fixed destiny by not-proximity condition . . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

23. With not-root 1, not-object 5, not-predominance 7, not-proximity 5, not-contiguity 5, not-mutuality 5, not-strong-dependence 5, not-prenascence 6, not-postnascence 17, not-repetition 5, not-kamma 7, not-resultant 17, not-nutriment 1, not-faculty, not-jhāna, not-path 1, not-association 5, not-dissociation 2, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

24. With root condition, not-object 5, not-predominance 7, not-proximity 5, not-contiguity, not-mutuality, not-strong-dependence 5, not-prenascence 6, not-postnascence 17, not-repetition 5, not-kamma 7, not-resultant 17, not-association 5, not-dissociation 2, not-absence 5, not-disappearance 5. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

25. With not-root condition, object 1, proximity 1 (Abbreviated.) . . . non-disappearance 1. (Enumerate thus.)

End of Negative–Positive

End of "CONDITIONED" CHAPTER

(The "Supported" Chapter is the same as the "Conditioned" Chapter.)

15. TRIPLET OF (STATE) WITH FIXED DESTINY DUE TO WRONG VIEWS V. "CONJOINED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

26. (i) Conjoined with state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by root condition.

Conjoined with one aggregate with fixed destiny due to wrong views, arise three aggregates . . . two aggregates . . . (1)

(ii) Conjoined with state with fixed destiny due to right views, arises state with fixed destiny due to right views by root condition.

Conjoined with one aggregate with fixed destiny due to right views, arise three aggregates . . . two aggregates . . . (1)

(iii) Conjoined with state with no fixed destiny, arises state with no fixed destiny by root condition.

(*a*) Conjoined with one aggregate with no fixed destiny, arise three aggregates . .. . two aggregates . . .

(*b*) At the moment of conception . . . (1)

Object, etc.

27. Conjoined with state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by object condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

28. With root 3, object 3 . . . kamma 3, resultant 1, nutriment 3 . . . non-disappearance 3. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

29. Conjoined with state with no fixed destiny, arises state with no fixed destiny by not-root condition.

(*a*) Conjoined with one rootless aggregate with no fixed destiny, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . (1)

Not-predominance 3

30. (i) Conjoined with state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by not-predominance condition.

Conjoined with aggregates with fixed destiny due to wrong views, arises predominance with fixed destiny due to wrong views. (1)

(ii) Conjoined with state with fixed destiny due to right views, arises state with fixed destiny due to right views by not-predominance condition.

Conjoined with aggregates with fixed destiny due to right views, arises predominance with fixed destiny due to right views. (1)

(iii) Conjoined with state with no fixed destiny, arises state with no fixed destiny by not-predominance condition.

(*a*) Conjoined with one aggregate with no fixed destiny, arises three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

Not-prenascence, etc.

31. (i) Conjoined with state with fixed destiny due to right views, arises state with fixed destiny due to right views by not-prenascence condition.

In the immaterial plane, conjoined with one aggregate with fixed destiny due to right views, arise three aggregates . . . two aggregates . . . (1)

(ii) Conjoined with state with no fixed destiny, arises state with no fixed destiny by not-prenascence condition.

(*a*) In the immaterial plane, conjoined with one aggregate with no fixed destiny, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

Conjoined with state with fixed destiny due to wrong views, arises

state with fixed destiny due to wrong views by not-postnascence condition . . . (Complete.)

Not-repetition, etc.

32. Conjoined with state with no fixed destiny, arises state with no fixed destiny by not-repetition condition.

(*a*) Conjoined with one aggregate with no fixed destiny, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

Conjoined with state with fixed destiny due to wrong views, arises state with fixed destiny due to wrong views by not-kamma condition . . . by not-resultant condition . . . (Abbreviated.)

Conjoined with state with no fixed destiny, arises state with no fixed destiny by not-jhāna condition. Five-fold consciousness . . . by not-path condition. Rootless with no fixed destiny . . .

(i) Conjoined with state with fixed destiny due to right views, arises state with fixed destiny due to right views by not-dissociation condition.

In the immaterial plane, conjoined with one aggregate with fixed destiny due to right views, arise three aggregates . . . two aggregates . . . (1)

(ii) Conjoined with state with no fixed destiny, arises state with no fixed destiny by not-dissociation condition.

In the immaterial plane, conjoined with one aggregate with no fixed destiny, arise three aggregates . . . two aggregates . . . (1)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

33. With not-root 1, not-predominance 3, not-prenascence 2, not-postnascence 3, not-repetition 1, not-kamma 3, not-resultant 3, not-jhāna 1, not-path 1, not-dissociation 2. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

34. With root condition, not-predominance 3, not-prenascence 2,

not-postnascence 3, not-repetition 1, not-kamma 3, not-resultant 3, not-dissociation 2. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

35. With not-root condition, object 1, proximity 1 (Abbreviated.) . . . non-disappearance 1. (Enumerate thus.)

End of Negative-Positive

End of "CONJOINED" CHAPTER

(The "Associated" Chapter is the same as the "Conjoined" Chapter.)

15. TRIPLET OF (STATE) WITH FIXED DESTINY DUE TO WRONG VIEWS VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 7

36. (i) State with fixed destiny due to wrong views (micchattaniyata) is related to state with fixed destiny due to wrong views by root condition.

Roots with fixed destiny due to wrong views are related to (their) associated aggregates by root condition. (1)

(ii) State with fixed destiny due to wrong views is related to state with no fixed destiny by root condition.

Roots with fixed destiny due to wrong views are related to mind-produced matter by root condition. (2)

(iii) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views and with no fixed destiny by root condition.

Roots with fixed destiny due to wrong views are related to (their) associated aggregates and mind-produced matter by root condition. (3)

(iv)-(vi) State with fixed destiny due to right views is related to state with fixed destiny due to right views by root condition . . . three.

(vii) State with no fixed destiny is related to state with no fixed destiny by root condition.

(*a*) Roots with no fixed destiny are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception . . . (1)

Object 5

37. (i) State with fixed destiny due to wrong views is related to state with no fixed destiny by object condition.

The Noble persons review the eradicated defilements with fixed destiny due to wrong views, know the defilements addicted to before. (They) practise insight into the impermanence . . . of the aggregates with fixed destiny due to wrong views. By the knowledge of penetration into others' minds, (they) know the other being's mind with fixed destiny due to wrong views. Aggregates with fixed destiny due to wrong views are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(ii) State with fixed destiny due to right views is related to state with no fixed destiny by object condition.

The Noble persons, having emerged from Path, review the Path. By the knowledge of penetration into others' minds, (they) know the other being's mind with fixed destiny due to right views. Aggregates with fixed destiny due to right views are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

38. (iii) State with no fixed destiny is related to state with no fixed destiny by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it. (One) reviews (such acts) formerly well done. Having emerged from jhāna, (one) reviews the jhāna. The Noble persons review the Fruition, review Nibbāna. Nibbāna is related to change-of-lineage, purification, Fruition, advertence by object condition.

The Noble persons review the eradicated defilements with no fixed destiny, review the uneradicated defilements, know the defilements addicted to before. Eye . . . (heart-)base . . . (They) practise insight into the impermanence, suffering and impersonality of aggregates with no fixed destiny; enjoy and delight in (those aggregates). Taking them as object, arises lust with no fixed destiny . . . arises grief.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. By the knowledge of penetration into others' minds, (one) knows the other being's mind with no fixed destiny. Infinity of space to infinity of consciousness . . . nothingness is related to neither-perception-nor-non-perception by object condition. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by object condition. Aggregates with no fixed destiny are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(iv) State with no fixed destiny is related to state with fixed destiny due to wrong views by object condition.

Physical life-faculty is related to matricide (mātughāti-kamma), patricide (pitughāti-kamma), killing an Arahat (arahantaghāti-kamma), wounding a Buddha (ruhiruppāda-kamma) by object condition. When in misapprehending (parāmasantassa) something, (there) arise aggregates with fixed destiny due to wrong views, that thing (vatthu) is related to aggregates with fixed destiny due to wrong views by object condition. (2)

(v) State with no fixed destiny is related to state with fixed destiny due to right views by object condition.

Nibbāna is related to Path by object condition. (3)

Predominance 8

39. (i) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views by predominance condition.

Conascence-predominance: Predominance with fixed destiny due to wrong views is related to (its) associated aggregates by predominance condition. (1)

(ii) State with fixed destiny due to wrong views is related to state with no fixed destiny by predominance condition.

Conascence-predominance: Predominance with fixed destiny due to wrong views is related to mind-produced matter by predominance condition. (2)

(iii) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views and with no fixed destiny by predominance condition.

Conascence-predominance: **Predominance with fixed destiny due to wrong views is related to (its) associated aggregates and mind-produced matter by predominance condition. (3)**

40. (iv) State with fixed destiny due to right views is related to state with fixed destiny due to right views by predominance condition.

Conascence-predominance: **Predominance with fixed destiny due to right views is related to (its) associated aggregates by predominance condition. (1)**

(v) State with fixed destiny due to right views is related to state with no fixed destiny by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path.

(*b*) *Conascence-predominance:* Predominance with fixed destiny due to right views is related to mind-produced matter by predominance condition. (2)

(vi) State with fixed destiny due to right views is related to state with fixed destiny due to right views and with no fixed destiny by pre-dominance condition.

Conascence-predominance: **Predominance with fixed destiny due to right views is related to (its) associated aggregates and mind-produced matter by predominance condition. (3)**

41. (vii) State with no fixed destiny is related to state with no fixed destiny by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews it. (One) esteems and reviews (such acts) formerly well done . . . jhāna . . . The Noble persons esteem and review the Fruition, esteem and review Nibbāna. Nibbāna is related to change-of-lineage, purification, Fruition by predominance condition.

Eye . . . (heart-)base . . . (One) esteems, enjoys and delights in aggregates with no fixed destiny. Taking them as estimable object, arises lust with no fixed destiny, arise wrong views.

(*b*) *Conascence-predominance:* Predominance with no fixed destiny is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

(viii) State with no fixed destiny is related to state with fixed destiny due to right views by predominance condition.

Object-predominance: Nibbāna is related to Path by predominance condition. (2)

Proximity 5

42. (i) State with fixed destiny due to wrong views is related to state with no fixed destiny by proximity condition.

Aggregates with fixed destiny due to wrong views are related to emergence by proximity condition. (1)

(ii) State with fixed destiny due to right views is related to state with no fixed destiny by proximity condition.

Path is related to Fruition by proximity condition. (1)

43. (iii) State with no fixed destiny is related to state with no fixed destiny by proximity condition.

Preceding aggregates with no fixed destiny are related to subsequent aggregates with no fixed destiny by proximity condition. Adaptation to change-of-lineage; adaptation to purification; Fruition to Fruition; adaptation to the attainment of Fruition; for one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (1)

(iv) State with no fixed destiny is related to state with fixed destiny due to wrong views by proximity condition.

Grief with no fixed destiny is related to grief with fixed destiny due to wrong views by proximity condition. Wrong views with no fixed destiny are related to wrong views with fixed destiny by proximity condition. (2)

(v) State with no fixed destiny is related to state with fixed destiny due to right views by proximity condition.

Change-of-lineage to Path; purification is related to Path by proximity condition. (3)

Contiguity, etc.

44. State with fixed destiny due to wrong views is related to state with no fixed destiny by contiguity condition. (The same as proximity.) . . . by conascence condition. (The same as in the "Dependent" Chapter. 9 questions.) . . . by mutuality condition. (The same as in the "Dependent" Chapter. 3 questions.) . . . by dependence condition. (The same as in the Faultless Triplet. 13 questions.)

Strong-dependence 7

45. (i) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views by strong-dependence condition.

Natural strong-dependence: Matricide is related to matricide by strong-dependence condition. Matricide . . . patricide . . . killing an Arahat . . . wounding a Buddha . . . causing schism in the Saṅgha . . . is related to wrong views with fixed destiny by strong-dependence condition. (Perform the cycle.) Wrong views with fixed destiny are related to wrong views with fixed destiny by strong-dependence condition. Wrong views with fixed destiny to matricide . . . are related to causing schism in the Saṅgha by strong-dependence condition. (1)

(ii) State with fixed destiny due to wrong views is related to state with no fixed destiny by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* After having committed matricide, (one) offers an offering, undertakes precepts, fulfils the duty of observance, to counteract it (tassa paṭighātatthāya). After having committed patricide . . . killed an Arahat . . . drawn blood from the body of a Buddha with evil intent (duṭṭhena cittena) . . . After having caused schism in the Saṅgha (saṁghaṁ bhinditvā), (one) offers an offering, undertakes precepts, fulfils the duty of observance, to counteract it. (2)

46. (iii) State with fixed destiny due to right views is related to state with fixed destiny due to right views by strong-dependence condition.

Natural strong-dependence: First Path is related to second Path by strong-dependence condition . . . third Path is related to fourth Path by strong-dependence condition. (1)

(iv) State with fixed destiny due to right views is related to state with no fixed destiny by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* The Noble persons, by the strong-dependence of the Path, generate an attainment which has not yet arisen, enter an attainment which has arisen. (They) practise insight into the impermanence, suffering and impersonality of the formations. The Path is related to the Noble person's analytical knowledge of meaning . . . knowledge of correct and faulty conclusion by strong-

dependence condition. Path is related to the attainment of Fruition by strong-dependence condition. (2)

47. (v) State with no fixed destiny is related to state with no fixed destiny by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence with no fixed destiny, (one) offers an offering, undertakes precepts . . . duty of observance, develops jhāna . . . insight . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . precept with no fixed destiny . . . learning . . . generosity . . . wisdom . . . lust . . . wish . . . bodily happiness . . . bodily pain . . . temperature . . . food . . . By the strong-dependence of lodging-place, (one) offers an offering . . . plunders market-towns. Confidence with no fixed destiny . . . wisdom, lust . . . lodging-place is related to confidence with no fixed destiny . . . bodily happiness, bodily pain, the attainment of Fruition by strong-dependence condition.

The preparation for first jhāna to the same (jhāna) (tasseva) . . . the preparation for neither-perception-nor-non-perception to the same (jhāna) . . . first jhāna to second jhāna . . . nothingness to neither-perception-nor-non-perception . . . killing is related to killing by strong-dependence condition . . . (Perform the cycle.) (1)

(vi) State with no fixed destiny is related to state with fixed destiny due to wrong views by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of lust with no fixed destiny, (one) commits matricide . . . causes schism in the Saṅgha . . . hate with no fixed destiny . . . wish . . . bodily happiness . . . by the strong-dependence of lodging-place, (one) commits matricide . . . causes schism in the Saṅgha. Lust with no fixed destiny . . . lodging-place is related to matricide, patricide, killing an Arahat, wounding a Buddha, causing schism in the Saṅgha, wrong views with fixed destiny by strong-dependence condition. (2)

(vii) State with no fixed destiny is related to state with fixed destiny due to right views by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* The preparation for first Path to

first Path . . . the preparation for fourth Path is related to fourth Path by strong-dependence condition. (3)

Prenascence 3

48. (i) State with no fixed destiny is related to state with no fixed destiny by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Eye . . . (One) practises insight into the impermanence . . . of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arises lust with no fixed destiny . . . arises grief.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates with no fixed destiny by prenascence condition. (1)

(ii) State with no fixed destiny is related to state with fixed destiny due to wrong views by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Physical life-faculty is related to matricide, patricide, killing an Arahat, wounding a Buddha by prenascence condition.

(*b*) *Base-prenascence:* (Heart-)base is related to aggregates with fixed destiny due to wrong views by prenascence condition. (2)

(iii) State with no fixed destiny is related to state with fixed destiny due to right views by prenascence condition.

***Base-prenascence:* (Heart-)base is related to aggregates with fixed destiny due to right views by prenascence condition. (3)**

Postnascence 3

49. (i) State with fixed destiny due to wrong views is related to state with no fixed destiny by postnascence condition.

Postnascent aggregates with fixed destiny due to wrong views are related to this prenascent body by postnascence condition. (1)

(ii) State with fixed destiny due to right views is related to state with no fixed destiny by postnascence condition.

Postnascent aggregates with fixed destiny due to right views are related to this prenascent body by postnascence condition. (1)

(iii) State with no fixed destiny is related to state with no fixed destiny by postnascence condition.

Postnascent aggregates with no fixed destiny are related to this prenascent body by postnascence condition. (1)

Repetition 3

50. (i) State with no fixed destiny is related to state with no fixed destiny by repetition condition.

Preceding aggregates with no fixed destiny are related to subsequent aggregates with no fixed destiny by repetition condition. Adaptation to change-of-lineage; adaptation is related to purification by repetition condition. (1)

(ii) State with no fixed destiny is related to state with fixed destiny due to wrong views by repetition condition.

Grief with no fixed destiny is related to grief with fixed destiny due to wrong views by repetition condition. Wrong views with no fixed destiny are related to wrong views with fixed destiny by repetition condition. (2)

(iii) State with no fixed destiny is related to state with fixed destiny due to right views by repetition condition.

Change-of-lineage to Path; purification is related to Path by repetition condition. (3)

Kamma 7

51. (i) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views by kamma condition.

Volition with fixed destiny due to wrong views is related to (its) associated aggregates by kamma condition. (1)

(ii) State with fixed destiny due to wrong views is related to state with no fixed destiny by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition with fixed destiny due to wrong views is related to mind-produced matter by kamma condition.

(*b*) Asynchronous volition with fixed destiny due to wrong views is

related to (its) resultant aggregates and kamma-produced matter by kamma condition. (2)

(iii) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views and with no fixed destiny by kamma condition.

Volition with fixed destiny due to wrong views is related to (its) associated aggregates and mind-produced matter by kamma condition. (3)

52. (iv) State with fixed destiny due to right views is related to state with fixed destiny due to right views by kamma condition.

Volition with fixed destiny due to right views is related to (its) associated aggregates by kamma condition. (1)

(v) State with fixed destiny due to right views is related to state with no fixed destiny by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition with fixed destiny due to right views is related to mind-produced matter by kamma condition.

(*b*) Asynchronous volition with fixed destiny due to right views is related to (its) resultant aggregates by kamma condition. (2)

(vi) State with fixed destiny due to right views is related to state with fixed destiny due to right views and with no fixed destiny by kamma condition.

Volition with fixed destiny due to right views is related to (its) associated aggregates and mind-produced matter by kamma condition. (3)

(vii) State with no fixed destiny is related to state with no fixed destiny by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with no fixed destiny is related to (its) associated aggregates and mind-produced matter by kamma condition.

(2) At the moment of conception . . .

(*b*) Asynchronous volition with no fixed destiny is related to (its) resultant aggregates and kamma-produced matter by kamma condition. (1)

Resultant 1

53. State with no fixed destiny is related to state with no fixed destiny by resultant condition.

(*a*) One resultant aggregate with no fixed destiny is related to three aggregates and mind-produced matter by resultant condition . . .

(*b*) At the moment of conception . . . aggregates to (heart-)base . . .

Nutriment, etc.

54. State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by associated condition . . .

Dissociation 5

55. (i) State with fixed destiny due to wrong views is related to state with no fixed destiny by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates with fixed destiny due to wrong views are related to mind-produced matter by dissociation condition.

(*b*) Postnascent aggregates with fixed destiny due to wrong views are related to this prenascent body by dissociation condition. (1)

(ii) State with fixed destiny due to right views is related to state with no fixed destiny by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates with fixed destiny due to right views are related to mind-produced matter by dissociation condition.

(*b*) Postnascent aggregates with fixed destiny due to right views are related to this prenascent body by dissociation condition. (1)

(iii) State with no fixed destiny is related to state with no fixed destiny by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent aggregates with no fixed destiny are related to mind-produced matter by dissociation condition;

(2) At the moment of conception . . . aggregates are related to (heart-)base by dissociation condition; (heart-)base is related to aggregates by dissociation condition.

(*b*) Prenascent eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates with no fixed destiny by dissociation condition.

(*c*) Postnascent aggregates with no fixed destiny are related to this prenascent body by dissociation condition. (1)

(iv) State with no fixed destiny is related to state with fixed destiny due to wrong views by dissociation condition.

Prenascent (heart-)base is related to aggregates with fixed destiny due to wrong views by dissociation condition. (2)

(v) State with no fixed destiny is related to state with fixed destiny due to right views by dissociation condition.

Prenascent (heart-)base is related to aggregates with fixed destiny due to right views by dissociation condition. (3)

Presence 13

56. (i) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views by presence condition.

One aggregate with fixed destiny due to wrong views to three aggregates . . . two aggregates are related to two aggregates by presence condition. (1)

(ii) State with fixed destiny due to wrong views is related to state with no fixed destiny by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) Conascent aggregates with fixed destiny due to wrong views are related to mind-produced matter by presence condition.

(*b*) Postnascent aggregates with fixed destiny due to wrong views are related to this prenascent body by presence condition. (2)

(iii) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views and with no fixed destiny by presence condition.

One aggregate with fixed destiny due to wrong views is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . . (3)

(iv)–(vi) State with fixed destiny due to right views is related to state with fixed destiny due to right views by presence condition . . . (Three questions.)

(vii) State with no fixed destiny is related to state with no fixed destiny by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent aggregate with no fixed destiny is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . .

(2) At the moment of conception . . . aggregates are related to

(heart-)base by presence condition; (heart-)base is related to aggregates by presence condition;

(3) One great primary . . . one great primary of non-percipient beings . . .

(*b*) *(Object-)prenascence:* Eye . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arises lust . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . .

(Base-)prenascence: Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to aggregates with no fixed destiny by presence condition.

(*c*) Postnascent aggregates with no fixed destiny are related to this prenascent body by presence condition.

(*d*) Edible food is related to this body by presence condition.

(*e*) Physical life-faculty is related to kamma-produced matter by presence condition. (1)

(viii) State with no fixed destiny is related to state with fixed destiny due to wrong views by presence condition.

(Object-)prenascence: Physical life-faculty is related to matricide . . . wounding a Buddha by presence condition.

(Base-)prenascence: (Heart-)base is related to aggregates with fixed destiny due to wrong views by presence condition. (2)

(ix) State with no fixed destiny is related to state with fixed destiny due to right views by presence condition.

(Base-)prenascence: (Heart-)base is related to aggregates with fixed destiny due to right views by presence condition. (3)

57. (x) States with fixed destiny due to wrong views and with no fixed destiny are related to state with fixed destiny due to wrong views by presence condition.

Conascence-prenascence: One conascent aggregate with fixed destiny due to wrong views and (heart-)base to three aggregates . . . two aggregates and . . . (1)

(xi) States with fixed destiny due to wrong views and with no fixed destiny are related to state with no fixed destiny by presence condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) postnascence-nutriment, (*c*) (postnascence-)faculty.

(*a*) Conascent aggregates with fixed destiny due to wrong views and great primaries are related to mind-produced matter by presence condition.

(*b*) Postnascent aggregates with fixed destiny due to wrong views and edible food are related to this body by presence condition.

(*c*) Postnascent aggregates with fixed destiny due to wrong views and physical life-faculty are related to kamma-produced matter by presence condition. (2)

(xii)–(xiii) States with fixed destiny due to right views and with no fixed destiny are related to state with fixed destiny due to right views by presence condition . . . (Like the 2 questions with fixed destiny due to wrong views.)

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

58. With root 7, object 5, predominance 8, proximity 5, contiguity 5, conascence 9, mutuality 3, dependence 13, strong-dependence 7, prenascence 3, postnascence 3, repetition 3, kamma 7, resultant 1, nutriment 7, faculty 7, jhāna 7, path 7, association 3, dissociation 5, presence 13, absence 5, disappearance 5, non-disappearance 13. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 13

59. (i) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views by conascence condition, strong-dependence condition. (1)

(ii) State with fixed destiny due to wrong views is related to state with no fixed destiny by object condition, conascence condition, strong-dependence condition, postnascence condition, kamma condition. (2)

(iii) State with fixed destiny due to wrong views is related to state with fixed destiny due to wrong views and with no fixed destiny by conascence condition. (3)

(iv) State with fixed destiny due to right views is related to state with fixed destiny due to right views by conascence condition, strong-dependence condition. (1)

(v) State with fixed destiny due to right views is related to state with no fixed destiny by object condition, conascence condition, strong-dependence condition, postnascence condition. (2)

(vi) State with fixed destiny due to right views is related to state with fixed destiny due to right views and with no fixed destiny by conascence condition. (3)

60. (vii) State with no fixed destiny is related to state with no fixed destiny by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(viii) State with no fixed destiny is related to state with fixed destiny due to wrong views by object condition, strong-dependence condition, prenascence condition. (2)

(ix) State with no fixed destiny is related to state with fixed destiny due to right views by strong-dependence condition, prenascence condition. (3)

(x) States with fixed destiny due to wrong views and with no fixed destiny are related to state with fixed destiny due to wrong views by conascence-prenascence. (1)

(xi) States with fixed destiny due to wrong views and with no fixed destiny are related to state with no fixed destiny by conascence, postnascence-nutriment-faculty. (2)

(xii) States with fixed destiny due to right views and with no fixed destiny are related to state with fixed destiny due to right views by conascence-prenascence. (1)

(xiii) States with fixed destiny due to right views and with no fixed destiny are related to state with no fixed destiny by conascence, postnascence-nutriment-faculty. (2)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

61. With not-root 13, not-object, not-predominance, not-proximity, not-contiguity 13, not-conascence 9, not-mutuality 9, not-dependence 9, not-strong-dependence 13, not-prenascence 11, not-postnascence 13, not-repetition 13, not-kamma, not-resultant, not-nutriment 13 . . . not-path 13, not-association 9, not-dissociation 7, not-presence 7, not-absence 13, not-disappearance 13, not-non-disappearance 7. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

62. With root condition, not-object 7, not-predominance 7, not-proximity 7, not-contiguity 7, not-mutuality 3, not-strong-dependence 7 . . . not-path 7, not-association 3 not-dissociation 3, not-absence 7, not-disappearance 7. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

63. With not-root condition, object 5, predominance 8, proximity 5, contiguity 5, conascence 9, mutuality 3, dependence 13, strong-dependence 7, prenascence 3, postnascence 3, repetition 3, kamma 7, resultant 1, nutriment 7, faculty, jhāna, path 7, association 3, dissociation 5, presence 13, absence 5, disappearance 5, non-disappearance 13. (Enumerate thus.)

End of Negative–Positive

END OF TRIPLET OF (STATE) WITH FIXED DESTINY DUE TO WRONG VIEWS

16. PATH OBJECT TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

1. (i) Dependent on state with Path object (Maggārammaṇa), arises state with Path object by root condition.

Dependent on one aggregate with Path object, arise three aggregates . . . two aggregates (1)

(ii) Dependent on state with Path object, arises state dominated by the Path by root condition.

Dependent on one aggregate with Path object, arise three aggregates dominated by the Path; dependent on three aggregates, arises one aggregate . . . two aggregates . . . (2)

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[1] This comprises (1) States with Path object, (2) States conditioned by the Path, (3) States dominated by the Path.

(iii) Dependent on state with Path object, arise states with Path object and dominated by the Path by root condition.

Dependent on one aggregate with Path object, arise three aggregates with Path object and dominated by the Path . . . two aggregates . . . (3)

2. (iv) Dependent on state conditioned by the Path (Maggahetuka), arises state conditioned by the Path by root condition.

Dependent on one aggregate conditioned by the Path, arise three aggregates . . . two aggregates . . . (1)

(v) Dependent on state conditioned by the Path, arises state dominated by the Path by root condition.

Dependent on one aggregate conditioned by the Path, arise three aggregates dominated by the Path . . . two aggregates . . . (2)

(vi) Dependent on state conditioned by the Path, arise states conditioned by the Path and dominated by the Path by root condition.

Dependent on one aggregate conditioned by the Path, arise three aggregates conditioned by the Path and dominated by the Path . . . two aggregates . . . (3)

3. (vii) Dependent on state dominated by the Path (Maggādhipati), arises state dominated by the Path by root condition.

Dependent on one aggregate dominated by the Path, arise three aggregates . . . two aggregates . . . (1)

(viii) Dependent on state dominated by the Path, arises state with Path object by root condition.

Dependent on one aggregate dominated by the Path, arise three aggregates with Path object . . . two aggregates . . . (2)

(ix) Dependent on state dominated by the Path, arises state conditioned by the Path by root condition.

Dependent on one aggregate dominated by the Path, arise three aggregates conditioned by the Path . . . two aggregates . . . (3)

(x) Dependent on state dominated by the Path, arise states with Path object and dominated by the Path by root condition.

Dependent on one aggregate dominated by the Path, arise three aggregates with Path object and dominated by the Path . . . two aggregates . . . (4)

(xi) Dependent on state dominated by the Path, arise states conditioned by the Path and dominated by the Path by root condition.

Dependent on one aggregate dominated by the Path, arise three aggregates conditioned by the Path and dominated by the Path . . . two aggregates . . . (5)

4. (xii) Dependent on state with Path object and dominated by the Path, arises state with Path object by root condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates with Path object . . . two aggregates . . . (1)

(xiii) Dependent on state with Path object and dominated by the Path, arises state dominated by the Path by root condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates dominated by the Path . . . two aggregates (2)

(xiv) Dependent on state with Path object and dominated by the Path, arise states with Path object and dominated by the Path by root condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates with Path object and dominated by the Path . . . two aggregates . . . (3)

5. (xv) Dependent on state conditioned by the Path and dominated by the Path, arises state conditioned by the Path by root condition.

Dependent on one aggregate conditioned by the Path and dominated by the Path, arise three aggregates conditioned by the Path . . . two aggregates . . . (1)

(xvi) Dependent on state conditioned by the Path and dominated by the Path, arises state dominated by the Path by root condition.

Dependent on one aggregate conditioned by the Path and dominated by the Path, arise three aggregates dominated by the Path . . . two aggregates . . . (2)

(xvii) Dependent on state conditioned by the Path and dominated by the Path, arise states conditioned by the Path and dominated by the Path by root condition.

Dependent on one aggregate conditioned by the Path and dominated by the Path, arise three aggregates conditioned by the Path and dominated by the Path . . . two aggregates . . . (3)

Object, etc.

6. Dependent on state with Path object, arises state with Path object by object condition . . . by predominance condition . . . by proximity condition . . . by contiguity condition . . . by conascence condition . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition . . . by kamma condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by

association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

7. With root 17, object, predominance, proximity, contiguity, co-nascence, mutuality, dependence, strong-dependence, prenascence, repetition, kamma, nutriment, faculty, jhāna, path, association, dissociation, presence, absence, disappearance, non-disappearance 17. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 1

8. Dependent on state with Path object, arises state with Path object by not-root condition.

Dependent on one rootless aggregate with Path object, arise three aggregates . . . two aggregates . . . (1)

Not-predominance 17

9. (i) Dependent on state with Path object, arises state with Path object by not-predominance condition.

Dependent on one aggregate with Path object, arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state with Path object, arises state dominated by the Path by not-predominance condition.

Dependent on one aggregate with Path object, arise three aggregates dominated by the Path . . . two aggregates . . . (2)

(iii) Dependent on state with Path object, arise states with Path object and dominated by the Path by not-predominance condition.

Dependent on one aggregate with Path object, arise three aggregates with Path object and dominated by the Path . . . two aggregates . . . (3)

10. (iv) Dependent on state condition by the Path, arises state conditioned by the Path by not-predominance condition.

Dependent on aggregates conditioned by the Path, arises predominance conditioned by the Path. (1)

(v) Dependent on state conditioned by the Path, arises state domi-

nated by the Path by not-predominance condition.

Dependent on aggregates conditioned by the Path, arises predominance dominated by the Path. (2)

(vi) Dependent on state conditioned by the Path, arise states conditioned by the Path and dominated by the Path by not-predominance condition.

Dependent on aggregates conditioned by the Path, arises predominance conditioned by the Path and dominated by the Path. (3)

11. (vii) Dependent on state dominated by the Path, arises state dominated by the Path by not-predominance condition.

Dependent on aggregates dominated by the Path, arises predominance dominated by the Path; dependent on one aggregate dominated by the Path, arise three aggregates . . . two aggregates . . . (1)

(viii) Dependent on state dominated by the Path, arises state with Path object by not-predominance condition.

Dependent on one aggregate dominated by the Path, arise three aggregates with Path object . . . two aggregates . . . (2)

(ix) Dependent on state dominated by the Path, arises state conditioned by the Path by not-predominance condition.

Dependent on aggregates dominated by the Path, arises predominance conditioned by the Path. (3)

(x) Dependent on state dominated by the Path, arise states with Path object and dominated by the Path by not-predominance condition.

Dependent on one aggregate dominated by the Path, arise three aggregates with Path object and dominated by the Path . . . two aggregates . . . (4)

(xi) Dependent on state dominated by the Path, arise states conditioned by the Path and dominated by the Path by not-predominance condition.

Dependent on aggregates dominated by the Path, arises predominance conditioned by the Path and dominated by the Path. (5)

12. (xii) Dependent on state with Path object and dominated by the Path, arises state with Path object by not-predominance condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates with Path object . . . two aggregates . . . (1)

(xiii) Dependent on state with Path object and dominated by the Path, arises state dominated by the Path by not-predominance condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates dominated by the Path . . . two aggregates . . . (2)

(xiv) Dependent on state with Path object and dominated by the Path, arise states with Path object and dominated by the Path by not-predominance condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates with Path Object and dominated by the Path . . . two aggregates . . . (3)

13. (xv) Dependent on state conditioned by the Path and dominated by the Path, arises state conditioned by the Path by not-predominance condition.

Dependent on aggregates conditioned by the Path and dominated by the Path, arises predominance conditioned by the Path. (1)

(xvi) Dependent on state conditioned by the Path and dominated by the Path, arises state dominated by the Path by not-predominance condition.

Dependent on aggregates conditioned by the Path and dominated by the Path, arises predominance dominated by the Path. (2)

(xvii) Dependent on state conditioned by the Path and dominated by the Path, arise states conditioned by the Path and dominated by the Path by not-predominance condition.

Dependent on aggregates conditioned by the Path and dominated by the Path, arises predominance conditioned by the Path and dominated by the Path. (3)

Not-prenascence, etc. 17

14. Dependent on state with Path object, arises state with Path object by not-prenascence condition . . . by not-postnascence condition . . . (Complete two also.)

Not-repetition 9

15. (i) Dependent on state with Path object, arises state with Path object by not-repetition condition.

Dependent on one aggregate with Path object, arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state with Path object, arises state dominated by the Path by not-repetition condition.

Dependent on one aggregate with Path object, arise three aggregates dominated by the Path . . . two aggregates . . . (2)

(iii) Dependent on state with Path object, arise states with Path object and dominated by the Path by not-repetition condition.

Dependent on one aggregate with Path object, arise three aggregates with Path object and dominated by the Path . . . two aggregates . . . (3)

16. (iv) Dependent on state dominated by the Path, arises state dominated by the Path by not-repetition condition.

Dependent on one aggregate dominated by the Path, arise three aggregates . . . two aggregates . . . (1)

(v) Dependent on state dominated by the Path, arises state with Path object by not-repetition condition.

Dependent on one aggregate dominated by the Path, arise three aggregates with Path object . . . two aggregates . . . (2)

(vi) Dependent on state dominated by the Path, arise states with Path object and dominated by the Path by not-repetition condition.

Dependent on one aggregate dominated by the Path, arise three aggregates with Path object and dominated by the Path . . . two aggregates . . . (3)

17. (vii) Dependent on state with Path object and dominated by the Path, arises state with Path object by not-repetition condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates with Path object . . . two aggregates . . . (1)

(viii) Dependent on state with Path object and dominated by the Path, arises state dominated by the Path by not-repetition condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates dominated by the Path . . . two aggregates . . . (2)

(ix) Dependent on state with Path object and dominated by the Path, arise states with Path object and dominated by the Path by not-repetition condition.

Dependent on one aggregate with Path object and dominated by the Path, arise three aggregates with Path object and dominated by the Path . . . two aggregates . . . (3)

Not-kamma 17

18. (i) Dependent on state with Path object, arises state with Path object by not-kamma condition.

Dependent on aggregates with Path object, arises volition with Path object. (1)

(ii) Dependent on state with Path object, arises state dominated by the Path by not-kamma condition.

Dependent on aggregates with Path object, arises volition dominated by the Path. (2)

(iii) Dependent on state with Path object, arise states with Path object and dominated by the Path by not-kamma condition.

Dependent on aggregates with Path object, arises volition with Path object and dominated by the Path. (3)

19. (iv) Dependent on state conditioned by the Path, arises state conditioned by the Path by not-kamma condition.

Dependent on aggregates conditioned by the Path, arises volition conditioned by the Path. (1)

(v) Dependent on state conditioned by the Path, arises state dominated by the Path by not-kamma condition.

Dependent on aggregates conditioned by the Path, arises volition dominated by the Path. (2)

(vi) Dependent on state conditioned by the Path, arise states conditioned by the Path and dominated by the Path by not-kamma condition.

Dependent on aggregates conditioned by the Path, arises volition conditioned by the Path and dominated by the Path. (3)

20. (vii)-(xi) Dependent on state dominated by the Path, arises state dominated by the Path by not-kamma condition.

Dependent on aggregates dominated by the Path, arises volition dominated by the Path . . . (5 questions.)

(xii)-(xiv) Dependent on state with Path object and dominated by the Path, arises state with Path object by not-kamma condition . . . (Three in the first combination.)

(xv)-(xvii) Dependent on state conditioned by the Path and dominated by the Path, arises state conditioned by the Path by not-kamma condition . . . (Three questions in the second combination.)

Not-resultant 17

21. Dependent on state with Path object, arises state with Path object by not-resultant condition . . . (Complete.)

Not-path 1

22. Dependent on state with Path object, arises state with Path object by not-path condition.

Dependent on one rootless aggregate with Path object, arise three aggregates . . . two aggregates . . . (1)

Not-dissociation 17

23. Dependent on state with Path object, arises state with Path object by not-dissociation condition . . . [Complete. Remember (to take) immaterial.]

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

24. With not-root 1, not-predominance 17, not-prenascence 17, not-postnascence 17, not-repetition 9, not-kamma 17, not-resultant 17, not-path 1, not-dissociation 17. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

25. With root condition, not-predominance 17, not-prenascence 17, not-postnascence 17, not-repetition 9, not-kamma 17, not-resultant, not-dissociation 17. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

26. With not-root condition, object 1, proximity 1, contiguity 1, . . . jhāna, association, dissociation, presence, absence, disappearance, non-disappearance 1. (Enumerate thus.)

End of Negative–Positive

End of "DEPENDENT" CHAPTER

(The "Conascent", "Conditioned", "Supported", "Conjoined" and "Associated' Chapters are also the same as the "Dependent" Chapter.)

16. PATH OBJECT TRIPLET VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 17

27. (i) State with Path object is related to state with Path object by root condition.

Roots with Path object are related to (their) associated aggregates by root condition. (1)

(ii) State with Path object is related to state dominated by the Path by root condition.

Roots with Path object are related to (their) associated aggregates dominated by the Path by root condition. (2)

(iii) State with Path object is related to state with Path object and dominated by the Path by root condition . . . (Do 17 questions in this way.)

Object 9

28. (i) State conditioned by the Path is related to state with Path object by object condition.

The Noble persons, having emerged from Path, review the Path. By the knowledge of penetration into others' minds, (they) know the other being's mind conditioned by the Path. Aggregates conditioned by the Path are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

(ii) State conditioned by the Path is related to state dominated by the Path by object condition.

The Noble persons, having emerged from Path, esteem and review the Path. (2)

(iii) State conditioned by the Path is related to state with Path object and dominated by the Path by object condition.

The Noble persons, having emerged from Path, esteem and review the Path. (3)

29. (iv) State dominated by the Path is related to state dominated by the Path by object condition.

The Noble persons, having emerged from Path, esteem and review the Path. (1)

(v) State dominated by the Path is related to state with Path object by object condition.

The Noble persons, having emerged from Path, review the Path. By the knowledge of penetration into others' minds, (they) know the other being's mind dominated by the Path. The aggregates dominated by the Path are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (2)

(vi) State dominated by the Path is related to state with Path object and dominated by the Path by object condition.

The Noble persons, having emerged from Path, esteem and review the Path. (3)

30. (vii) States conditioned by the Path and dominated by the Path are related to state with Path object by object condition.

The Noble persons, having emerged from Path, review the Path. By the knowledge of penetration into others' minds, (they) know the other being's mind conditioned by the Path and dominated by the Path. Aggregates conditioned by the Path and dominated by the Path are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

(viii) States conditioned by the Path and dominated by the Path are related to state dominated by the Path by object condition.

The Noble persons, having emerged from Path, esteem and review the Path. (2)

(ix) States conditioned by the Path and dominated by the Path are related to state with Path object and dominated by the Path by object condition.

The Noble persons, having emerged from Path, esteem and review the Path. (3)

Predominance 21

31. (i) State with Path object is related to state with Path object by predominance condition.

Conascence-predominance: Predominance with Path object is related to (its) associated aggregates by predominance condition. (1)

(ii) State with Path object is related to state dominated by the Path by predominance condition.

Conascence-predominance: Predominance with Path object is related to (its) associated aggregates dominated by the Path by predominance condition. (2)

(iii) State with Path object is related to state with Path object and dominated by the Path by predominance condition.

Conascence-predominance: Predominance with Path object is related to (its) associated aggregates with Path object and dominated by the Path by predominance condition. (3)

32. (iv) State conditioned by the Path is related to state conditioned

by the Path by predominance condition.

Conascence-predominance: Predominance conditioned by the Path is related to (its) associated aggregates by predominance condition. (1)

(v) State conditioned by the Path is related to state with Path object by predominance condition.

Object-predominance: The Noble persons, having emerged rrom Path, esteem and review the Path. (2)

(vi) State conditioned by the Path is related to state dominated by the Path by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path.

(*b*) *Conascence-predominance:* Predominance conditioned by the Path is related to (its) associated aggregates dominated by the Path by predominance condition. (3)

(vii) State conditioned by the Path is related to state with Path object and dominated by the Path by predominance condition.

Object-predominance: The Noble persons, having emerged from Path, esteem and review the Path. (4)

(viii) State conditioned by the Path is related to state conditioned by the Path and dominated by the Path by predominance condition.

Conascence-predominance: Predominance conditioned by the Path is related to (its) associated aggregates conditioned by the Path and dominated by the Path by predominance condition. (5)

33. (ix) State dominated by the Path is related to state dominated by the Path by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path.

(*b*) *Conascence-predominance:* Predominance dominated by the Path is related to (its) associated aggregates by predominance condition. (1)

(x) State dominated by the Path is related to state with Path object by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path.

(*b*) *Conascence-predominance:* Predominance dominated by the Path is related to (its) associated aggregates with Path object by predominance condition. (2)

(xi) State dominated by the Path is related to state conditioned by the Path by predominance condition.

Conascence-predominance: Predominance dominated by the Path is related to (its) associated aggregates conditioned by the Path by predominance condition. (3)

(xii) State dominated by the Path is related to state with Path object and dominated by the Path by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path.

(*b*) *Conascence-predominance:* Predominance dominated by the Path is related to (its) associated aggregates with Path object and dominated by the Path by predominance condition. (4)

(xiii) State dominated by the Path is related to state conditioned by the Path and dominated by the Path by predominance condition.

Conascence-predominance: Predominance dominated by the Path is related to (its) associated aggregates conditioned by the Path and dominated by the Path by predominance condition. (5)

34. (xiv) States with Path object and dominated by the Path are related to state with Path object by predominance condition.

Conascence-predominance: Predominance with Path object and dominated by the Path is related to (its) associated aggregates with Path object by predominance condition. (1)

(xv) States with Path object and dominated by the Path are related to state dominated by the Path by predominance condition.

Conascence-predominance: Predominance with Path object and dominated by the Path is related to (its) associated aggregates dominated by the Path by predominance condition. (2)

(xvi) States with Path object and dominated by the Path are related to state with Path object and dominated by the Path by predominance condition.

Conascence-predominance: Predominance with Path object and dominated by the Path is related to (its) associated aggregates with Path object and dominated by the Path by predominance condition. (3)

35. (xvii) States conditioned by the Path and dominated by the Path

are related to state with Path object by predominance condition.

Object-predominance: The Noble persons, having emerged from Path, esteem and review the Path. (1)

(xviii) States conditioned by the Path and dominated by the Path are related to state conditioned by the Path by predominance condition.

Conascence-predominance: Predominance conditioned by the Path and dominated by the Path is related to (its) associated aggregates conditioned by the Path by predominance condition. (2)

(xix) States conditioned by the Path and dominated by the Path are related to state dominated by the Path by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The Noble persons, having emerged from Path, esteem and review the Path.

(*b*) *Conascence-predominance:* Predominance conditioned by the Path and dominated by the Path is related to (its) associated aggregates dominated by the Path by predominance condition. (3)

(xx) States conditioned by the Path and dominated by the Path are related to state with Path object and dominated by the Path by predominance condition.

Object-predominance: The Noble persons, having emerged from Path, esteem and review the Path. (4)

(xxi) States conditioned by the Path and dominated by the Path are related to state conditioned by the Path and dominated by the Path by predominance condition.

Conascence-predominance: Predominance conditioned by the Path and dominated by the Path is related to (its) associated aggregates conditioned by the Path and dominated by the Path by predominance condition. (5)

Proximity 9

36. (i) State with Path object is related to state with Path object by proximity condition.

Preceding aggregates with Path object are related to subsequent aggregates with Path object by proximity condition. Advertence is related to aggregates with Path object by proximity condition. (1)

(ii) State with Path object is related to state dominated by the Path by proximity condition.

Preceding aggregates with Path object are related to subsequent

aggregates dominated by the Path by proximity condition. Advertence is related to aggregates dominated by the Path by proximity condition. (2)

(iii) State with Path object is related to state with Path object and dominated by the Path by proximity condition.

Preceding aggregates with Path object are related to subsequent aggregates with Path object and dominated by the Path by proximity condition. Advertence is related to aggregates with Path object and dominated by the Path by proximity condition. (3)

37. (iv) State dominated by the Path is related to state dominated by the Path by proximity condition.

Preceding aggregates dominated by the Path are related to subsequent aggregates dominated by the Path by proximity condition. (1)

(v) State dominated by the Path is related to state with Path object by proximity condition.

Preceding aggregates dominated by Path are related to subsequent aggregates with Path object by proximity condition. (2)

(vi) State dominated by the Path is related to state with Path object and dominated by the Path by proximity condition.

Preceding aggregates dominated by the Path are related to subsequent aggregates with Path object and dominated by the Path by proximity condition. (3)

38. (vii) States with Path object and dominated by the Path are related to state with Path object by proximity condition.

Preceding aggregates with Path object and dominated by the Path are related to subsequent aggregates with Path object by proximity condition. (1)

(viii) States with Path object and dominated by the Path are related to state dominated by the Path by proximity condition.

Preceding aggregates with Path object and dominated by the Path are related to subsequent aggregates dominated by the Path by proximity condition. (2)

(ix) States with Path object and dominated by the Path are related to state with Path object and dominated by the Path by proximity condition.

Preceding aggregates with Path object and dominated by the Path are related to subsequent aggregates with Path object and dominated by the Path by proximity condition. (3)

Contiguity, etc.

39. State with Path object is related to state with Path object by contiguity condition. (The same as proximity.) . . . by conascence condition . . . by mutuality condition . . . by dependence condition . . . (Do 17 questions for these three also.)

Strong-dependence 21

40. (i) State with Path object is related to state with Path object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Reviewing is related to reviewing by strong-dependence condition. (1)

(ii) State with Path object is related to state dominated by the Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Reviewing is related to reviewing by strong-dependence condition. (2)

(iii) State with Path object is related to state with Path object and dominated by the Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Reviewing is related to reviewing by strong-dependence condition. (3)

41. (iv) State conditioned by the Path is related to state conditioned by the Path by strong-dependence condition.

Natural strong-dependence: First Path is related to second Path by strong-dependence condition . . . third Path is related to fourth Path by strong-dependence condition. (1)

(v) State conditioned by the Path is related to state with Path object by strong-dependence condition.

Object-strong-dependence: The Noble persons, having emerged from Path, esteem and review the Path. (2)

(vi) State conditioned by the Path is related to state dominated by the Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. (3)

(vii) State conditioned by the Path is related to state with Path object and dominated by the Path by strong-dependence condition.

Object-strong-dependence: The Noble persons, having emerged from Path, esteem and review the Path. (4)

(viii) State conditioned by the Path is related to state conditioned by the Path and dominated by the Path by strong-dependence condition.

Natural strong-dependence: First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. (5)

42. (ix) State dominated by the Path is related to state dominated by the Path by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. Reviewing is related to reviewing by strong-dependence condition. (1)

(x) State dominated by the Path is related to state with Path object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Reviewing is related to reviewing by strong-dependence condition. (2)

(xi) State dominated by the Path is related to state conditioned by the Path by strong-dependence condition.

Natural strong-dependence: First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. (3)

(xii) State dominated by the Path is related to state with Path object and dominated by the Path by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Reviewing is related to reviewing by strong-dependence condition. (4)

(xiii) State dominated by the Path is related to state conditioned by the Path and dominated by the Path by strong-dependence condition.

Natural strong-dependence: First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. (5)

43. (xiv) States with Path object and dominated by the Path are related to state with Path object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Reviewing is related to reviewing by strong-dependence condition. (1)

(xv) States with Path object and dominated by the Path are related to state dominated by the Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Reviewing is related to reviewing by strong-dependence condition. (2)

(xvi) States with Path object and dominated by the Path are related to state with Path object and dominated by the Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Reviewing is related to reviewing by strong-dependence condition. (3)

44. (xvii) States conditioned by the Path and dominated by the Path are related to state with Path object by strong-dependence condition.

Object-strong-dependence: The Noble persons, having emerged from Path, esteem and review the Path. (1)

(xviii) States conditioned by the Path and dominated by the Path are related to state conditioned by the Path by strong-dependence condition.

Natural strong-dependence: First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. (2)

(xix) States conditioned by the Path and dominated by the Path are related to state dominated by the Path by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. (3)

(xix) States conditioned by the Path and dominated by the Path are related to state with Path object and dominated by the Path by strong-dependence condition.

Object-strong-dependence: The Noble persons, having emerged from

Path, esteem and review the Path. (4)

(xxi) States conditioned by the Path and dominated by the Path are related to state conditioned by the Path and dominated by the Path by strong-dependence condition.

Natural strong-dependence: First Path to second Path . . . third Path is related to fourth Path by strong-dependence condition. (5)

Repetition 9

45. (i) State with Path object is related to state with Path object by repetition condition.

Preceding aggregates with Path object are related to subsequent aggregates with Path object by repetition condition. (1)

(ii) State with Path object is related to state dominated by the Path by repetition condition . . . (The same as proximity: do 9 questions: do not include advertence.)

Kamma 17

46. State with Path object is related to state with Path object by kamma condition.

Conascent . . . (No asynchronous: do 17 questions.)

Nutriment, etc.

47. State with Path object is related to state with Path object by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by presence condition. (These 6[1] conditions have 17 questions as with root.) . . . by absence condition . . . by disappearance condition. (The same as proximity.) . . . by non-disappearance condition . . . (17 questions.)

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

48. With root 17, object 9, predominance 21, proximity 9, contiguity 9, conascence 17, mutuality 17, dependence 17, strong-dependence 21, repetition 9, kamma 17, nutriment, faculty, jhāna, path, association 17,

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[1] Not 7 as given in the Pali Text.

presence 17, absence 9, disappearance 9, non-disappearance 17. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 21

49. (i) State with Path object is related to state with Path object by conascence condition, strong-dependence condition. (1)

(ii) State with Path object is related to state dominated by the Path by conascence condition, strong-dependence condition. (2)

(iii) State with Path object is related to state with Path object and dominated by the Path by conascence condition, strong-dependence condition. (3)

50. (iv) State conditioned by the Path is related to state conditioned by the Path by conascence condition, strong-dependence condition. (1)

(v) State conditioned by the Path is related to state with Path object by object condition, strong-dependence condition. (2)

(vi) State conditioned by the Path is related to state dominated by the Path by object condition, conascence condition, strong-dependence condition. (3)

(vii) State conditioned by the Path is related to state with Path object and dominated by the Path by object condition, strong-dependence condition. (4)

(viii) State conditioned by the Path is related to state conditioned by the Path and dominated by the Path by conascence condition, strong-dependence condition. (5)

51. (ix) State dominated by the Path is related to state dominated by the Path by conascence condition, strong-dependence condition. (1)

(x) State dominated by the Path is related to state with Path object by object condition, conascence condition, strong-dependence condition. (2)

(xi) State dominated by the Path is related to state conditioned by the Path by conascence condition, strong-dependence condition. (3)

(xii) State dominated by the Path is related to state with Path object and dominated by the Path by conascence condition, strong-dependence condition. (4)

(xiii) State dominated by the Path is related to state conditioned by the Path and dominated by the Path by conascence condition, strong-dependence condition. (5)

52. (xiv) States with Path object and dominated by the Path are related to state with Path object by conascence condition, strong-dependence condition. (1)

(xv) States with Path object and dominated by the Path are related to state dominated by the Path by conascence condition, strong-dependence condition. (2)

(xvi) States with Path object and dominated by the Path are related to state with Path object and dominated by the Path by conascence condition, strong-dependence condition. (3)

53. (xvii) States conditioned by the Path and dominated by the Path are related to state with Path object by object condition, strong-dependence condition. (1)

(xviii) States conditioned by the Path and dominated by the Path are related to state conditioned by the Path by conascence condition, strong-dependence condition. (2)

(xix) States conditioned by the Path and dominated by the Path are related to state dominated by the Path by conascence condition, strong-dependence condition. (3)

(xx) States conditioned by the Path and dominated by the Path are related to state with Path object and dominated by the Path by strong-dependence condition. (4)

(xxi) States conditioned by the Path and dominated by the Path are related to state conditioned by the Path and dominated by the Path by conascence condition, strong-dependence condition. (5)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

54. With not-root 21, not-object 17 (when not-object is taken, both natural object and strong-dependence object are excluded), not-predominance 21, not-proximity, not-contiguity, not-conascence, not-mutuality, not-dependence, not-strong-dependence, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path, not-association, not-dissociation, not-presence, not-absence, not-disappearance, not-non-disappearance 21. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

55. With root condition, not-object 17, not-predominance, not-proximity, not-contiguity, not-strong-dependence, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant, not-nutriment, not-faculty, not-jhāna, not-path, not-dissociation, not-absence, not-disappearance 17. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

56. With not-root condition, object 9, predominance 21, proximity 9, contiguity 9, conascence 17, mutuality 17, dependence 17, strong-dependence 21, repetition 9, kamma 17, nutriment 17, faculty, jhāna, path, association 17, presence 17, absence 9, disappearance 9, non-disappearance 17. (Enumerate thus.)

End of Negative–Positive

END OF PATH OBJECT TRIPLET

17. ARISEN TRIPLET[1] VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 1

1. (i) Arisen (uppanna) state is related to arisen state by root condition.

(*a*) Arisen roots are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception, arisen roots are related to (their) associated aggregates and kamma-produced matter by root condition. (1)

Object 3

2. (i) Arisen state is related to arisen state by object condition.

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[1] This comprises (1) Arisen states, (2) States not arisen, (3) States bound to arise.

(One) practises insight into the impermanence, suffering and impersonality of the arisen eye; enjoys and delights in (the eye). Taking it as object, arises lust, arise wrong views . . . doubt . . . restlessness, arises grief . . . arisen ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base . . . (One) practises insight into the impermanence, suffering and impersonality of arisen aggregates . . . arises grief.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . . Arisen aggregates are related to knowledge of supernormal power, advertence by object condition. (1)

3. (ii) State not arisen (anuppanna) is related to arisen state by object condition.

Visible object not arisen . . . sound . . . smell . . . taste . . . tangible object . . . (One) practises insight into the impermanence, suffering and impersonality of aggregates not arisen . . . arises grief. Aggregates not arisen are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of future existences, advertence by object condition. (1)

4. (iii) State bound to arise (uppādin) is related to arisen state by object condition.

Eye bound to arise . . . body . . . visible object . . . smell . . . taste . . . tangible object . . . (heart-)base . . . into the impermanence, suffering and impersonality of aggregates bound to arise . . . arises grief. Aggregates bound to arise are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of future existences, advertence by object condition. (1)

Predominance 3

5. (i) Arisen state is related to arisen state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* (One) esteems, enjoys and delights in the arisen eye. Taking it as estimable object, arises lust, arise wrong views . . . arisen ear . . . nose . . . tongue . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base . . . (One) esteems, enjoys and delights in arisen aggregates. Taking them as estimable object, arises lust . . .

(*b*) *Conascence-predominance:* Arisen predominance is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

(ii) State not arisen is related to arisen state by predominance condition.

Object-predominance: Visible object not arisen . . . sound . . . smell . . . taste . . . tangible object . . . (One) esteems, enjoys and delights in aggregates not arisen. Taking them as estimable object, arises lust, arise wrong views. (1)

(iii) State bound to arise is related to arisen state by predominance condition.

Object-predominance: Eye bound to arise . . . body . . . visible object . . . tangible object . . . (heart-)base . . . (One) esteems, enjoys and delights in aggregates bound to arise. Taking them as estimable object, arises lust, arise wrong views. (1)

Conascence 1

6. (i) Arisen state is related to arisen state by conascence condition.

(*a*) One arisen aggregate is related to three aggregates and mind-produced matter by conascence condition . . . two aggregates are related to two aggregates and mind-produced matter by conascence condition;

(*b*) At the moment of conception, one arisen aggregate is related to three aggregates and kamma-produced matter by conascence condition . . . two aggregates are related to two aggregates and kamma-produced matter by conascence condition; aggregates are related to (heart-)base by conascence condition; (heart-)base is related to aggregates by conascence condition;

(*c*) One great primary is related to three great primaries by conascence condition . . . two great primaries . . . great primaries are related to mind-produced and kamma-produced derived matter by conascence condition;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . two great primaries . . . great primaries are related to kamma-produced derived matter by conascence condition. (1)

Mutuality 1

7. (i) Arisen state is related to arisen state by mutuality condition.

(*a*) One arisen aggregate is related to three aggregates by mutuality condition . . . two aggregates . . .

(*b*) At the moment of conception, one arisen aggregate is related to three aggregates and (heart-)base by mutuality condition . . . two aggregates . . . aggregates are related to (heart-)base by mutuality condition; (heart-)base is related to aggregates by mutuality condition;

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings is related to three great primaries by mutuality condition . . . two great primaries . . . (1)

Dependence 1

8. (i) Arisen state is related to arisen state by dependence condition.

(*a*) One arisen aggregate is related to three aggregates and mind-produced matter by dependence condition . . . two aggregates . . .

(*b*) At the moment of conception . . . aggregates to (heart-)base . . . (heart-)base to aggregates . . .

(*c*) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . great primaries to kamma-produced[1] derived matter . . .

(*d*) Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to arisen aggregates by dependence condition. (1)

Strong-dependence 3

9. (i) Arisen state is related to arisen state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of arisen temperature (uppannaṁ utuṁ upanissāya), (one) develops jhāna . . . insight . . . Path . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . arisen food . . . By the strong-dependence of lodging-place, (one) develops jhāna . . . insight . . . Path . . . superknowledge, develops attainment; arouses conceit, adopts wrong views. Arisen temperature, food, lodging-place is related to arisen confidence

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[1] "Mind-produced", given in the Pali Text, is left out because it is not concerned with non-percipient beings.

. . . wisdom, bodily happiness, bodily pain, Path, the attainment of Fruition by strong-dependence condition. (1)

(ii) State not arisen is related to arisen state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Wishing for the fullness of colour not arisen (anuppannaṁ vaṇṇasampadaṁ patthayamāno), (one) offers an offering, undertakes precepts, fulfils the duty of observance. Wishing for the fullness of sound not arisen . . . fullness of smell . . . fullness of taste . . . fullness of tangible object . . . Wishing for aggregates not arisen, (one) offers an offering, undertakes precepts, fulfils the duty of observance. Fullness of colour not arisen . . . aggregates not arisen is related to arisen confidence . . . wisdom, bodily happiness, bodily pain, Path, the attainment of Fruition by strong-dependence condition. (1)

(iii) State bound to arise is related to arisen state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Wishing for the fullness of eye bound to arise (uppādiṁ cakkhusampadaṁ patthayamāno), (one) offers an offering, undertakes precepts, fulfils the duty of observance . . . fullness of ear bound to arise . . . fullness of body . . . fullness of colour . . . fullness of smell . . . fullness of taste . . . fullness of tangible object . . . Wishing for aggregates bound to arise, (one) offers an offering, undertakes precepts, fulfils the duty of observance. Fullness of eye bound to arise . . . fullness of body, fullness of colour . . . fullness of tangible object, aggregates bound to arise is related to arisen confidence . . . wisdom, bodily happiness, bodily pain, Path, the attainment of Fruition by strong-dependence condition. (1)

Prenascence 1

10. (i) Arisen state is related to arisen state by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Eye . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base; enjoys and delights in [the (heart-)base]. Taking it as object, arises lust . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the

power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . (heart-)base is related to arisen aggregates by prenascence condition. (1)

Postnascence 1

11. (i) Arisen state is related to arisen state by postnascence condition.

Postnascent arisen aggregates are related to this prenascent body by postnascence condition. (1)

Kamma 1

12. (i) Arisen state is related to arisen state by kamma condition.

(*a*) Arisen volition is related to (its) associated aggregates and mind-produced matter by kamma condition;

(*b*) At the moment of conception, arisen volition is related to (its) associated aggregates and kamma-produced matter by kamma condition. (1)

Resultant 1

13. (i) Arisen state is related to arisen state by resultant condition.

(*a*) One resultant arisen aggregate is related to three aggregates and mind-produced matter by resultant condition . . . two aggregates . . .

(*b*) At the moment of conception, one arisen aggregate to three aggregates and kamma-produced matter . . . two aggregates . . . aggregates are related to (heart-)base by resultant condition. (1)

Nutriment 1

14. (i) Arisen state is related to arisen state by nutriment condition.

(*a*) Arisen nutriments are related to (their) associated aggregates and mind-produced matter by nutriment condition;

(*b*) At the moment of conception . . .

(*c*) Edible food is related to this body by nutriment condition. (1)

Faculty 1

15. (i) Arisen state is related to arisen state by faculty condition.

(*a*) Arisen faculties are related to (their) associated aggregates and mind-produced matter by faculty condition;

(*b*) At the moment of conception . . .

(*c*) Eye-faculty to eye-consciousness . . . body-faculty to body-consciousness . . .

(*d*) Physical life-faculty is related to kamma-produced matter by faculty condition. (1)

Jhāna, etc. 1

16. Arisen state is related to arisen state by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent arisen aggregates are related to mind-produced matter by dissociation condition;

(2) At the moment of conception, arisen aggregates are related to kamma-produced matter by dissociation condition; aggregates to (heart-)base; (heart-)base is related to aggregates by dissociation condition;

(*b*) Prenascent eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to arisen aggregates by dissociation condition;

(*c*) Postnascent arisen aggregates are related to this prenascent body by dissociation condition. (1)

Presence 1

17. (i) Arisen state is related to arisen state by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent arisen aggregate is related to three aggregates and mind-produced matter by presence condition . . . two aggregates . . .

(2) At the moment of conception . . .

(3) One great primary . . . External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

(*b*) *(Object-)prenascence:* Impermanence . . . of eye(-base) . . . impermanence . . . of (heart-)base . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by presence condition.

(Base-)prenascence: Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to arisen aggregates by presence condition.

(*c*) Postnascent arisen aggregates are related to this prenascent body by presence condition.

(*d*) Edible food is related to this body by presence condition.

(*e*) Physical life-faculty is related to kamma-produced matter by presence condition. (1)

Non-disappearance 1

18. Arisen state is related to arisen state by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

19. With root 1, object 3, predominance 3, conascence 1, mutuality 1, dependence 1, strong-dependence 3, prenascence 1, postnascence, kamma, resultant, nutriment, faculty, jhāna, path, association, dissociation, presence, non-disappearance 1. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 3

20. (i) Arisen state is related to arisen state by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, nutriment condition, faculty condition. (1)

(ii) State not arisen is related to arisen state by object condition, strong-dependence condition. (1)

(iii) State bound to arise is related to arisen state by object condition, strong-dependence condition. (1)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

21. With not-root 3, not-object 3, not-predominance 3 . . . not-dissociation 3, not-presence 2, not-absence 3, not-disappearance 3, not-non-disappearance 2. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

22. With root condition, not-object 1 . . . not-absence, not-disappearance 1. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

23. With not-root condition, object 3, predominance 3, conascence 1, mutuality 1, dependence 1, strong-dependence 3, prenascence 1, postnascence 1, kamma, resultant, nutriment, faculty, jhāna, path, association, dissociation, presence, non-disappearance 1. (Enumerate thus.)

End of Negative-Positive

END OF ARISEN TRIPLET

18. PAST TRIPLET[1] VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 1

1. (i) Present state is related to present state by root condition.

(*a*) Present roots are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception . . . (1)

Object 3

2. (i) Past state is related to present state by object condition.

After having offered an offering, having undertaken precepts . . . the duty of observance, (one) reviews it. (One) reviews (such acts) formerly well done. Having emerged from jhāna, (one) reviews the jhāna. The Noble persons, having emerged from Path, review the Path, review the Fruition, review the eradicated defilements, review the uneradicated defilements, know the defilements addicted to before.

(One) practises insight into the impermanence, suffering and impersonality of the past eye . . . arises grief . . . past ear . . . nose . . . tongue

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[1] This comprises (1) Past states, (2) Future states, (3) Present states.

. . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base . . . (One) practises insight into the impermanence, suffering and impersonality of past aggregates; enjoys and delights in (those aggregates). Taking them as object, arises lust, arise wrong views . . . doubt . . . restlessness, arises grief.

Infinity of space is related to infinity of consciousness by object condition. Nothingness is related to neither-perception-nor-non-perception by object condition. Past aggregates are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, advertence by object condition. (1)

3. (ii) Future state is related to present state by object condition.

Future eye . . . (heart-)base . . . into the impermanence . . . of future aggregates . . . arises grief. Future aggregates are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of future existences, advertence by object condition. (1)

(iii) Present state is related to present state by object condition.

Present eye . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base . . . into the impermanence . . . of present aggregates . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base to body-consciousness . . . Present aggregates are related to knowledge of supernormal power, advertence by object condition. (1)

Predominance 3

4. (i) Past state is related to present state by predominance condition.

Object-predominance: After having offered an offering, having undertaken precepts . . . (One) esteems and reviews (such acts) formerly well done. Having emerged from jhāna, (one) esteems and reviews the jhāna. The Noble persons, having emerged from Path, esteem and review the Path, esteem and review the Fruition. Past eye . . . body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-)base . . . (One) esteems, enjoys and delights in past aggregates. Taking them as estimable object, arises lust, arise wrong views. (1)

(ii) Future state is related to present state by predominance condition.

Object-predominance: Future eye . . . (heart-)base . . . (One) esteems,

enjoys and delights in future aggregates. Taking them as estimable object, arises lust, arise wrong views. (1)

(iii) Present state is related to present state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* Present eye . . . (heart-)base . . . (One) esteems, enjoys and delights in present aggregates. Taking them as estimable object, arises lust, arise wrong views.

(*b*) *Conascence-predominance:* Present predominance is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

Proximity 1

5. (i) Past state is related to present state by proximity condition.

Preceding past aggregates are related to subsequent present aggregates by proximity condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification to Path; Path to Fruition; Fruition to Fruition; adaptation to the attainment of Fruition; for one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (1)

Contiguity 1

6. (i) Past state is related to present state by contiguity condition. (The same as proximity.) (1)

Conascence, etc. 1

7. (i) Present state is related to present state by conascence condition . . . by mutuality condition . . . by dependence condition . . . (Abbreviated.) (1)

Strong-dependence 3

8. (i) Past state is related to present state by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of past confidence, (one) offers an offering, undertakes precepts, fulfils the

duty of observance, develops jhāna . . . insight . . . Path . . . super-knowledge, develops attainment; arouses conceit, adopts wrong views . . . past precept . . . wisdom . . . lust . . . wish . . . bodily happiness . . . By the strong-dependence of bodily pain, (one) offers an offering, undertakes precepts . . . the duty of observance . . . develops attainment, kills a living being . . . causes schism in the Saṅgha. Past confidence . . . wisdom, lust . . . wish, bodily happiness, bodily pain is related to present confidence . . . wisdom, lust . . . wish . . . the attainment of Fruition by strong-dependence condition. (1)

(ii) Future state is related to present state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Wishing for fullness of future eye . . . fullness of ear . . . fullness of nose . . . fullness of tongue . . . fullness of body . . . fullness of colour . . . fullness of sound . . . fullness of smell . . . fullness of taste . . . Wishing for the fullness of tangible object . . . Wishing for future aggregates, (one) offers an offering, undertakes precepts . . . the duty of observance. Fullness of future eye . . . fullness of colour . . . fullness of tangible object, future aggregates is related to present confidence . . . wisdom, bodily happiness, bodily pain, Path, the attainment of Fruition by strong-dependence condition. (1)

(iii) Present state is related to present state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* By the strong-dependence of present temperature, (one) develops jhāna . . . insight . . . present food . . . By the strong-dependence of lodging-place, (one) develops jhāna . . . develops attainment. Present temperature, food, lodging-place is related to present confidence . . . wisdom, bodily . . . the attainment of Fruition by strong-dependence condition. (1)

Prenascence 1

9. (i) Present state is related to present state by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Eye . . . into the impermanence . . . of the

(heart-)base . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to present aggregates by prenascence condition. (1)

Postnascence 1

10. (i) Present state is related to present state by postnascence condition.

Postnascent present aggregates are related to this prenascent body by postnascence condition. (1)

Repetition 1

11. (i) Past state is related to present state by repetition condition.

Preceding past aggregates are related to subsequent present aggregates by repetition condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification is related to Path by repetition condition. (1)

Kamma 2

12. (i) Past state is related to present state by kamma condition.

Asynchronous past volition is related to present resultant aggregates and kamma-produced matter by kamma condition. (1)

(ii) Present state is related to present state by kamma condition.

(*a*) Present volition is related to (its) associated aggregates and mind-produced matter by kamma condition;

(*b*) At the moment of conception, present volition is related to (its) associated aggregates and kamma-produced matter by kamma condition. (1)

Resultant 1

13. (i) Present state is related to present state by resultant condition.

(*a*) One present resultant aggregate is related to three aggregates and mind-produced matter by resultant condition . . . two aggregates . . .

(*b*) At the moment of conception . . . aggregates are related to (heart-)base by resultant condition. (1)

Nutriment, etc. 1

14. (i) Present state is related to present state by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent present aggregates are related to mind-produced matter by dissociation condition;

(2) At the moment of conception, present aggregates are related to kamma-produced matter by dissociation condition; aggregates are related to (heart-)base by dissociation condition; (heart-)base is related to aggregates by dissociation condition.

(*b*) Prenascent eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to present aggregates by dissociation condition.

(*c*) Postnascent present aggregates are related to this prenascent body by dissociation condition. (1)

Presence 1

15. (i) Present state is related to present state by presence condition. [The same as presence (condition) in the Arisen Triplet.] (1)

Absence, Disappearance, Non-disappearance 1

16. Past state is related to present state by absence condition . . . by disappearance condition . . .

Present state is related to present state by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

17. With root 1, object 3, predominance 3, proximity 1, contiguity 1, conascence, mutuality, dependence 1, strong-dependence 3, prenascence, postnascence, repetition 1, kamma 2, resultant, nutriment 1 . . . non-disappearance 1. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 3

18. (i) Past state is related to present state by object condition, strong-dependence condition, kamma condition. (1)

(ii) Future state is related to present state by object condition, strong-dependence condition. (1)

(iii) Present state is related to present state by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, nutriment condition, faculty condition. (1)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

19. With not-root 3, not-object 3, not-predominance 3, not-proximity 3 . . . not-association 3, not-dissociation 3, not-presence 2, not-absence 3, not-disappearance 3, not-non-disappearance 2. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

20. With root condition, not-object 1, not-predominance, not-proximity, not-contiguity, not-mutuality, not-strong-dependence . . . not-association, not-dissociation, not-absence, not-disappearance 1. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-rooi By Twos)

21. With not-root condition, object 3, predominance 3, proximity, contiguity, conascence, mutuality, dependence 1, strong-dependence 3, prenascence 1, postnascence, repetition 1, kamma 2, resultant 1. (For these sections it is only 1.) . . . non-disappearance 1. (Enumerate thus.)

End of Negative-Positive

End of "INVESTIGATION" CHAPTER

END OF PAST TRIPLET

19. PAST OBJECT TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

1. (i) Dependent on state with past object (atītārammana), arises state with past object by root condition.

(*a*) Dependent on one aggregate with past object, arise three aggregates . . . dependent on two aggregates, arise two aggregates;

(*b*) At the moment of conception, dependent on one aggregate with past object, arise three aggregates . . . dependent on two aggregates, arise two aggregates. (1)

2. (ii) Dependent on state with future object (anāgatārammaṇa), arises state with future object by root condition.

Dependent on one aggregate with future object, arise three aggregates . . . two aggregates. (1)

3. (iii) Dependent on state with present object (paccuppannārammaṇa), arises state with present object by root condition.

(*a*) Dependent on one aggregate with present object, arise three aggregates . . . two aggregates;

(*b*) At the moment of conception, dependent on one aggregate with present object, arise three aggregates . . . two aggregates. (1)

Object, etc. 3

4. Dependent on state with past object, arises state with past object by object condition . . . by predominance condition. (No conception in predominance.) . . . by proximity condition . . . by contiguity condition . . . by conascence condition . . . by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition. (No conception in prenascence and repetition.) . . . by kamma condition . . . by resultant condition. (One resultant aggregate with past object; complete three questions also. Include both "during life" and "conception".) . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

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[1] This comprises (1) States with past object, (2) States with future object, (3) States with present object.

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

5. With root 3, object 3, predominance 3 . . . (all three) . . . disappearance 3, non-disappearance 3. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 3

6. (i) Dependent on state with past object, arises state with past object by not-root condition.

(*a*) Dependent on one rootless aggregate with past object, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of rootless conception . . .

(*c*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

7. (ii) Dependent on state with future object, arises state with future object by not-root condition.

Dependent on one rootless aggregate with future object, arise three aggregates . . . two aggregates . . . Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

8. (iii) Dependent on state with present object, arises state with present object by not-root condition.

(*a*) Dependent on one rootless aggregate with present object, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of rootless conception . . .

(*c*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-predominance 3

9. (i) Dependent on state with past object, arises state with past object by not-predominance condition. (The same as conascence in Positive.)

Not-prenascence 3

10. (i) Dependent on state with past object, arises state with past object by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one aggregate with past object . . . two aggregates . . .

(*b*) At the moment of conception . . . (1)

(ii) Dependent on state with future object, arises state with future object by not-prenascence condition.

In the immaterial plane, dependent on one aggregate with future object, arise three aggregates . . . two aggregates . . . (1)

(iii) Dependent on state with present object, arises state with present object by not-prenascence condition.

At the moment of conception, dependent on one aggregate with present object . . . two aggregates . . . (1)

Not-postnascence, etc. 3

11. (i) Dependent on state with past object, arises state with past object by not-postnascence condition . . . by not-repetition condition. (The same as not-predominance.) . . . by not-kamma condition.

Dependent on aggregates with past object, arises volition with past object. (1)

(ii) Dependent on state with future object, arises state with future object by not-kamma condition.

Dependent on aggregates with future object, arises volition with future object. (1)

(iii) Dependent on state with present object, arises state with present object by not-kamma condition.

Dependent on aggregates with present object, arises volition with present object. (1)

Not-resultant 3

12. Dependent on state with past object, arises state with past object by not-resultant condition . . . (No conception in not-resultant.)

Not-jhāna 1

13. Dependent on state with present object, arises state with present object by not-jhāna condition.

Dependent on one five-fold consciousness-accompanied aggregate, arise three aggregates . . . two aggregates . . . (1)

Not-path 3

14. Dependent on state with past object, arises state with past object by not-path condition.

Dependent on one rootless aggregate with past object, arise three aggregates . . . (The same as not-root. Three questions. No delusion.)

Not-dissociation 2

15. (i) Dependent on state with past object, arises state with past object by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with past object, arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state with future object, arises state with future object by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with future object, arise three aggregates . . . two aggregates . . . (1)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

16. With not-root 3, not-predominance, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant 3, not-jhāna 1, not-path 3, not-dissociation 2. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

Root By Twos

17. With root condition, not-predominance 3, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant 3, not-dissociation 2. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

18. With not-root condition, object 3 . . . (All three.) . . . non-disappearance 3. (Enumerate thus.)

End of Negative-Positive

End of "DEPENDENT" CHAPTER

(The "Conascent", "Conditioned", "Supported", "Conjoined" and "Associated" Chapters are also the same as the "Dependent" Chapter.)

19. PAST OBJECT TRIPLET VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 3

19. (i) State with past object (atītārammana) is related to state with past object by root condition.

(*a*) Roots with past object are related to (their) associated aggregates by root condition;

(*b*) At the moment of conception, roots with past object are related to (their) associated aggregates by root condition. (1)

(ii) State with future object is related to state with future object by root condition.

Roots with future object are related to (their) associated aggregates by root condition. (1)

(iii) State with present object is related to state with present object by root condition.

(*a*) Roots with present object are related to (their) associated aggregates by root condition;

(*b*) At the moment of conception, roots with present object are related to (their) associated aggregates by root condition. (1)

Object 9

20. (i) State with past object is related to state with past object by object condition.

(One) reviews past infinity of consciousness, reviews neither-perception-nor-non-perception. (One) reviews past knowledge of supernormal power with past object . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences, reviews knowledge

of rebirths according to one's kamma. The Noble persons review the eradicated defilements with past object, review the uneradicated defilements, know the defilements addicted to before.

(One) practises insight into the impermanence, suffering and impersonality of past aggregates with past object; enjoys and delights in (those aggregates). Taking them as object, arises lust with past object . . . wrong views . . . doubt . . . restlessness, arises grief. Past aggregates with past object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, advertence by object condition. (1)

(ii) State with past object is related to state with future object by object condition.

(One) reviews future infinity of consciousness, reviews neither-perception-nor-non-perception. (One) reviews future knowledge of supernormal power with past object . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences, reviews knowledge of rebirths according to one's kamma.

(One) practises insight into the impermanence . . . of future aggregates with past object; enjoys and delights in (those aggregates). Taking them as object, arises lust with future object . . . arises grief. Future aggregates with past object are related to knowledge of penetration into others' minds, knowledge of future existences, advertence by object condition. (2)

(iii) State with past object is related to state with present object by object condition.

By the knowledge of penetration into others' minds, (one) knows the other being's present mind with past object. Present aggregates with past object are related to knowledge of penetration into others' minds, advertence by object condition. (3)

21. (iv) State with future object is related to state with future object by object condition.

(One) reviews future knowledge of supernormal power with future object . . . knowledge of penetration into others' minds . . . knowledge of future existences. (One) practises insight into the impermanence . . . of future aggregates with future object; enjoys and delights in (those aggregates). Taking them as object, arises lust with future object . . . arises grief. Future aggregates with future object are related to knowledge of penetration into others' minds, knowledge of future existences, advertence by object condition. (1)

(v) State with future object is related to state with past object by object condition.

(One) reviews past knowledge of supernormal power with future object . . . knowledge of penetration into others' minds . . . knowledge of future existences. The Noble persons review the eradicated defilements with future object, review the uneradicated defilements, know the defilements addicted to before.

(One) practises insight into the impermanence . . . of past aggregates with future object; enjoys and delights in (those aggregates). Taking them as object, arises lust with past object . . . arises grief. Past aggregates with future object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, advertence by object condition. (2)

(vi) State with future object is related to state with present object by object condition.

By the knowledge of penetration into others' minds, (one) knows the other being's present mind with future object. Present aggregates with future object are related to knowledge of penetration into others' minds, advertence by object condition. (3)

22. (vii) State with present object is related to state with present object by object condition.

By the knowledge of penetration into others' minds, (one) knows the other being's present mind with present object. Present aggregates with present object are related to knowledge of penetration into others' minds, advertence by object condition. (1)

(viii) State with present object is related to state with past object by object condition.

(One) reviews past divine-eye, reviews divine-ear element, reviews past knowledge of supernormal power with present object, reviews knowledge of penetration into others' minds. The Noble persons review the eradicated defilements with present object, review the uneradicated defilements, know the defilements addicted to before.

(One) practises insight into the impermanence . . . of past aggregates with present object; enjoys and delights in (those aggregates). Taking them as object, arises lust with past object . . . arises grief. Past aggregates with present object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, advertence by object condition. (2)

(ix) State with present object is related to state with future object by object condition.

(One) reviews future divine-eye, reviews divine-ear element, reviews future knowledge of supernormal power with present object . . . knowledge of penetration into others' minds.

(One) practises insight into the impermanence . . . of future aggregates with present object . . . Taking them as object, arises lust with future object . . . arises grief. Future aggregates with present object are related to knowledge of penetration into others' minds, knowledge of future existences, advertence by object condition. (3)

Predominance 7

23. (i) State with past object is related to state with past object by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* (One) esteems and reviews past infinity of consciousness, esteems and reviews neither-perception-nor-non-perception. (One) esteems and reviews past knowledge of supernormal power with past object . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences, esteems and reviews knowledge of rebirths according to one's kamma. (One) esteems, enjoys and delights in past aggregates with past object. Taking them as estimable object, arises lust with past object, arise wrong views.

(*b*) *Conascence-predominance:* Predominance with past object is related to (its) associated aggregates by predominance condition. (1)

(ii) State with past object is related to state with future object by predominance condition.

Object-predominance: (One) esteems and . . . future infinity of consciousness . . . neither-perception-nor-non-perception. (One) esteems and . . . future knowledge of supernormal power with past object . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma. (One) esteems, enjoys and delights in future aggregates with past object. Taking them as estimable object, arises lust with future object, arise wrong views. (2)

24. (iii) State with future object is related to state with future object by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* (One) esteems and . . . future knowledge of supernormal power with future object . . . knowledge of penetration into others' minds, esteems and reviews knowledge of future existences. (One) esteems, enjoys and delights in future aggregates with future object. Taking them as estimable object, arises lust with future object, arise wrong views.

(*b*) *Conascence-predominance:* Predominance with future object is related to (its) associated aggregates by predominance condition. (1)

(iv) State with future object is related to state with past object by predominance condition.

Object-predominance: (One) esteems and . . . past knowledge of supernormal power with future object . . . knowledge of penetration into others' minds, esteems and . . . knowledge of future existences. (One) esteems, enjoys and delights in past aggregates with future object. Taking them as estimable object, arises lust with past object, arise wrong views. (2)

25. (v) State with present object is related to state with present object by predominance condition.

Conascence-predominance: Predominance with present object is related to (its) associated aggregates by predominance condition. (1)

(vi) State with present object is related to state with past object by predominance condition.

Object-predominance: (One) esteems and reviews past divine-eye, esteems and reviews divine-ear element, esteems and . . . past knowledge of supernormal power with present object, esteems and . . . knowledge of penetration into others' minds. (One) esteems, enjoys and delights in past aggregates with present object. Taking them as estimable object, arises lust with past object, arise wrong views. (2)

(vii) State with present object is related to state with future object by predominance condition.

Object-predominance: (One) esteems and reviews future divine-eye, esteems and . . . divine-ear element, esteems and . . . future knowledge of supernormal power with present object, esteems and . . . knowledge of penetration into others' minds. (One) esteems, enjoys and delights in future aggregates with present object. Taking them as estimable object, arises lust with future object, arise wrong views. (3)

Proximity 7

26. (i) State with past object is related to state with past object by proximity condition.

Preceding aggregates with past object are related to subsequent aggregates with past object by proximity condition. (1)

(ii) State with past object is related to state with future object by proximity condition.

Life-continuum with past object is related to advertence with future object by proximity condition. (2)

(iii) State with past object is related to state with present object by proximity condition.

Death-consciousness with past object is related to rebirth-consciousness with present object by proximity condition. Life-continuum with past object is related to advertence with present object by proximity condition. (3)

27. (iv) State with future object is related to state with future object by proximity condition.

Preceding aggregates with future object are related to subsequent aggregates with future object by proximity condition. (1)

(v) State with future object is related to state with past object by proximity condition.

Knowledge of supernormal power with future object to emergence with past object . . . knowledge of penetration into others' minds to emergence with past object . . . knowledge of future existences to emergence with past object . . . aggregates with future object are related to emergence with past object by proximity condition. (2)

28. (vi) State with present object is related to state with present object by proximity condition.

Preceding aggregates with present object are related to subsequent aggregates with present object by proximity condition. Rebirth-consciousness with present object to life-continuum with present object . . . life-continuum with present object is related to life-continuum with present object by proximity condition. (1)

(vii) State with present object is related to state with past object by proximity condition.

Rebirth-consciousness with present object to life-continuum with past object . . . life-continuum with present object to life-continuum with past object . . . aggregates with present object are related to

emergence with past object by proximity condition. (2)

Contiguity 7

29. State with past object is related to state with past object by contiguity condition. (The same as proximity.)

Conascence, etc. 3

30. State with past object is related to state with past object by conascence condition . . . by mutuality condition . . . by dependence condition. [The three conditions are also the same as (those) in the "Dependent" Chapter.]

Strong-dependence 9

31. (i) State with past object is related to state with past object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong dependence . . .

(*c*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of past object is related to contemplation of impermanence, suffering and impersonality of past object by strong-dependence condition. (1)

(ii) State with past object is related to state with future object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of past object is related to contemplation of impermanence, suffering and impersonality of future object by strong-dependence condition. (2)

(iii) State with past object is related to state with present object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of past object is related to contemplation of impermanence, suffering and impersonality of present object by strong-dependence condition. (3)

32. (iv) State with future object is related to state with future object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of future object is related to contemplation of impermanence, suffering and impersonality of future object by strong-dependence condition. (1)

(v) State with future object is related to state with past object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of future object is related to contemplation of impermanence, suffering and impersonality of past object by strong-dependence condition. (2)

(vi) State with future object is related to state with present object by strong-dependence condition.

Natural strong-dependence: Contemplation of impermanence, suffering and impersonality of future object is related to contemplation of impermanence, suffering and impersonality of present object by strong-dependence condition. (3)

33. (vii) State with present object is related to state with present object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of present object is related to contemplation of impermanence, suffering and impersonality of present object by strong-dependence condition. (1)

(viii) State with present object is related to state with past object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of present object is related to contemplation of impermanence, suffering and impersonality of past object by strong-dependence condition. (2)

(ix) State with present object is related to state with future object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*)

natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of present object is related to contemplation of impermanence, suffering and impersonality of future object by strong-dependence condition. (3)

Repetition 3

34. (i) State with past object is related to state with past object by repetition condition.

Preceding aggregates with past object are related to subsequent aggregates with past object by repetition condition. (1)

(ii) State with future object is related to state with future object by repetition condition.

Preceding aggregates with future object are related to subsequent aggregates with future object by repetition condition. (1)

(iii) State with present object is related to state with present object by repetition condition.

Preceding aggregates with present object are related to subsequent aggregates with present object by repetition condition. (1)

Kamma 9

35. (i) State with past object is related to state with past object by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with past object is related to (its) associated aggregates by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous volition with past object is related to (its) resultant aggregates with past object by kamma condition. (1)

(ii) State with past object is related to state with future object by kamma condition.

Asynchronous volition with past object is related to (its) resultant aggregates with future object by kamma condition. (2)

(iii) State with past object is related to state with present object by kamma condition.

Asynchronous volition with past object is related to (its) resultant aggregates with present object by kamma condition. (3)

36. (iv) State with future object is related to state with future object by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) Conascent volition with future object is related to (its) associated aggregates by kamma condition.

(*b*) Asynchronous volition with future object is related to (its) resultant aggregates with future object by kamma condition. (1)

(v) State with future object is related to state with past object by kamma condition.

Asynchronous volition with future object is related to (its) resultant aggregates with past object by kamma condition. (2)

(vi) State with future object is related to state with present object by kamma condition.

Asynchronous volition with future object is related to (its) resultant aggregates with present object by kamma condition. (3)

37. (vii) State with present object is related to state with present object by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with present object is related to (its) associated aggregates by kamma condition.

(2) At the moment of conception . . .

(*b*) Asynchronous volition with present object is related to (its) resultant aggregates with present object by kamma condition. (1)

(viii) State with present object is related to state with past object by kamma condition.

Asynchronous volition with present object is related to (its) resultant aggregates with past object by kamma condition. (2)

(ix) State with present object is related to state with future object by kamma condition.

Asynchronous volition with present object is related to (its) resultant aggregates with future object by kamma condition. (3)

Resultant, etc.

38. State with past object is related to state with past object by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

39. With root 3, object 9, predominance 7, proximity 7, contiguity 7, conascence, mutuality, dependence 3, strong-dependence 9, repetition 3, kamma 9, resultant 3, nutriment 3, faculty, jhāna, path, association 3, presence 3, absence 7, disappearance 7, non-disappearance 3. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 9

40. (i) State with past object is related to state with past object by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(ii) State with past object is related to state with future object by object condition, strong-dependence condition, kamma condition. (2)

(iii) State with past object is related to state with present object by object condition, strong-dependence condition, kamma condition. (3)

41. (iv) State with future object is related to state with future object by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(v) State with future object is related to state with past object by object condition, strong-dependence condition, kamma condition. (2)

(vi) State with future object is related to state with present object by object condition, strong-dependence condition, kamma condition. (3)

42. (vii) State with present object is related to state with present object by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(viii) State with present object is related to state with past object by object condition, strong-dependence condition, kamma condition. (2)

(ix) State with present object is related to state with future object by object condition, strong-dependence condition, kamma condition. (3)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

43. With not-root 9, not-object 9, not-predominance 9, not-proximity 9, not-contiguity 9 . . . (Abbreviated. All 9.) . . . not-disappearance 9, not-non-disappearance 9. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

44. With root condition, not-object 3, not-predominance, not-proximity, not-contiguity, not-strong-dependence, not-prenascence, not-postnascence, not-repetition, not-kamma, not-resultant 3 . . . (All 3. Abbreviated.) . . . not-absence, not-disappearance 3. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

45. With not-root condition, object 9, predominance 7, proximity 7, contiguity 7, conascence 3, mutuality 3, dependence 3, strong-dependence 9, repetition 3, kamma 9, resultant 3, nutriment, faculty, jhāna, path, association, presence 3, absence 7, disappearance 7, non-disappearance 3. (Enumerate thus.)

End of Negative–Positive

End of "INVESTIGATION" CHAPTER

END OF PAST OBJECT TRIPLET

20. INTERNAL TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 2

1. (i) Dependent on internal (ajjhatta) state, arises internal state by root condition.

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[1] This comprises (1) Internal states, (2) External states, (3) Internal and External states.

(*a*) Dependent on one internal aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one internal aggregate, arise three aggregates and kamma-produced matter . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

(ii) Dependent on external (bahiddhā) state, arises external state by root condition.

(*a*) Dependent on one external aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one external aggregate, arise three aggregates and kamma-produced matter . . . dependent on two aggregates, arise two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter. (1)

Object 2

2. (i) Dependent on internal state, arises internal state by object condition.

(*a*) Dependent on one internal aggregate, arise three aggregates . . . dependent on two aggregates . . .

(*b*) At the moment of conception, dependent on one internal aggregate, arise three aggregates . . . dependent on (heart-)base, arise aggregates. (1)

(ii) Dependent on external state, arises external state by object condition.

(*a*) Dependent on one external aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception . . . dependent on (heart-)base, arise aggregates. (1)

Predominance 2

3. (i) Dependent on internal state, arises internal state by predominance condition.

(*a*) Dependent on one internal aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) Dependent on one great primary . . . dependent on great primaries, arises mind-produced derived matter. (1)

(ii) Dependent on external state, arises external state by predominance condition.

(*a*) Dependent on one external aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) Dependent on one great primary . . . dependent on great primaries, arises mind-produced derived matter. (1)

Proximity, etc. 2

4. (i) Dependent on internal state, arises internal state by proximity condition . . . by contiguity condition . . . by conascence condition.

(*a*) Dependent on one internal aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one internal aggregate, arise three aggregates and kamma-produced matter . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary, arise three great primaries . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter;

(*d*) Nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings . . . dependent on great primaries, arises kamma-produced derived matter. (1)

(ii) Dependent on external state, arises external state by conascence condition.

(*a*) Dependent on one external aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one external aggregate, arise three aggregates and kamma-produced matter . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary . . . dependent on great primaries, arise mind-produced and kamma-produced derived matter;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings . . . dependent on great primaries, arises kamma-produced derived matter. (1)

Mutuality, etc.

5. Dependent on internal state, arises internal state by mutuality condition . . . by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition. (No conception in prenascence and repetition also.) . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

6. With root 2, object 2 . . . non-disappearance 2. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 2

7. (i) Dependent on internal state, arises internal state by not-root condition.

(*a*) Dependent on one rootless internal aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) One great primary . . .

(*d*) Nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings . . . dependent on great primaries, arises kamma-produced derived matter;

(*e*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ii) Dependent on external state, arises external state by not-root condition.

(*a*) Dependent on one rootless external aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of rootless conception . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings . . .

(*e*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object 2

8. (i) Dependent on internal state, arises internal state by not-object condition.

(*a*) Dependent on internal aggregates, arises mind-produced matter;

(*b*) At the moment of conception, dependent on internal aggregates, arises kamma-produced matter; dependent on aggregates, arises (heart-) base;

(*c*) Dependent on one great primary . . .

(*d*) Nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings . . . (1)

(ii) Dependent on external state, arises external state by not-object condition.

(*a*) Dependent on external aggregates, arises mind-produced matter;

(*b*) At the moment of conception, dependent on external aggregates, arises kamma-produced matter; dependent on aggregates, arises (heart-) base . . .

(*c*) One great primary . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

Not-predominance, etc. 2

9. (i) Dependent on internal state, arises internal state by not-predominance condition. (The same as conascence in Positive; make no difference.) . . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . . by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one internal aggregate . . . dependent on internal aggregates, arises mind-produced matter;

(*b*) At the moment of conception, dependent on one internal aggregate, arise three aggregates and kamma-produced matter . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on one great primary . . .

(*d*) Nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

10. (ii) Dependent on external state, arises external state by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one external aggregate . . . two aggregates . . . dependent on external aggregates, arises mind-produced matter;

(*b*) At the moment of conception. (Complete.) . . .

(*c*) One great primary . . .

(*d*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

Not-postnascence, etc. 2

11. (i) Dependent on internal state, arises internal state by not-postnascence condition . . . by not-repetition condition . . . by not-kamma condition.

(*a*) Dependent on internal aggregates, arises internal volition;

(*b*) Nutriment-produced . . . temperature-produced . . . (1)

(ii) Dependent on external state, arises external state by not-kamma condition.

(*a*) Dependent on external aggregates, arises external volition;

(*b*) External . . . nutriment-produced . . . temperature produced . . . (1)

Not-resultant, etc. 2

12. (i) Dependent on internal state, arises internal state by not-resultant condition. (No conception.) . . . by not-nutriment condition.

Temperature-produced . . . non-percipient beings . . . (1)

(ii) Dependent on external state, arises external state by not-nutriment condition.

External . . . temperature-produced . . . non-percipient beings . . . (1)

12(A). (i) Dependent on internal state, arises internal state by not-faculty condition.

Nutriment-produced . . . temperature-produced . . . dependent on great primaries of non-percipient beings, arises physical life-faculty. (1)

(ii) Dependent on external state, arises external state by not-faculty condition.

External . . . nutriment-produced . . . temperature-produced . . .

dependent on great primaries of non-percipient beings, arises physical life-faculty. (1)

Not-jhāna 2

13. (i) Dependent on internal state, arises internal state by not-jhāna condition.

(*a*) Five-fold consciousness-accompanied . . .

(*b*) Nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

(ii) Dependent on external state, arises external state by not-jhāna condition.

(*a*) Five-fold consciousness-accompanied . . .

(*b*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

Not-path, etc. 2

14. (i) Dependent on internal state, arises internal state by not-path condition. (The same as not-root. No delusion.) . . . by not-association condition . . . by not-dissociation condition.

(*a*) In the immaterial plane . . .

(*b*) Nutriment-produced . . . temperature-produced . . . non-percipient beings . . . (1)

(ii) Dependent on external state, arises external state by not-dissociation condition.

(*a*) In the immaterial plane . . .

(*b*) External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

15. With not-root 2, not-object 2, not-predominance 2, not-proximity 2, not-contiguity 2 (Abbreviated. All 2.) . . . not-disappearance 2. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root By Twos)

16. With root condition, not-object 2 . . . not-resultant, not-association, not-dissociation, not-absence, not-disappearance 2. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root By Twos)

17. With not-root condition, object 2, proximity 2 . . . path 2 . . . non-disappearance 2. (Enumerate thus.)

End of Negative–Positive

End of "DEPENDENT" CHAPTER

(The "Conascent" Chapter is the same as the "Dependent" Chapter.)

20. INTERNAL TRIPLET III. "CONDITIONED" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 2

18. (i) Conditioned by internal state, arises internal state by root condition.

(*a*) Conditioned by one internal aggregate, arise three aggregates and mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception. (Complete.) . . .

(*c*) One great primary . . .

(*d*) Conditioned by (heart-)base, arise internal aggregates. (1)

(ii) Conditioned by external state, arises external state by root condition.

(*a*) Conditioned by one external aggregate, arise three aggregates . . .

(*b*) At the moment of conception . . .

(*c*) One great primary . . .

(*d*) Conditioned by (heart-)base, arise external aggregates. (1)

Object 2

19. (i) Conditioned by internal state, arises internal state by object condition. (The same as in the "Dependent" Chapter.)

Conditioned by eye-base, arises eye-consciousness . . . conditioned

by body-base, arises body-consciousness; conditioned by (heart-)base, arise internal aggregates. (1)

(ii) Conditioned by external state, arises external state by object condition. (The same as in the "Dependent" Chapter.)

Eye-base . . . body-base . . . conditioned by (heart-)base, arise external aggregates. (1)

Predominance, etc. 2

20. Conditioned by internal state, arises internal state by predominance condition. [Base is extra (atirekaṁ); the same as in the "Dependent" Chapter.] . . . by proximity condition . . . by contiguity condition . . . by conascence condition. (Complete as in the "Conascent" Chapter.) Conditioned by great primaries . . . [Do five bases and (heart-)base after great primaries and aggregates.] . . . by mutuality condition . . . by dependence condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

21. With root 2, object . . . non-disappearance 2. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 2

22. (i) Conditioned by internal state, arises internal state by not-root condition.

(*a*) Conditioned by one rootless internal aggregate, arise three aggregates . . .

(*b*) At the moment of rootless conception . . . conditioned by aggregates, arises (heart-)base; conditioned by (heart-)base, arise aggregates;

(*c*) One great primary . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . .

(*d*) Eye-base . . . body-base . . . conditioned by (heart-)base, arise rootless internal aggregates;

(*e*) Conditioned by doubt-accompanied or restlessness-accompanied aggregates and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ii) Conditioned by external state, arises external state by not-root condition.

(Do also during life, conception and great primaries.) Eye-base . . . body-base . . . conditioned by (heart-)base, arise rootless external aggregates;

Conditioned by doubt-accompanied or restlessness-accompanied aggregates and (heart-)base, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-object, etc. 2

23. By not-object condition . . . by not-predominance condition. (The same as conascence.) . . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition . . . by not-strong-dependence condition . . . by not-prenascence condition. (The same as in the "Dependent" Chapter.) . . . by not-postnascence condition . . . by not-repetition condition . . . by not-kamma condition . . . by not-dissociation condition. [The same as dissociation (condition) in Negative of the "Dependent" Chapter.] . . . by not-absence condition . . . by not-disappearance condition . . .

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

24. With not-root 2, not-object 2 . . . not-disappearance 2.

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

(Root By Twos)

25. With root condition, not-object 2, not-predominance 2 . . . not-resultant, not association, not dissociation, not-absence, not-disappearance 2.

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root By Twos)

26. With not-root condition, object 2 . . . non-disappearance 2.

End of Negative–Positive

(The "Supported" Chapter is the same as "Conditioned" Chapter. Expand the "Conjoined" Chapter and the "Associated" Chapter.)

20. INTERNAL TRIPLET VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 2

27. (i) Internal state is related to internal state by root condition.

(*a*) Internal roots are related to (their) associated aggregates and mind-produced matter by root condition;

(*b*) At the moment of conception . . . (1)

(ii) External state is related to external state by root condition.

(*a*) External roots are related to (their) associated aggregates and mind-produced matter by root condition.

(*b*) At the moment of conception . . . (1)

Object 4

28. (i) Internal state is related to internal state by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it . . . formerly well done. Having emerged from jhāna . . . The Noble persons, having emerged from Path, review the Path, review the Fruition, review the eradicated defilements, review the uneradicated defilements, know the defilements addicted to before.

Internal eye . . . body . . . visible object . . . tangible object . . . (heart-)base . . . (One) practises insight into the impermanence, suffering and impersonality of internal aggregates; enjoys and delights in (those aggregates). Taking them as object, arises lust . . . arises grief.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Infinity of space is related to infinity of consciousness by object condition. Nothingness is related to neither-perception-nor-non-perception by object condition.

Visible object-base . . . tangible object-base is related to body-consciousness by object condition. Internal aggregates are related to knowledge of supernormal power, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(ii) Internal state is related to external state by object condition.

The other person's (paro) internal eye . . . (heart-)base . . . (One) practises insight into the impermanence, suffering and impersonality of internal aggregates; enjoys and delights in (those aggregates). Taking them as object, arises lust . . . arises grief.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. By the knowledge of penetration into others' minds, (one) knows the other being's internal mind.

Internal visible object-base to external eye-consciousness . . . internal tangible object-base is related to external body-consciousness by object condition. Internal aggregates are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (2)

29. (iii) External state is related to external state by object condition.

The other person, after having offered an offering, having undertaken precepts, having fulfilled the duty of observance, reviews it. (He) reviews (such acts) formerly well done. Having emerged from jhāna . . . The Noble persons, having emerged from Path, review the Path, review the Fruition, review Nibbāna. Nibbāna is related to change-of-lineage, purification, Path, Fruition, advertence by object condition. The Noble persons review the eradicated defilements, review the uneradicated defilements . . . addicted to before.

The other person's external eye . . . (heart-)base . . . into the impermanence . . . of external aggregates . . . arises grief.

By the power of divine-eye, (the other person) sees a visible object. By the power of divine-ear element, (he) hears a sound. By the knowledge of penetration into others' minds . . . the other being's external mind. Infinity of space is related to infinity of consciousness by object condition. Nothingness is related to neither-perception-nor-non-perception by object condition.

External visible object-base to external eye-consciousness . . . external tangible object-base to external body-consciousness . . . External aggregates are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(iv) External state is related to internal state by object condition.

The Noble persons review Nibbāna. Nibbāna is related to change-

of lineage, purification, Path, Fruition, advertence by object condition.

External eye . . . (heart-)base . . . (One) . . . into the impermanence . . . of external aggregates . . . arises grief.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. By the knowledge of penetration into others' minds, (one) knows the other being's external mind.

External visible object-base to internal eye-consciousness . . . external tangible object-base to internal body-consciousness . . . External aggregates are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (2)

Predominance 4

30. (i) Internal state is related to internal state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews it. (One) esteems and . . . (such acts) formerly well done. Having emerged from jhāna, (one) esteems and . . . jhāna. The Noble persons, having emerged from Path, esteem and . . . the Path, esteem and review the Fruition.

Internal eye . . . (heart-)base . . . (One) esteems, enjoys and delights in internal aggregates. Taking them as estimable object, arises lust, arise wrong views.

(*b*) *Conascence-predominance:* Internal predominance is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

(ii) Internal state is related to external state by predominance condition.

Object-predominance: The other person's internal eye . . . (heart-) base . . . (One) esteems, enjoys and delights in internal aggregates. Taking them as estimable object, arises lust, arise wrong views. (2)

31. (iii) External state is related to external state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* The other person, after having offered an offering, having undertaken precepts, having fulfilled the duty of observance, esteems and reviews it. (He) esteems and . . . (such acts) formerly well done. Having emerged from jhāna . . . The Noble persons, having emerged from Path, esteem and . . . the Path, esteem and . . . the Fruition, esteem and review Nibbāna. Nibbāna is related to change-of-lineage, purification, Path, Fruition by predominance condition.

External eye . . . (heart-)base . . . (One) esteems, enjoys and delights in external aggregates. Taking them as estimable object, arises lust, arise wrong views.

(*b*) *Conascence-predominance:* External predominance is related to (its) associated aggregates and mind-produced matter by predominance condition. (1)

(iv) External state is related to internal state by predominance condition.

Object-predominance: The Noble persons esteem and review Nibbāna. Nibbāna is related to change-of-lineage, purification, Path, Fruition by predominance condition.

External eye . . . (heart-)base . . . (One) esteems, enjoys and delights in external aggregates. Taking them as estimable object, . . . lust, arise wrong views. (2)

Proximity 2

32. (i) Internal state is related to internal state by proximity condition.

Preceding internal aggregates are related to subsequent internal aggregates by proximity condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification to Path; Path to Fruition; Fruition to Fruition; adaptation to the attainment of Fruition; for one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (1)

(ii) External state is related to external state by proximity condition.

("Preceding external" is the only difference. This proceeds in the same way.) (1)

Contiguity, etc. 2

33. Internal state is related to internal state by contiguity condition. (The same as proximity.) . . . by conascence condition . . . by mutuality condition . . . by dependence condition . . .

Strong-dependence 4

34. (i) Internal state is related to internal state by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of internal confidence, (one) offers an offering, undertakes precepts . . . duty of observance . . . jhāna . . . insight . . . Path . . . superknowledge, develops attainment; arouses conceit, adopts wrong views . . . internal precept . . . wisdom . . . lust . . . wish . . . bodily happiness . . . bodily pain . . . temperature . . . food . . . By the strong-dependence of lodging-place, (one) offers an offering . . . develops attainment, kills a living being . . . causes schism in the Saṅgha. Internal confidence . . . wisdom, lust . . . wish, bodily happiness, bodily pain . . . lodging-place is related to internal confidence . . . wisdom, lust . . . wish, bodily happiness, bodily pain, Path, the attainment of Fruition by strong-dependence condition. (1)

(ii) Internal state is related to external state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* The other person, by the strong-dependence of internal confidence, offers an offering . . . arouses conceit, adopts wrong views. The other person . . . internal precept . . . by the strong-dependence of lodging-place, offers an offering . . . kills a living being . . . causes schism in the Saṅgha. Internal confidence . . . lodging-place is related to external confidence . . . Path, the attainment of Fruition by strong-dependence condition. (2)

35. (iii) External state is related to external state by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* The other person . . . external

confidence . . . wish . . . bodily happiness . . . by the strong-dependence of lodging-place, offers an offering . . . causes schism in the Saṅgha. External confidence . . . lodging-place is related to external confidence . . . the attainment of Fruition by strong-dependence condition. (1)

(iv) External state is related to internal state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* External confidence . . . by the strong-dependence of lodging-place, offers an offering . . . causes schism in the Saṅgha. External confidence . . . lodging-place is related to internal confidence . . . the attainment of Fruition by strong-dependence condition. (2)

Prenascence 6

36. (i) Internal state is related to internal state by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Internal eye . . . (One) practises insight into the impermanence, suffering and impersonality of the (heart-)base . . . arises grief.

By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Visible object-base to eye-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base to body-consciousness . . . (heart-)base is related to internal aggregates by prenascence condition. (1)

(ii) Internal state is related to external state by prenascence condition.

Object-prenascence: The other person's internal eye . . . into the impermanence . . . of the (heart-)base . . . arises grief. By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. Internal visible object-base to external eye-consciousness . . . internal tangible object-base is related to external body-consciousness by prenascence condition. (2)

37. (iii) External state is related to external state by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* The other person's external eye . . . into the impermanence . . . of the (heart-)base . . . By the power of divine-eye, (the other person) sees a visible object. By the power of divine-ear element, (he) hears a sound. External visible object-base to external eye-consciousness . . . external tangible object-base to external body-consciousness . . .

(*b*) *Base-prenascence:* External eye-base . . . body-base . . . (heart-) base is related to external aggregates by prenascence condition. (1)

(iv) External state is related to internal state by prenascence condition.

Object-prenascence: External eye . . . into the impermanence . . . of the (heart-)base . . . arises grief. By the power of divine-eye, (the other person) sees a visible object. By the power of divine-ear element, (he) hears a sound. External visible object-base to internal eye-consciousness . . . external tangible object-base is related to internal body-consciousness by prenascence condition. (2)

38. (v) Internal state and external state are related to internal state by prenascence condition.

Object-prenascence–base-prenascence: External visible object-base and internal eye-base are related to internal eye-consciousness by prenascence condition . . . external tangible object-base and internal body-base to internal body-consciousness . . . External visible object-base and internal (heart-)base . . . external tangible object-base and internal (heart-) base are related to internal aggregates by prenascence condition. (1)

(vi) Internal state and external state are related to external state by prenascence condition.

Object-prenascence–base-prenascence: Internal visible object-base and external eye-base are related to external eye-consciousness by prenascence condition . . . internal tangible object-base and external body-base are related to external body-consciousness by prenascence condition. Internal visible object-base and external (heart-)base . . . internal tangible object-base and external (heart-)base are related to external aggregates by prenascence condition. (2)

Postnascence 2

39. (i) Internal state is related to internal state by postnascence condition.

Postnascent internal aggregates are related to this prenascent body by postnascence condition. (1)

(ii) External state is related to external state by postnascence condition.

Postnascent external aggregates are related to this prenascent body by postnascence condition. (1)

Repetition 2

40. (i) Internal state is related to internal state by repetition condition.

Preceding internal aggregates are related to subsequent internal aggregates by repetition condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification is related to Path by repetition condition. (1)

(ii) External state is related to external state by repetition condition.

Preceding . . . (In the same way as internal.)

Kamma 2

41. (i) Internal state is related to internal state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent internal volition is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception . . .[1]

(*b*) Asynchronous internal volition is related to (its) internal resultant aggregates and kamma-produced matter by kamma condition. (1)

(ii) External state is related to external state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent external volition is related to (its) associated aggregates and mind-produced matter by kamma condition;

(2) At the moment of conception . . .[1]

(*b*) Asynchronous external volition is related to (its) external resultant aggregates and kamma-produced matter by kamma condition. (1)

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[1] Left out in the Pali Text.

Resultant 2

42. Internal state is related to internal state by resultant condition . . . (Complete. The same as for the "Dependent" Chapter.)

Nutriment 6

43. (i) Internal state is related to internal state by nutriment condition.

(*a*) Internal nutriments are related to (their) associated aggregates and mind-produced matter by nutriment condition;

(*b*) At the moment of conception . . .

(*c*) Internal edible food is related to internal body by nutriment condition. (1)

(ii) Internal state is related to external state by nutriment condition.

Internal edible food is related to external body by nutriment condition. (2)

(iii) External state is related to external state by nutriment condition.

(During life and conception.)

External edible food is related to external body by nutriment condition. (1)

(iv) External state is related to internal state by nutriment condition.

External edible food is related to internal body by nutriment condition. (2)

44. (v) Internal state and external state are related to internal state by nutriment condition.

Internal edible food and external edible food are related to internal body by nutriment condition. (1)

(vi) Internal state and external state are related to external state by nutriment condition.

Internal edible food and external edible food are related to external body by nutriment condition. (2)

Faculty, etc. 2

45. (i) Internal state is related to internal state by faculty condition.

Internal faculties . . . (Also expand physical life-faculty.) . . . by

jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

[Expand after considering the matrix (mātikā) section (of Dhamma-saṅganī).]

(ii) External state is related to external state by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence. (Abbreviated.)

Presence 6

46. (i) Internal state is related to internal state by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent internal aggregate to three aggregates and mind-produced matter . . . two aggregates . . .

(2) At the moment of conception . . . aggregates to (heart-)base . . . (heart-)base to aggregates . . .

(3) One great primary . . . one great primary of non-percipient beings to three great primaries . . .

(*b*) Prenascent eye . . . (heart-)base . . . (The same as prenascence.) (Heart-)base is related to internal aggregates by presence condition.

(*c*) Postnascent internal aggregates are related to this prenascent body by presence condition.

(*d*) Internal edible food to internal body . . .

(*e*) Physical life-faculty to kamma-produced matter . . . (1)

(ii) Internal state is related to external state by presence condition.

(It is of two kinds, namely:) (*a*) prenascence, (*b*) nutriment.

(*a*) *Prenascence:* The other person's internal eye . . . practises insight into the impermanence . . . of the (heart-)base. By the power of divine-eye, (the other person) sees a visible object. By the power of divine-ear element, (he) hears a sound. Internal visible object-base . . . tangible object-base is related to external body-consciousness by presence condition.

(*b*) Internal edible food is related to external body by presence condition. (2)

47. (iii) External state is related to external state by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(The only difference is external: expand matrix section.) (1)

(iv) External state is related to internal state by presence condition.

(It is of two kinds, namely:) (*a*) prenascence, (*b*) nutriment.

(*a*) Prenascent external eye . . . (heart-)base . . . By the power of divine-eye, (one) sees a visible object. By the power of divine-ear element, (one) hears a sound. External visible object-base . . . tangible object-base is related to internal body-consciousness by presence condition.

(*b*) External edible food is related to internal body by presence condition. (2)

48. (v) Internal state and external state are related to internal state by presence condition.

(It is of two kinds, namely:) (*a*) prenascence, (*b*) nutriment.

(*a*) *Prenascence:* External visible object-base and internal eye(-base) to internal eye-consciousness . . . external tangible object-base and internal body-base are related to internal body-consciousness by presence condition. External visible object-base and internal (heart-) base . . . external tangible object-base and internal (heart-)base are related to internal aggregates by presence condition.

(*b*) *Nutriment:* Internal edible food and external edible food are related to internal body by presence condition. (1)

(vi) Internal state and external state are related to external state by presence condition.

(It is of two kinds, namely:) (*a*) prenascence, (*b*) nutriment.

(*a*) *Prenascence:* Internal visible object-base and external eye-base are related to external eye-consciousness by presence condition . . . internal tangible object-base and external body-base are related to external body-consciousness by presence condition. Internal visible object-base and external (heart-)base are related to external aggregates by presence condition . . . internal tangible object-base and external (heart-)base are related to external aggregates by presence condition.

(*b*) *Nutriment:* Internal edible food and external edible food are related to external body by presence condition. (2)

Absence, Disappearance, Non-disappearance

49. Internal state is related to internal state by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

50. With root 2, object 4, predominance 4, proximity 2, contiguity 2, conascence, mutuality, dependence 2, strong-dependence 4, prenascence 6, postnascence, repetition, kamma, resultant 2, nutriment 6, faculty 2, jhāna, path, association, dissociation 2, presence 6, absence 2, disappearance 2, non-disappearance 6. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 6

51. (i) Internal state is related to internal state by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(ii) Internal state is related to external state by object condition, strong-dependence condition, prenascence condition, nutriment condition. (2)

52. (iii) External state is related to external state by object condition, conascence condition, strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(iv) External state is related to internal state by object condition, strong-dependence condition, prenascence condition, nutriment condition. (2)

53. (v) Internal state and external state are related to internal state by prenascence, nutriment. (1)

(vi) Internal state and external state are related to external state by prenascence, nutriment. (2)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

54. With not-root 6, not-object 6, not-predominance 6. (Abbreviated. Take 6 for all.) . . . not-dissociation 6, not-presence 4, not-absence 6, not-disappearance 6, not-non-disappearance 4. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

55. With root condition, not-object 2, not-predominance, not-proximity, not-contiguity, not-mutuality, not-strong-dependence 2. (Abbreviated. All 2.) . . . not-association, not-dissociation, not-absence, not-disappearance 2. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

(Not-root By Twos)

56. With not-root condition, object 4, predominance 4. (Enumerate Positive sections.) . . . non-disappearance 6. (Enumerate thus.)

End of Negative–Positive

End of "INVESTIGATION" CHAPTER

END OF INTERNAL TRIPLET

21. INTERNAL OBJECT TRIPLET[1] I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 2

1. (i) Dependent on state with internal object (ajjhattārammaṇa), arises state with internal object by root condition.

(*a*) Dependent on one aggregate with internal object, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one aggregate with internal object, arise three aggregates . . . two aggregates . . . (1)

(ii) Dependent on state with external object (bahiddhārammaṇa), arises state with external object by root condition.

(*a*) Dependent on one aggregate with external object, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one aggregate with external object, arise three aggregates . . . two aggregates . . . (1)

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[1] This comprises (1) States with internal object, (2) States with external object, (3) States with internal and external object.

Object, etc. 2

2. Dependent on state with internal object, arises state with internal object by object condition . . . by non-disappearance condition. (Abbreviated.)

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

(By Ones)

3. With root 2, object 2.[1] (Abbreviated. All 2.) . . . non-disappearance 2. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 2

4. (i) Dependent on state with internal object, arises state with internal object by not-root condition.

(*a*) Dependent on one rootless aggregate with internal object, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of rootless conception, dependent on one aggregate with internal object, arise three aggregates . . . two aggregates . . .

(*c*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

(ii) Dependent on state with external object, arises state with external object by not-root condition.

(*a*) Dependent on one rootless aggregate with external object, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of rootless conception . . .

(*c*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion. (1)

Not-predominance, etc. 2

5. (i) Dependent on state with internal object, arises state with internal object by not-predominance condition. (The same as conascence in Positive. No difference.) . . . by not-prenascence condition.

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[1] Not as in the Pali Text.

(*a*) In the immaterial plane, dependent on one aggregate with internal object . . .

(*b*) At the moment of conception . . . (1)

6. (ii) Dependent on state with external object, arises state with external object by not-prenascence condition.

(*a*) In the immaterial plane, dependent on one aggregate with external object, arise three aggregates . . .

(*b*) At the moment of conception . . .

(iii) . . . by not-postnascence condition . . . by not-repetition condition. (The same as conascence.) . . . by not-kamma condition.

Dependent on aggregates with internal object, arises volition with internal object. (1)

(ii) Dependent on state with external object, arises state with external object by not-kamma condition.

Dependent on aggregates with external object, arises volition with external object. (1)

Not-resultant, etc. 2

7. (i) Dependent on state with internal object, arises state with internal object by not-resultant condition. (No conception.) . . . by not-jhāna condition.

One five-fold consciousness-accompanied (aggregate) with internal object . . . (1)

(ii) Dependent on state with external object, arises state with external object by not-jhāna condition.

Dependent on one five-fold consciousness-accompanied aggregate with external object, arise three aggregates . . .

(i) . . . by not-path condition. (The same as not-root. No delusion.) . . . by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with internal object, arise three aggregates . . . (1)

(ii) Dependent on state with external object, arises state with external object by not-dissociation condition.

In the immaterial plane, dependent on one aggregate with external object, arise three aggregates . . . (1)

2: CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

8. With not-root 2, not-predominance 2, not-prenascence 2, not-postnascence 2, not-repetition, not-kamma, not-resultant, not-jhāna, not-path, not-dissociation 2. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

9. With root condition, not-predominance 2 . . . not-resultant 2, not-dissociation 2. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

10. With not-root condition, object 2, proximity 2, contiguity 2 . . . path 2 . . . non-disappearance 2. (Enumerate thus.)

End of Negative-Positive

End of "DEPENDENT" CHAPTER

(The "Conascent", "Conditioned", "Supported", "Conjoined" and "Associated" Chapters are also the same as the "Dependent" Chapter.)

21. INTERNAL OBJECT TRIPLET
VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 2

11. (i) State with internal object is related to state with internal object by root condition.

(*a*) Roots with internal object are related to (their) associated aggregates by root condition;

(*b*) At the moment of conception, roots with internal object are related to (their) associated aggregates by root condition. (1)

(ii) State with external object is related to state with external object by root condition.

(*a*) Roots with external object to associated aggregates . . .
(*b*) At the moment of conception . . . (1)

Object 4

12. (i) State with internal object is related to state with internal object by object condition.

(One) reviews internal infinity of consciousness, reviews neither-perception-nor-non-perception, reviews internal divine-eye with internal object . . . divine-ear element . . . knowledge of supernormal power . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma, reviews knowledge of future existences. The Noble persons review the eradicated defilements with internal object, review the uneradicated defilements, know the defilements addicted to before.

(One) practises insight into the impermanance . . . of internal aggregates with internal object; enjoys and delights in (those aggregates). Taking them as object, arises lust with internal object . . . arises grief. Internal aggregates with internal object are related to knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(ii) State with internal object is related to state with external object by object condition.

(One) reviews external infinity of consciousness, reviews neither-perception-nor-non-perception, reviews external divine-eye with internal object . . . divine-ear element . . . knowledge of supernormal power . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma, reviews knowledge of future existences.

(One) practises insight into the impermanence, suffering and impersonality of external aggregates with internal object . . . By the knowledge of penetration into others' minds, (one) knows the other being's external mind with internal object. External aggregates with internal object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (2)

13. (iii) State with external object is related to state with external object by object condition.

(One) reviews external divine-eye with external object, reviews divine-ear element . . . knowledge of supernormal power . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma, reviews knowledge of future existences.

(One) practises insight into the impermanence, suffering and impersonality of external aggregates with external object . . . By the knowledge of penetration into others' minds, (one) knows the other being's external mind with external object. External aggregates with external object are related to knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

(iv) State with external object is related to state with internal object by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it. (One) reviews (such acts) formerly well done. Having emerged from jhāna, (one) reviews the jhāna. The Noble persons, having emerged from Path, review the Path, review the Fruition, review the eradicated defilements with external object, review the uneradicated defilements, know the defilements addicted to before.

(One) reviews internal divine-eye with external object . . . divine-ear element . . . knowledge of supernormal power . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma . . . knowledge of future existences.

(One) practises insight into the impermanence . . . of internal aggregates with external object; enjoys and delights in (those aggregates). Taking them as object, arises lust with internal object . . . arises grief. Internal aggregates with external object are related to knowledge of supernormal power, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (2)

Predominance 3

14. (i) State with internal object is related to state with internal object by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* (One) esteems and reviews internal infinity of consciousness, esteems and reviews neither-perception-nor-non-perception, esteems and . . . internal divine-eye with internal object . . . divine-ear element . . . knowledge of supernormal power . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma, esteems and . . . knowledge of future existences. (One) esteems, enjoys and delights in internal aggregates with internal object. Taking them as estimable object, arises lust with internal object, arise wrong views.

(*b*) *Conascence-predominance:* Predominance with internal object is related to (its) associated aggregates by predominance condition. (1)

15. (ii) State with external object is related to state with external object by predominance condition.

Conascence-predominance: Predominance with external object is related to (its) associated aggregates by predominance condition. (1)

(iii) State with external object is related to state with internal object by predominance condition.

Object-predominance: After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems and reviews it. (One) esteems and reviews (such acts) formerly well done. Having emerged from jhāna . . . The Noble persons, having emerged from Path . . . the Path, esteem and review the Fruition.

(One) esteems and . . . internal divine-eye with external object . . . divine-ear element . . . knowledge of supernormal power . . . knowledge of penetration into others' minds . . . knowledge of remembrance of past existences . . . knowledge of rebirths according to one's kamma, esteems and reviews knowledge of future existences. (One) esteems, enjoys and delights in internal aggregates with external object. Taking them as estimable object, arises lust with internal object, arise wrong views. (2)

Proximity 4

16. (i) State with internal object is related to state with internal object by proximity condition.

Preceding aggregates with internal object are related to subsequent aggregates with internal object by proximity condition. (1)

(ii) State with internal object is related to state with external object by proximity condition.

Death-consciousness with internal object is related to rebirth-consciousness with external object by proximity condition. Life-continuum with internal object is related to advertence with external object by proximity condition. Aggregates with internal object are related to emergence with external object by proximity condition.

Adaptation with internal object to change-of-lineage; adaptation to purification; adaptation to the attainment of Fruition; for one emerging from the attainment of Extinction, neither-perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (2) 17. (iii) State with external object is related to state with external object by proximity condition.

Preceding aggregates with external object are related to subsequent aggregates with external object by proximity condition. Adaptation with external object to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification to Path; Path to Fruition; Fruition to Fruition; adaptation is related to the attainment of Fruition by proximity condition. (1)

(iv) State with external object is related to state with internal object by proximity condition.

Death-consciousness with external object is related to rebirth-consciousness with internal object by proximity condition. Life-continuum with external object is related to advertence with internal object by proximity condition. Aggregates with external object are related to emergence with internal object by proximity condition. (2)

Contiguity, etc.

18. State with internal object is related to state with internal object by contiguity condition . . . by conascence condition . . . by mutuality condition . . . by dependence condition . . .

Strong-dependence 4

19. (i) State with internal object is related to state with internal object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Contemplation of impermanence,

suffering and impersonality of internal object is related to contemplation of impermanence, suffering and impersonality of internal object by strong-dependence condition. (1)

(ii) State with internal object is related to state with external object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of internal object is related to contemplation of impermanence, suffering and impersonality of external object by strong-dependence condition. (2)

20. (iii) State with external object is related to state with external object by strong-dependence condition.

(It is of two kinds, namely:) (*a*) proximity-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of external object is related to contemplation of impermanence, suffering and impersonality of external object by strong-dependence condition. (1)

(iv) State with external object is related to state with internal object by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* Contemplation of impermanence, suffering and impersonality of external object is related to contemplation of impermanence, suffering and impersonality of internal object by strong-dependence condition. (2)

Repetition 3

21. (i) State with internal object is related to state with internal object by repetition condition.

Preceding aggregates with internal object are related to subsequent aggregates with internal object by repetition condition. (1)

(ii) State with internal object is related to state with external object by repetition condition.

Adaptation with internal object to change-of-lineage; adaptation is related to purification by repetition condition. (2)

(iii) State with external object is related to state with external object by repetition condition.

Preceding aggregates with external object are related to subsequent aggregates with external object by repetition condition. Adaptation with external object to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification is related to Path by repetition condition. (1)

Kamma 4

22. (i) State with internal object is related to state with internal object by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with internal object is related to (its) associated aggregates by kamma condition.

(2) At the moment of conception . . .

(*b*) Asynchronous volition with internal object is related to (its) resultant aggregates with internal object by kamma condition. (1)

(ii) State with internal object is related to state with external object by kamma condition.

Asynchronous volition with internal object is related to (its) resultant aggregates with external object by kamma condition. (2)

(iii) State with external object is related to state with external object by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent volition with external object is related to (its) associated aggregates by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous volition with external object is related to (its) resultant aggregates with external object by kamma condition. (1)

(iv) State with external object is related to state with internal object by kamma condition.

Asynchronous volition with external object is related to (its) resultant aggregates with internal object by kamma condition. (2)

Resultant, etc.

23. State with internal object is related to state with internal object by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association

condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

24. With root 2, object 4, predominance 3, proximity 4, contiguity 4, conascence 2, mutuality 2, dependence 2, strong-dependence 4, repetition 3, kamma 4, resultant 2 (all 2) . . . association 2, presence 2, absence 4, disappearance 4, non-disappearance 2. (Enumerate thus.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 4

25. (i) State with internal object is related to state with internal object by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(ii) State with internal object is related to state with external object by object condition, strong-dependence condition, kamma condition. (2)

(iii) State with external object is related to state with external object by object condition, conascence condition, strong-dependence condition, kamma condition. (1)

(iv) State with external object is related to state with internal object by object condition, strong-dependence condition, kamma condition. (2)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

(By Ones)

26. With not-root 4, not-object 4, not-predominance 4, not-proximity 4. (Abbreviated. All 4.) . . . not-prenascence, not-postnascence, not-repetition . . . not-dissociation 4 . . . not-non-disappearance 4. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

(Root By Twos)

27. With root condition, not-object 2, not-predominance 2, not-proximity, not-contiguity, not-strong-dependence, not-repetition, not-kamma . . . not-absence, not-disappearance 2. (All 2.) (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

(Not-root By Twos)

28. With not-root condition, object 4, predominance 3, proximity 4, contiguity 4, conascence, mutuality, dependence 2, strong-dependence 4, repetition 3, kamma 4, resultant 2 . . . association 2, presence 2, absence 4, disappearance 4, non-disappearance 2. (Enumerate thus.)

End of Negative-Positive

End of "INVESTIGATION" CHAPTER

END OF INTERNAL OBJECT TRIPLET

22. VISIBLE AND IMPINGING TRIPLET[1]

I. "DEPENDENT" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 21

1. (i) Dependent on state (which is) invisible but impinging (anidassana-sappaṭigha), arises invisible but impinging state by root condition.

Dependent on one invisible but impinging great primary, arise two great primaries; dependent on two great primaries, arises one great primary; dependent on invisible but impinging great primaries, arises mind-produced and kamma-produced invisible but impinging derived matter; dependent on tangible object-base, arises eye-base . . . taste-base . . . (1)

(ii) Dependent on invisible but impinging state, arises both visible and impinging (sanidassana-sappaṭigha) state by root condition.

Dependent on invisible but impinging great primaries, arises mind-

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[1] This comprises (1) States both visible and impinging, (2) States invisible but impinging, (3) States not visible and not impinging.

produced and kamma-produced derived matter both visible and impinging; dependent on tangible object-base, arises visible object-base. (2)

(iii) Dependent on invisible but impinging state, arises not visible and not impinging (anidassana-appaṭigha) state by root condition.

Dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced not visible and not impinging derived matter; dependent on tangible object-base, arises cohesion element, femininity-faculty . . . edible food. (3)

(iv) Dependent on invisible but impinging state, arise both visible and impinging and not visible and not impinging states by root condition.

Dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced derived matter both visible and impinging and not visible and not impinging; dependent on tangible object-base, arises visible object-base, cohesion element, femininity-faculty . . . edible food. (4)

(v) Dependent on invisible but impinging state, arise invisible but impinging and not visible and not impinging states by root condition.

Dependent on invisible but impinging great primary, arise two great primaries and cohesion element; dependent on two great primaries, arise one great primary and cohesion element; dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced derived matter invisible but impinging and not visible and not impinging; dependent on tangible object-base, arises eye-base . . . taste-base, cohesion element, femininity-faculty . . . edible food. (5)

(vi) Dependent on invisible but impinging state, arise both visible and impinging and invisible but impinging states by root condition.

Dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced derived matter both visible and impinging and invisible but impinging; dependent on tangible object-base, arises visible object-base, eye-base . . . taste-base. (6)

(vii) Dependent on invisible but impinging state, arise both visible and impinging, invisible but impinging and not visible and not impinging states by root condition.

Dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced derived matter both visible and impinging, invisible but impinging and not visible and not impinging; dependent on tangible object-base, arises visible object-base, eye-base . . . taste-base, cohesion element, femininity-faculty . . . edible food. (7)

2. (viii) Dependent on not visible and not impinging state, arises not visible and not impinging state by root condition.

(*a*) Dependent on one not visible and not impinging aggregate, arise three aggregates and mind-produced matter not visible and not impinging . . . dependent on two aggregates, arise two aggregates and mind-produced matter not visible and not impinging;

(*b*) At the moment of conception, dependent on one not visible and not impinging aggregate, arise three aggregates and kamma-produced matter not visible and not impinging . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced not visible and not impinging derived matter; dependent on cohesion element, arises femininity-faculty . . . edible food. (1)

(ix) Dependent on not visible and not impinging state, arises both visible and impinging state by root condition.

(*a*) Dependent on not visible and not impinging aggregates, arises mind-produced both visible and impinging matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates, arises kamma-produced both visible and impinging matter;

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced both visible and impinging derived matter; dependent on cohesion element, arises visible object-base. (2)

(x) Dependent on not visible and not impinging state, arises invisible but impinging state by root condition.

(*a*) Dependent on not visible and not impinging aggregates, arises mind-produced invisible but impinging matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates, arises kamma-produced invisible but impinging matter;

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced invisible but impinging derived matter; dependent on cohesion element, arises eye-base . . . taste-base. (3)

(xi) Dependent on not visible and not impinging state, arise both visible and impinging and not visible and not impinging states by root condition.

(*a*) Dependent on one not visible and not impinging aggregate, arise three aggregates and mind-produced matter both visible and impinging

and not visible and not impinging . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one not visible and not impinging aggregate, arise three aggregates and kamma-produced matter both visible and impinging and not visible and not impinging . . . two aggregates . . .

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced derived matter both visible and impinging and not visible and not impinging; dependent on cohesion element, arises visible object-base, femininity-faculty . . . edible food. (4)

(xii) Dependent on not visible and not impinging state, arise states invisible but impinging and not visible and not impinging by root condition.

(*a*) Dependent on one not visible and not impinging aggregate, arise three aggregates and mind-produced matter invisible but impinging and not visible and not impinging . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one not visible and not impinging aggregate, arise three aggregates and kamma-produced matter invisible but impinging and not visible and not impinging . . . two aggregates . . .

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced derived matter invisible but impinging and not visible and not impinging; dependent on cohesion element, arises eye-base . . . taste-base, femininity-faculty . . . edible food. (5)

(xiii) Dependent on not visible and not impinging state, arise states both visible and impinging and invisible but impinging by root condition.

(*a*) Dependent on not visible and not impinging aggregates, arises mind-produced matter both visible and impinging and invisible but impinging;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates, arises kamma-produced matter both visible and impinging and invisible but impinging;

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced derived matter both visible and impinging and invisible but impinging; dependent on cohesion element, arises visible object-base, eye-base . . . taste-base. (6)

(xiv) Dependent on not visible and not impinging state, arise states both visible and impinging, invisible but impinging and not visible and not impinging by root condition.

(*a*) Dependent on one not visible and not impinging aggregate, arise three aggregates and mind-produced matter both visible and impinging, invisible but impinging and not visible and not impinging . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one not visible and not impinging aggregate, arise three aggregates and kamma-produced matter both visible and impinging, invisible but impinging and not visible and not impinging . . . two aggregates . . .

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced derived matter both visible and impinging, invisible but impinging and not visible and not impinging; dependent on cohesion element, arises visible object-base, eye-base . . . taste-base, femininity-faculty . . . edible food. (7)

3. (xv) Dependent on invisible but impinging state and not visible and not impinging state, arises both visible and impinging state by root condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises both visible and impinging mind-produced matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises both visible and impinging kamma-produced matter;

(*c*) Dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced both visible and impinging derived matter; dependent on tangible object-base and cohesion element, arises visible object-base. (1)

(xvi) Dependent on invisible but impinging and not visible and not impinging state, arises state invisible but impinging by root condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises invisible but impinging mind-produced matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises invisible but impinging kamma-produced matter;

(*c*) Dependent on one invisible but impinging great primary and cohesion element, arise two great primaries; dependent on two great primaries and cohesion element, arises one great primary; dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced invisible but impinging derived matter; dependent on tangible object-base and cohesion element, arises eye-base . . . taste-base. (2)

(xvii) Dependent on invisible but impinging and not visible and not impinging state, arises not visible and not impinging state by root condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises not visible and not impinging mind-produced matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises not visible and not impinging kamma-produced matter;

(*c*) Dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced not visible and not impinging derived matter; dependent on tangible object-base and cohesion element, arises femininity-faculty . . . edible food. (3)

(xviii) Dependent on invisible but impinging and not visible and not impinging state, arise both visible and impinging and not visible and not impinging states by root condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises both visible and impinging and not visible and not impinging mind-produced matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises both visible and impinging and not visible and not impinging kamma-produced matter;

(*c*) Dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced derived matter both visible and impinging and not visible and not impinging; dependent on tangible object-base and cohesion element, arises visible object-base, femininity-faculty . . . edible food. (4)

(xix) Dependent on invisible but impinging and not visible and not impinging state, arise invisible but impinging and not visible and not impinging states by root condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises invisible but impinging and not visible and not impinging mind-produced matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises invisible but impinging and not visible and not impinging kamma-produced matter;

(*c*) Dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced derived matter invisible but impinging and not visible and not impinging; dependent on tangible object-base and cohesion element, arises eye-base . . . taste-base,

femininity-faculty . . . edible food. (5)

(xx) Dependent on invisible but impinging and not visible and not impinging state, arise both visible and impinging and invisible but impinging states by root condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises both visible and impinging and invisible but impinging mind-produced matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises both visible and impinging and invisible but impinging kamma-produced matter;

(*c*) Dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced derived matter both visible and impinging and invisible but impinging; dependent on tangible object-base and cohesion element, arises visible object-base, eye-base . . . taste-base. (6)

(xxi) Dependent on invisible but impinging and not visible and not impinging state, arise both visible and impinging, invisible but impinging and not visible and not impinging states by root condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises both visible and impinging, invisible but impinging and not visible and not impinging mind-produced matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises kamma-produced matter both visible and impinging, invisible but impinging and not visible and not impinging;

(*c*) Dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced derived matter both visible and impinging, invisible but impinging and not visible and not impinging; dependent on tangible object-base and cohesion element, arises visible object-base, eye-base . . . taste-base, femininity-faculty . . . edible food. (7)

Object 1

4. (i) Dependent on not visible and not impinging state, arises not visible and not impinging state by object condition.

(*a*) Dependent on one not visible and not impinging aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one not visible and

not impinging aggregate, arise three aggregates . . . two aggregates . . . dependent on (heart-)base, arise aggregates. (1)

Predominance 21

5. (i)–(vii) Dependent on invisible but impinging state, arises invisible but impinging state by predominance condition.

Dependent on one invisible but impinging great primary, arise two great primaries; dependent on two great primaries, arises one great primary; dependent on invisible but impinging great primaries, arises mind-produced derived matter. (1)

(Classify seven questions in this way with "invisible but impinging" as reference. No final section.)

6. (viii)–(xiv) Dependent on not visible and not impinging state, arises not visible and not impinging state by predominance condition.

(*a*) Dependent on one not visible and not impinging aggregate, arise three aggregates and mind-produced matter not visible and not impinging . . . two aggregates . . .

(*b*) Dependent on cohesion element, arises mind-produced not visible and not impinging derived matter.

(Classify seven questions in this way with "not visible and not impinging" as reference. No last section.)

7. (xv)–(xxi) Dependent on invisible but impinging and not visible and not impinging state, arises both visible and impinging state by predominance condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises both visible and impinging mind-produced matter;

(*b*) Dependent on invisible but impinging great primaries and cohesion element, arises mind-produced both visible and impinging derived matter.

(Classify seven questions also in this way.)

Proximity, Contiguity 1

8. Dependent on not visible and not impinging state, arises not visible and not impinging state by proximity condition . . . by contiguity condition . . . (The same as object.)

Conascence 21

9. (i)–(vii) Dependent on invisible but impinging state, arises invisible but impinging state by conascence condition.

(*a*) Dependent on one invisible but impinging great primary, arise two great primaries; dependent on two great primaries, arises one great primary; dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced invisible but impinging derived matter;

(*b*) Dependent on tangible object-base, arises eye-base . . . taste-base;

(*c*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one great primary of non-percipient beings, arise two great primaries . . .

(Classify seven questions in this way with "invisible but impinging" as reference.)

10. (viii)–(xiv) Dependent on not visible and not impinging state, arises not visible and not impinging state by conascence condition.

(*a*) Dependent on one not visible and not impinging aggregate, arise three aggregates and not visible and not impinging mind-produced matter . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one not visible and not impinging aggregate, arise three aggregates and kamma-produced matter not visible and not impinging . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced not visible and not impinging derived matter; dependent on cohesion element, arises femininity-faculty . . . edible food;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on cohesion element of non-percipient beings, arises kamma-produced not visible and not impinging derived matter.

(Classify seven questions in this way with "not visible and not impinging" as reference.)

11. (xv)–(xxi) Dependent on invisible but impinging and not visible and not impinging state, arises both visible and impinging state by conascence condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises mind-produced both visible and impinging matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises kamma-produced both visible and impinging matter;

(*c*) Dependent on invisible but impinging great primaries and

cohesion element, arise mind-produced and kamma-produced both visible and impinging derived matter; dependent on tangible object-base and cohesion element, arises visible object-base;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on invisible but impinging great primaries of non-percipient beings and cohesion element, arises kamma-produced both visible and impinging derived matter.

(Classify seven questions in this way.)

Mutuality 6

12. (i) Dependent on invisible but impinging state, arises invisible but impinging state by mutuality condition.

Dependent on one invisible but impinging great primary, arise two great primaries; dependent on two great primaries, arises one great primary. (1)

(ii) Dependent on invisible but impinging state, arises not visible and not impinging state by mutuality condition.

Dependent on invisible but impinging great primaries, arises cohesion element. (2)

(iii) Dependent on invisible but impinging state, arise invisible but impinging and not visible and not impinging states by mutuality condition.

(*a*) Dependent on one invisible but impinging great primary, arise two great primaries and cohesion element; dependent on two great primaries, arise one great primary and cohesion element;

(*b*) External . . . (3)

13. (iv) Dependent on not visible and not impinging state, arises not visible and not impinging state by mutuality condition.

(*a*) Dependent on one not visible and not impinging aggregate, arise three aggregates . . . two aggregates . . .

(*b*) At the moment of conception, dependent on one not visible and not impinging aggregate, arise three aggregates and (heart-)base . . . two aggregates . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates. (1)

(v) Dependent on not visible and not impinging state, arises invisible but impinging state by mutuality condition.

(*a*) Dependent on cohesion element, arise invisible but impinging great primaries;

(*b*) External . . . (2)

14. (vi) Dependent on invisible but impinging and not visible and not impinging state, arises invisible but impinging state by mutuality condition.

(*a*) Dependent on one invisible but impinging great primary and cohesion element, arise two great primaries; dependent on two great primaries and cohesion element, arises one great primary;

(*b*) External . . . (1)

Dependence, etc.

15. Dependent on invisible but impinging state, arises invisible but impinging state by dependence condition . . . by strong-dependence condition . . . by prenascence condition . . . by repetition condition . . . by kamma condition . . . by resultant condition . . . by nutriment condition . . . by faculty condition . . . by jhāna condition . . . by path condition . . . by association condition . . . by dissociation condition . . . by presence condition . . . by absence condition . . . by disappearance condition . . . by non-disappearance condition . . .

1. CONDITIONS: POSITIVE (ii) ENUMERATION CHAPTER

By Ones

16. With root 21, object 1, predominance 21, proximity 1, contiguity 1, conascence 21, mutuality 6, dependence 21, strong-dependence 1, prenascence 1, repetition 1, kamma 21, resultant, nutriment 21, faculty 21, jhāna, path 21, association 1, dissociation 21, presence 21, absence 1, disappearance 1, non-disappearance 21. (Enumerate thus.)

End of Positive

2. CONDITIONS: NEGATIVE (i) CLASSIFICATION CHAPTER

Not-root 21

17. (i)-(vii) Dependent on invisible but impinging state, arises invisible but impinging state by not-root condition.

(*a*) Dependent on one invisible but impinging great primary, arise two great primaries; dependent on two great primaries, arises one great primary; dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced invisible but impinging derived matter;

(*b*) Dependent on tangible object-base, arises eye-base . . . taste-base;

(*c*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one invisible but impinging great primary of non-percipient beings, arise two great primaries; dependent on two great primaries, arises one great primary; dependent on great primaries . . .

(Classify seven questions also in this way with "invisible but impinging" as reference.)

18. (viii)–(xiv) Dependent on not visible and not impinging state, arises not visible and not impinging state by not-root condition.

(*a*) Dependent on one rootless not visible and not impinging aggregate, arise three aggregates and mind-produced not visible and not impinging matter . . . two aggregates . . .

(*b*) At the moment of rootless conception, dependent on one not visible and not impinging aggregate, arise three aggregates and kamma-produced not visible and not impinging matter . . . dependent on aggregates, arises (heart-)base; dependent on (heart-)base, arise aggregates;

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced not visible and not impinging derived matter; dependent on cohesion element, arises femininity-faculty . . . edible food;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on cohesion element of non-percipient beings, arises kamma-produced not visible and not impinging derived matter;

(*e*) Dependent on doubt-accompanied or restlessness-accompanied aggregates, arises doubt-accompanied or restlessness-accompanied delusion.

(Classify seven questions in this way with "not visible and not impinging" as reference.)

19. (xv)–(xxi) Dependent on invisible but impinging and not visible and not impinging state, arise both visible and impinging state by not-root condition.

(*a*) Dependent on rootless not visible and not impinging aggregates and great primaries, arises mind-produced both visible and impinging matter;

(*b*) At the moment of rootless conception, dependent on not visible and not impinging aggregates and great primaries, arises kamma-produced both visible and impinging matter;

(*c*) Dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced both visible and impinging derived matter; dependent on tangible object-base and cohesion element, arises visible object-base;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on invisible but impinging great primaries of non-percipient beings and cohesion element, arises kamma-produced both visible and impinging derived matter.

(Expand seven questions in this way without confusion.)

Not-object 21

20. Dependent on invisible but impinging state, arises invisible but impinging state by not-object condition.

(*a*) Dependent on one invisible but impinging great primary, arise two great primaries; dependent on two great primaries, arises one great primary; dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced invisible but impinging derived matter;

(*b*) Dependent on tangible object-base, arises eye-base . . . taste-base;

(*c*) External . . . nutriment-produced . . . temperature-produced . . . dependent on one invisible but impinging great primary of non-percipient beings, arise two great primaries; dependent on two great primaries, arises one great primary . . .

(Expand seven questions also in this way with "invisible but impinging" as reference.)

21. Dependent on not visible and not impinging state, arises not visible and not impinging state by not-object condition.

(*a*) Dependent on not visible and not impinging aggregates, arises mind-produced not visible and not impinging matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates, arises kamma-produced not visible and not impinging matter; dependent on aggregates, arises (heart-)base . . .

(*c*) Dependent on cohesion element, arise mind-produced and kamma-produced not visible and not impinging derived matter; dependent on cohesion element, arises femininity-faculty . . . edible food;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on cohesion element of non-percipient beings, arises kamma-produced not visible and not impinging derived matter.

(Expand seven questions also in this way with "not visible and not impinging" as reference.)

22. Dependent on invisible but impinging and not visible and not impinging state, arises both visible and impinging state by not-object condition.

(*a*) Dependent on not visible and not impinging aggregates and great primaries, arises mind-produced both visible and impinging matter;

(*b*) At the moment of conception, dependent on not visible and not impinging aggregates and great primaries, arises kamma-produced both visible and impinging matter;

(*c*) Dependent on invisible but impinging great primaries and cohesion element, arise mind-produced and kamma-produced both visible and impinging derived matter; dependent on tangible object-base and cohesion element, arises visible object-base;

(*d*) External . . . nutriment-produced . . . temperature-produced . . . dependent on invisible but impinging great primaries of non-percipient beings and cohesion element, arises kamma-produced both visible and impinging derived matter.

(Classify seven questions also in this way for the combination.)

Not-predominance, etc. 21

23. Dependent on invisible but impinging state, arises invisible but impinging state by not-predominance condition. (The same as co-nascence.) . . . by not-proximity condition . . . by not-contiguity condition . . . by not-mutuality condition.

(*a*) Dependent on invisible but impinging great primaries, arise mind-produced and kamma-produced invisible but impinging derived matter;

(*b*) Dependent on tangible object-base, arises eye-base . . . taste-base;

(*c*) External . . . nutriment-produced . . . temperature-produced . . . dependent on great primaries of non-percipient beings, arises kamma-produced invisible but impinging derived matter.

(Classify twenty-one questions in this way.)

. . . by not-strong-dependence condition . . . by not-prenascence condition . . . by not-postnascence condition . . . by not-repetition condition . . . by not-kamma condition.

External . . . nutriment-produced . . . dependent on one temperature-produced invisible but impinging great primary, arise two great primaries; dependent on two great primaries, arises one great primary; dependent on invisible but impinging great primaries, arises invisible but impinging derived matter. (Having classified kamma, do twenty-one questions for not-kamma.)

. . . by not-resultant condition. (No conception and kamma-produced

matter. Do it only for the five-aggregate planes.) . . . by not-nutriment condition.

External . . . temperature-produced . . . non-percipient beings . . .

(Classify twenty-one also in this way.)

Not-faculty, etc. 21

24. Dependent on invisible but impinging state, arises invisible but impinging state by not-faculty condition.

External . . . nutriment-produced . . . temperature-produced . . . dependent on one invisible but impinging great primary . . . dependent on great primaries of non-percipient beings, arises physical life-faculty. (Abbreviated. Classify all questions.) . . . by not-jhāna condition.

External . . . nutriment-produced . . . temperature-produced . . . one great primary of non-percipient beings . . . (Abbreviated. Classify seven questions also.)

Dependent on not visible and not impinging state, arises not visible and not impinging state by not-jhāna condition.

Dependent on one five-fold consciousness-accompanied aggregate, arise three aggregates . . . two aggregates . . .

External . . . nutriment-produced . . . temperature-produced . . . dependent on cohesion element of non-percipient beings, arises kamma-produced not visible and not impinging derived matter.

(Thus classify seven questions also.)

25. Dependent on invisible but impinging and not visible and not impinging state, arises both visible and impinging state by not-jhāna condition.

External . . . nutriment-produced . . . temperature-produced . . . non-percipient beings . . . dependent on invisible but impinging great primaries and cohesion element, arises kamma-produced both visible and impinging derived matter.

(Thus classify seven questions also.)

. . . by not-path condition. (Do as for not-root. Complete. No delusion.) . . . by not-association condition . . . by not-dissociation condition. (Complete.) . . . by not-absence condition . . . by not-disappearance condition.

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

26. With not-root 21, not-object 21, not-predominance 21. (Abbreviated. All 21.) . . . not-absence 21, not-disappearance 21. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE-NEGATIVE

Root By Twos

27. With root condition, not-object 21, not-predominance 21 . . . not-kamma 1, not-resultant 21, not-association 21, not-dissociation 1, not-absence 21, not-disappearance 21. (Enumerate thus.)

End of Positive-Negative

4. CONDITIONS: NEGATIVE-POSITIVE

Not-root By Twos

28. With not-root condition, object 1, proximity 1, contiguity 1, conascence 21 . . . jhāna 21, path 1, association 1, dissociation 21, presence 21, absence 1, disappearance 1, non-disappearance 21. (Enumerate thus.)

End of Negative-Positive

End of "DEPENDENT" CHAPTER

(The "Conascent", "Conditioned" and "Supported" Chapters are also the same as the "Dependent" Chapter. Do the "Conjoined" Chapter and the "Associated" Chapter with immateriality only.)

22. VISIBLE AND IMPINGING TRIPLET
VII. "INVESTIGATION" CHAPTER

1. CONDITIONS: POSITIVE (i) CLASSIFICATION CHAPTER

Root 7

29. (i) Not visible and not impinging state is related to not visible and not impinging state by root condition.

(*a*) Not visible and not impinging roots are related to (their) associated aggregates and mind-produced not visible and not impinging matter by root condition;

(*b*) At the moment of conception, not visible and not impinging roots are related to (their) associated aggregates and kamma-produced not visible and not impinging matter by root condition. (1)

(ii) Not visible and not impinging state is related to both visible and impinging state by root condition.

(*a*) Not visible and not impinging roots are related to mind-produced both visible and impinging matter by root condition;

(*b*) At the moment of conception . . . (2)

(Classify seven questions in this way with "not visible and not impinging" as reference.)

Object 3

30. (i) Both visible and impinging state is related to not visible and not impinging state by object condition.

(One) practises insight into the impermanence, suffering and impersonality of a visible object; enjoys and delights in (that visible object). Taking it as object, arises lust, arise wrong views, arises doubt, arises restlessness, arises grief.

By the power of divine-eye, (one) sees a visible object. Visible object-base is related to eye-consciousness by object condition. Both visible and impinging aggregates are related to knowledge of supernormal power, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

(ii) Invisible but impinging state is related to not visible and not impinging state by object condition.

Eye . . . body . . . sound . . . smell . . . taste . . . into the impermanence . . . of tangible object . . . arises grief. By the power of divine-ear element, (one) hears a sound. Sound-base to ear-consciousness . . . tangible object-base to body-consciousness . . . Invisible but impinging aggregates are related to knowledge of supernormal power, knowledge of remembrance of past existences, knowledge of future existences, advertence by object condition. (1)

31. (iii) Not visible and not impinging state is related to not visible and not impinging state by object condition.

After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) reviews it. (One) reviews (such acts) formerly well done . . . jhāna . . .

The Noble persons, having emerged from Path, review the Path, review the Fruition, review Nibbāna. Nibbāna is related to change-of-

lineage, purification, Path, Fruition, advertence by object condition. The Noble persons review the eradicated defilements, review the uneradicated defilements, know the defilements addicted to before.

(Heart-)base . . . femininity-faculty . . . masculinity-faculty . . . physical life-faculty . . . cohesion element . . . edible food . . . into the impermanence . . . of not visible and not impinging aggregates . . . arises grief.

By the knowledge of penetration into others' minds, (one) knows the other being's not visible and not impinging mind. Infinity of space is related to infinity of consciousness by object condition. Nothingness to neither-perception-nor-non-perception . . . Not visible and not impinging aggregates are related to knowledge of supernormal power, knowledge of penetration into others' minds, knowledge of remembrance of past existences, knowledge of rebirths according to one's kamma, knowledge of future existences, advertence by object condition. (1)

Predominance 9

32. (i) Both visible and impinging state is related to not visible and not impinging state by predominance condition.

Object-predominance: (One) esteems, enjoys and delights in visible object. Taking it as estimable object, arises lust, arise wrong views. (1)

(ii) Invisible but impinging state is related to not visible and not impinging state by predominance condition.

Object-predominance: Eye . . . body . . . sound . . . smell . . . taste . . . (One) esteems, enjoys and delights in tangible object. Taking it as estimable object, arises lust, arise wrong views. (1)

33. (iii) Not visible and not impinging state is related to not visible and not impinging state by predominance condition.

(It is of two kinds, namely:) (*a*) object-predominance, (*b*) conascence-predominance.

(*a*) *Object-predominance:* After having offered an offering, having undertaken precepts, having fulfilled the duty of observance, (one) esteems . . . it. Having emerged from jhāna . . . The Noble persons, having emerged from Path . . . having emerged from Fruition, esteem and . . . Fruition, esteem and . . . Nibbāna. Nibbāna is related to change-of-lineage, purification, Path, Fruition by predominance condition.

(Heart-)base . . . femininity-faculty . . . masculinity-faculty . . . physical life-faculty . . . cohesion element . . . edible food . . . (One)

esteems, enjoys and delights in not visible and not impinging aggregates. Taking them as estimable object, arises lust, arise wrong views.

(*b*) *Conascence-predominance:* Not visible and not impinging predominance is related to (its) associated aggregates and mind-produced not visible and not impinging matter by predominance condition. (1)

(iv)-(ix) Not visible and not impinging state is related to both visible and impinging state by predominance condition.

Conascence-predominance: Not visible and not impinging predominance is related to mind-produced both visible and impinging matter by predominance condition.

(Classify seven questions also with "not visible and not impinging" as reference. Include three kinds of matter in predominance.)

Proximity 1

34. Not visible and not impinging state is related to not visible and not impinging state by proximity condition.

Preceding not visible and not impinging aggregates are related to subsequent not visible and not impinging aggregates by proximity condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification to Path; Path to Fruition; Fruition to Fruition; adaptation to the attainment of Fruition; for one emerging from the attainment of Extinction, neither perception-nor-non-perception is related to the attainment of Fruition by proximity condition. (1)

Contiguity 1

35. Not visible and not impinging state is related to not visible and not impinging state by contiguity condition. (The same as proximity.)

Conascence, etc.

36. Invisible but impinging state is related to invisible but impinging state by conascence condition. (Make it thoroughly the same as in the "Dependent" Chapter. In mutuality condition it is the same as mutuality in the "Dependent" Chapter. In dependence condition it is the same as in the "Dependent" Chapter.)

Strong-dependence 3

37. (i) Both visible and impinging state is related to not visible and not impinging state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Wishing for fullness of colour, (one) offers an offering, undertakes precepts . . . duty of observance. Fullness of colour is related to confidence . . . wisdom, lust . . . wish, bodily happiness, bodily pain, Path, the attainment of Fruition by strong-dependence condition. (1)

(ii) Invisible but impinging state is related to not visible and not impinging state by strong-dependence condition.

(It is of two kinds, namely:) (*a*) object-strong-dependence, (*b*) natural strong-dependence . . .

(*b*) *Natural strong-dependence:* Wishing for fullness of the eye . . . fullness of the body . . . fullness of sound . . . wishing for the fullness of tangible object, (one) offers an offering, undertakes precepts . . . duty of observance . . . temperature . . . By the strong-dependence of lodging-place, (one) offers an offering, undertakes precepts . . . duty of observance . . . jhāna . . . insight . . . Path . . . superknowledge, develops attainment, kills a living being . . . causes schism in the Saṅgha. Fullness of the eye . . . fullness of tangible object, temperature, lodging-place is related to confidence . . . wisdom, lust . . . wish, bodily happiness, bodily pain, Path, the attainment of Fruition by strong-dependence condition. (1)

38. (iii) Not visible and not impinging state is related to not visible and not impinging state by strong-dependence condition.

(It is of three kinds, namely:) (*a*) object-strong-dependence, (*b*) proximity-strong-dependence, (*c*) natural strong-dependence . . .

(*c*) *Natural strong-dependence:* By the strong-dependence of confidence, (one) offers an offering, undertakes precepts . . . duty of observance . . . jhāna . . . develops attainment; arouses conceit, adopts wrong views . . . precept . . . wisdom . . . lust . . . wish . . . bodily happiness . . . bodily pain . . . By the strong-dependence of edible food, (one) offers an offering . . . causes schism in the Saṅgha. Confidence . . . wisdom, lust . . . wish, bodily happiness, bodily pain, edible food is related to confidence . . . wisdom . . . Path, the attainment of Fruition by strong-dependence condition. (1)

Prenascence 6

39. (i) State both visible and impinging is related to state not visible and not impinging by prenascence condition.

Object-prenascence: (One) practises insight into the impermanence, suffering and impersonality of visible object; enjoys and delights in (that visible object). Taking it as object, arises lust . . . wrong views . . . doubt . . . restlessness, arises grief. By the power of divine-eye, (one) sees the visible object. Visible object-base is related to eye-consciousness by prenascence condition. (1)

(ii) Invisible but impinging state is related to not visible and not impinging state by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* Eye . . . body . . . sound . . . into the impermanence . . . of tangible object . . . arises grief. By the power of divine-ear element, (one) hears a sound. Sound-base to ear-consciousness . . . tangible object-base is related to body-consciousness by prenascence condition.

(*b*) *Base-prenascence:* Eye-base to eye-consciousness . . . body-base is related to body-consciousness by prenascence condition. (1)

(iii) Not visible and not impinging state is related to not visible and not impinging state by prenascence condition.

(It is of two kinds, namely:) (*a*) object-prenascence, (*b*) base-prenascence.

(*a*) *Object-prenascence:* (Heart-)base . . . femininity-faculty . . . masculinity-faculty . . . physical life-faculty . . . cohesion element . . . into the impermanence . . . of edible food . . . arises grief.

(*b*) *Base-prenascence:* (Heart-)base is related to not visible and not impinging aggregates by prenascence condition. (1)

40. (iv) Both visible and impinging and not visible and not impinging states are related to not visible and not impinging state by prenascence condition.

Object-prenascence–base-prenascence: Visible object-base and (heart-)base are related to not visible and not impinging aggregates by prenascence condition. (1)

(v) Invisible but impinging and not visible and not impinging states are related to not visible and not impinging state by prenascence condition.

Object-prenascence–base-prenascence: Eye-base and (heart-)base . . . tangible object-base and (heart-)base are related to not visible and not impinging aggregates by prenascence condition. (1)

(vi) Both visible and impinging and invisible but impinging states

are related to not visible and not impinging state by prenascence condition.

Object-prenascence–base-prenascence: Visible object-base and eye-base are related to eye-consciousness by prenascence condition. (1)

Postnascence 7

41. (i) Not visible and not impinging state is related to not visible and not impinging state by postnascence condition.

Postnascent not visible and not impinging aggregates are related to this prenascent not visible and not impinging body by postnascence condition. (1)

(ii) Not visible and not impinging state is related to both visible and impinging state by postnascence condition.

Postnascent not visible and not impinging aggregates are related to this prenascent both visible and impinging body by postnascence condition. (2)

(Thus classify for seven questions. Include 3 kinds of matter.) (7)

Repetition 1

42. (i) Not visible and not impinging state is related to not visible and not impinging state by repetition condition.

Preceding not visible and not impinging aggregates are related to subsequent not visible and not impinging aggregates by repetition condition. Adaptation to change-of-lineage; adaptation to purification; change-of-lineage to Path; purification is related to Path by repetition condition. (1)

Kamma 7

43. (i) Not visible and not impinging state is related to not visible and not impinging state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent not visible and not impinging volition is related to (its) associated aggregates and mind-produced not visible and not impinging matter by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous not visible and not impinging volition is related to (its) resultant aggregates and kamma-produced not visible and not impinging matter by kamma condition. (1)

(ii) Not visible and not impinging state is related to both visible and impinging state by kamma condition.

(It is of two kinds, namely:) (*a*) conascence(-kamma), (*b*) asynchronous (kamma).

(*a*) (1) Conascent not visible and not impinging volition is related to mind-produced both visible and impinging matter by kamma condition;

(2) At the moment of conception . . .

(*b*) Asynchronous not visible and not impinging volition is related to kamma-produced both visible and impinging matter by kamma condition. (2)

[Thus classify seven questions in this way for (both) conascence and asynchronous. Include 3 kinds of matter.] (7)

Resultant 7

44. (i) Not visible and not impinging state is related to not visible and not impinging state by resultant condition.

(*a*) One resultant not visible and not impinging aggregate is related to three aggregates and mind-produced not visible and not impinging matter by resultant condition . . . two aggregates . . .

(*b*) At the moment of conception, one not visible and not impinging aggregate is related to three aggregates and kamma-produced not visible and not impinging matter by resultant condition . . . aggregates are related to (heart-)base by resultant condition. (1)

(ii) Not visible and not impinging state is related to both visible and impinging state by resultant condition.

(*a*) Resultant not visible and not impinging aggregates are related to mind-produced both visible and impinging matter by resultant condition;

(*b*) At the moment of conception, not visible and not impinging aggregates are related to kamma-produced both visible and impinging matter by resultant condition. (2)

(Thus expand seven questions for during life and conception.)

Nutriment 7

45. (i) Not visible and not impinging state is related to not visible and not impinging state by nutriment condition.

(*a*) Not visible and not impinging nutriments are related to (their) associated aggregates and mind-produced not visible and not impinging matter by nutriment condition;

(*b*) At the moment of conception, not visible and not impinging nutriments are related to (their) associated aggregates and kamma-produced not visible and not impinging matter by nutriment condition;

(*c*) Edible food is related to this not visible and not impinging body by nutriment condition. (1)

(ii) Not visible and not impinging state is related to both visible and impinging state by nutriment condition.

(*a*) Not visible and not impinging nutriments are related to mind-produced both visible and impinging matter by nutriment condition;

(*b*) At the moment of conception, not visible and not impinging nutriments are related to kamma-produced both visible and impinging matter by nutriment condition;

(*c*) Edible food is related to this both visible and impinging body by nutriment condition. (2)

[Thus classify seven questions for (both) during life and conception; include edible food in all seven also.] (7)

Faculty 9

46. (i) Invisible but impinging state is related to not visible and not impinging state by faculty condition.

Eye-faculty to eye-consciousness . . . body-faculty is related to body-consciousness by faculty condition. (1)

(ii) Not visible and not impinging state is related to not visible and not impinging state by faculty condition..

(*a*) Not visible and not impinging faculties are related to (their) associated aggregates and mind-produced not visible and not impinging matter by faculty condition;

(*b*) At the moment of conception, not visible and not impinging faculties are related to (their) associated aggregates and kamma-produced not visible and not impinging matter by faculty condition;

(*c*) Physical life-faculty is related to kamma-produced not visible and not impinging matter by faculty condition. (1)

(iii)–(viii) Not visible and not impinging state is related to both visible and impinging state by faculty condition.

(*a*) Not visible and not impinging faculties are related to mind-produced both visible and impinging matter by faculty condition;

(*b*) At the moment of conception, not visible and not impinging

faculties are related to kamma-produced both visible and impinging matter by faculty condition;

(*c*) Physical life-faculty is related to kamma-produced both visible and impinging matter by faculty condition. (2)

[Thus classify seven questions for (both) during life and conception; physical life-faculty at the end.] (7)

47. (ix) Invisible but impinging and not visible and not impinging states are related to not visible and not impinging state by faculty condition.

Eye-faculty and eye-consciousness are related to eye-consciousness-accompanied aggregates by faculty condition . . . body-base and body-consciousness are related to body-consciousness-accompanied aggregates by faculty condition. (1)

Jhāna, etc.

48. Not visible and not impinging state is related to not visible and not impinging state by jhāna condition . . . by path condition . . . by association condition.

(*a*) One not visible and not impinging aggregate is related to three aggregates by association condition . . . two aggregates . . .

(*b*) At the moment of conception . . .

Dissociation 8

49. (i) Invisible but impinging state is related to not visible and not impinging state by dissociation condition.

Prenascent eye-base to eye-consciousness . . . body-base is related to body-consciousness by dissociation condition. (1)

(ii) Not visible and not impinging state is related to not visible and not impinging state by dissociation condition.

(It is of three kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence.

(*a*) (1) Conascent not visible and not impinging aggregates are related to mind-produced not visible and not impinging matter by dissociation condition;

(2) At the moment of conception, not visible and not impinging aggregates are related to kamma-produced not visible and not impinging matter by dissociation condition; aggregates are related to (heart-)base by dissociation condition; (heart-)base is related to aggregates by dissociation condition.

(*b*) Prenascent (heart-)base is related to not visible and not impinging aggregates by dissociation condition.

(*c*) Postnascent not visible and not impinging aggregates are related to this prenascent not visible and not impinging body by dissociation condition. (1)

(iii) Not visible and not impinging state is related to both visible and impinging state by dissociation condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) postnascence.

(*a*) (1) Conascent not visible and not impinging aggregates are related to mind-produced both visible and impinging matter by dissociation condition;

(2) At the moment of conception, not visible and not impinging aggregates are related to kamma-produced both visible and impinging matter by dissociation condition.

(*b*) Postnascent not visible and not impinging aggregates are related to this prenascent both visible and impinging body by dissociation condition. (2)

(Expand the remaining five questions in this way as: conascence, postnascence.)

Presence 25

50. (i) Both visible and impinging state is related to not visible and not impinging state by presence condition.

Prenascence: . . . into the impermanence . . . of the visible object . . . arises grief. By the power of divine-eye, (one) sees a visible object. Visible object-base is related to eye-consciousness by presence condition. (1)

51. (ii) Invisible but impinging state is related to invisible but impinging state by presence condition.

(*a*) One invisible but impinging great primary is related to two great primaries by presence condition; two great primaries are related to one great primary by presence condition; invisible but impinging great primaries are related to mind-produced and kamma-produced invisible but impinging derived matter by presence condition.

(*b*) Tangible object-base to eye-base . . . taste-base by presence condition.

(*c*) External . . . nutriment-produced . . . one temperature-produced great primary is related to two great primaries by presence condition; two great primaries are related to one great primary by presence condition;

temperature-produced great primaries are related to invisible but impinging derived matter by presence condition; one invisible but impinging great primary of non-percipient beings is related to two great primaries by presence condition . . . two great primaries . . . (1)

(iii) Invisible but impinging state is related to both visible and impinging state by presence condition. (2) (The same as dependence condition in the "Dependent" Chapter.)

(iv)-(viii) Invisible but impinging state is related to not visible and not impinging state by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) Conascent invisible but impinging great primaries are related to mind-produced and kamma-produced not visible and not impinging derived matter by presence condition. (Expand up to non-percipient beings.)

(*b*) Prenascent eye . . . body . . . sound . . . into the impermanence . . . of tangible object . . . arises grief. Eye-base to eye-consciousness . . . tangible object-base is related to body-consciousness by presence condition. (3)

(Expand the remaining four questions. The same as conascence condition in the "Dependent" Chapter. No difference.) (7)

52. (ix)-(xv) Not visible and not impinging state is related to not visible and not impinging state by presence condition.

(It is of five kinds, namely:) (*a*) conascence, (*b*) prenascence, (*c*) postnascence, (*d*) nutriment, (*e*) faculty.

(*a*) (1) One conascent not visible and not impinging aggregate is related to three aggregates and mind-produced not visible and not impinging matter by presence condition . . . two aggregates . . .

(2) At the moment of conception . . .

(3) Cohesion element to mind-produced and kamma-produced not visible and not impinging derived matter . . . cohesion element is related to femininity-faculty . . . edible food by presence condition;

(4) External . . . nutriment-produced . . . temperature-produced . . . cohesion element of non-percipient beings is related to kamma-produced not visible and not impinging derived matter by presence condition.

(*b*) *(Object-)prenascence:* (Heart-)base . . . femininity-faculty . . . masculinity-faculty . . . physical life-faculty . . . cohesion element . . . into the impermanence . . . of edible food . . . arises grief.

(Base-)prenascence: (Heart-)base is related to not visible and

not impinging aggregates by presence condition.

(*c*) Postnascent not visible and not impinging aggregates are related to this prenascent not visible and not impinging body by presence condition.

(*d*) Edible food is related to this not visible and not impinging body by presence condition.

(*e*) Physical life-faculty is related to kamma-produced not visible and not impinging matter by presence condition.

(Classify the remaining six questions in this way. Do conascence, postnascence, nutriment and faculty.) (7)

53. (xvi) Both visible and impinging and not visible and not impinging states are related to not visible and not impinging state by presence condition.

Prenascent visible object-base and (heart-)base are related to not visible and not impinging aggregates by presence condition. (1)

(xvii) Invisible but impinging and not visible and not impinging states are related to both visible and impinging state by presence condition.

(*a*) Not visible and not impinging aggregates and great primaries are related to mind-produced both visible and impinging matter by presence condition.

(*b*) At the moment of conception . . . (Abbreviated. Include non-percipient beings also.) (1)

(xviii) Invisible but impinging and not visible and not impinging states are related to invisible but impinging state by presence condition. (Abbreviated.) (2)

54. (xix)-(xxiii) Invisible but impinging and not visible and not impinging states are related to not visible and not impinging state by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) Conascent not visible and not impinging aggregates and great primaries to mind-produced not visible and not impinging matter . . . (Do up to non-percipient beings.)

(*b*) Prenascent eye-base and (heart-)base . . . tangible object-base and (heart-)base are related to not visible and not impinging aggregates by presence condition. (3)

(Classify the remaining four questions.) (7)

55. (xxiv) Both visible and impinging and invisible but impinging states are related to not visible and not impinging state by presence condition.

not impinging aggregates by presence condition.

(*c*) Postnascent not visible and not impinging aggregates are related to this prenascent not visible and not impinging body by presence condition.

(*d*) Edible food is related to this not visible and not impinging body by presence condition.

(*e*) Physical life-faculty is related to kamma-produced not visible and not impinging matter by presence condition.

(Classify the remaining six questions in this way. Do conascence, postnascence, nutriment and faculty.) (7)

53. (xvi) Both visible and impinging and not visible and not impinging states are related to not visible and not impinging state by presence condition.

Prenascent visible object-base and (heart-)base are related to not visible and not impinging aggregates by presence condition. (1)

(xvii) Invisible but impinging and not visible and not impinging states are related to both visible and impinging state by presence condition.

(*a*) Not visible and not impinging aggregates and great primaries are related to mind-produced both visible and impinging matter by presence condition.

(*b*) At the moment of conception . . . (Abbreviated. Include non-percipient beings also.) (1)

(xviii) Invisible but impinging and not visible and not impinging states are related to invisible but impinging state by presence condition. (Abbreviated.) (2)

54. (xix)–(xxiii) Invisible but impinging and not visible and not impinging states are related to not visible and not impinging state by presence condition.

(It is of two kinds, namely:) (*a*) conascence, (*b*) prenascence.

(*a*) Conascent not visible and not impinging aggregates and great primaries to mind-produced not visible and not impinging matter . . . (Do up to non-percipient beings.)

(*b*) Prenascent eye-base and (heart-)base . . . tangible object-base and (heart-)base are related to not visible and not impinging aggregates by presence condition. (3)

(Classify the remaining four questions.) (7)

55. (xxiv) Both visible and impinging and invisible but impinging states are related to not visible and not impinging state by presence condition.

With Resultant 5

5. Combination of root, conascence, dependence, resultant, presence and non-disappearance 7;

6. Of root, conascence, mutuality, dependence, resultant, presence and non-disappearance 1;

7. Of root, conascence, mutuality, dependence, resultant, association, presence and non-disappearance 1;

8. Of root, conascence, dependence, resultant, dissociation, presence and non-disappearance 7;

9. Of root, conascence, mutuality, dependence, resultant, dissociation, presence and non-disappearance 1.

(Enumerate all the Enumeration Chapters in this way.)

End of Positive

2. SELECTION OF THE CONDITIONS FOR NEGATIVE 25

59. (i) Both visible and impinging state is related to not visible and not impinging state by object condition, strong-dependence condition, prenascence condition. (1)

(ii) Invisible but impinging state is related to invisible but impinging state by conascence condition. (1)

(iii) Invisible but impinging state is related to both visible and impinging state by conascence condition. (2)

(iv) Invisible but impinging state is related to not visible and not impinging state by object condition, conascence condition, strong-dependence condition, prenascence condition. (3)

(v) Invisible but impinging state is related to both visible and impinging and not visible and not impinging state by conascence condition. (4)

(vi) Invisible but impinging state is related to invisible but impinging and not visible and not impinging state by conascence condition. (5)

(vii) Invisible but impinging state is related to both visible and impinging and invisible but impinging state by conascence condition. (6)

(viii) Invisible but impinging state is related to both visible and impinging, invisible but impinging and not visible and not impinging state by conascence condition. (7)

60. (ix) Not visible and not impinging state is related to not visible and not impinging state by object condition, conascence condition,

strong-dependence condition, prenascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (1)

(x) Not visible and not impinging state is related to both visible and impinging state by conascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (2)

(xi) Not visible and not impinging state is related to invisible but impinging state by conascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (3)

(xii) Not visible and not impinging state is related to both visible and impinging and not visible and not impinging state by conascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (4)

(xiii) Not visible and not impinging state is related to invisible but impinging and not visible and not impinging state by conascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (5)

(xiv) Not visible and not impinging state is related to both visible and impinging and invisible but impinging state by conascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (6)

(xv) Not visible and not impinging state is related to both visible and impinging, invisible but impinging and not visible and not impinging state by conascence condition, postnascence condition, kamma condition, nutriment condition, faculty condition. (7)

61. (xvi) Both visible and impinging and not visible and not impinging states are related to not visible and not impinging state by prenascence. (1)

(xvii) Invisible but impinging and not visible and not impinging states are related to both visible and impinging state by conascence condition. (1)

(xviii) Invisible but impinging and not visible and not impinging states are related to invisible but impinging state by conascence condition. (2)

(xix) Invisible but impinging and not visible and not impinging states are related to not visible and not impinging state by conascence-prenascence. (3)

(xx) Invisible but impinging and not visible and not impinging states are related to both visible and impinging and not visible and not impinging state by conascence condition. (4)

(xxi) Invisible but impinging and not visible and not impinging states are related to invisible but impinging and not visible and not impinging state by conascence condition. (5)

(xxii) Invisible but impinging and not visible and not impinging states are related to both visible and impinging and invisible but impinging state by conascence condition. (6)

(xxiii) Invisible but impinging and not visible and not impinging states are related to both visible and impinging, invisible but impinging and not visible and not impinging state by conascence condition. (7)

62. (xxiv) Both visible and impinging and invisible but impinging states are related to not visible and not impinging state by prenascence. (1)

(xxv) Both visible and impinging, invisible but impinging and not visible and not impinging states are related to not visible and not impinging state by conascence condition, prenascence condition. (1)

2. CONDITIONS: NEGATIVE (ii) ENUMERATION CHAPTER

By Ones

63. With not-root 25, not-object 22, not-predominance 25, not-proximity 25, not-contiguity 25, not-conascence 12, not-mutuality 24, not-dependence 9, not-strong-dependence 25, not-prenascence 22, not-postnascence 25, not-repetition 25, not-kamma 25, not-resultant 24, not-nutriment 25, not-faculty 23, not-jhāna 25, not-path 25, not-association 24, not-dissociation 22, not-presence 9, not-absence 25, not-disappearance 25, not-non-disappearance 9.

Not-root By Twos

With not-root condition, not-object 22. (It proceeds in the same way as the first.) . . . not-non-disappearance 9.

Not-root By Threes

With not-root, not-object condition and not-predominance 22, not-proximity 22, not-contiguity 22, not-conascence 9, not-mutuality 22, not-dependence 9, not-strong-dependence 21, not-prenascence 22, not-postnascence 22 . . . not-association 22, not-dissociation 22, not-presence 9, not-absence 22, not-disappearance 22, not-non-disappearance 9. (Enumerate thus.)

End of Negative

3. CONDITIONS: POSITIVE–NEGATIVE

Root By Twos

64. With root condition, not-object 7, not-predominance 7, not-proximity 7, not-contiguity 7, not-mutuality 7, not-strong-dependence 7, not-prenascence 7, not-postnascence 7 . . . not-association 7, not-dissociation 1, not-absence 7, not-disappearance 7.

Root

Ordinary Combinations

65. Combinations of root, conascence, dependence, presence and non-disappearance conditions, not-object (condition) 7 . . . not-proximity 7, not-contiguity 7, not-mutuality 7. (Also abbreviated here.) . . . not-association 7, not-dissociation 1, not-absence 7, not-disappearance 7.

Of root, conascence, mutuality, dependence, presence and non-disappearance conditions, not-object 1. (All 1.) . . . not-disappearance 1. (Enumerate thus.)

End of Positive–Negative

4. CONDITIONS: NEGATIVE–POSITIVE

Not-root By Twos

66. With not-root condition, object 3, predominance 9, proximity 1, contiguity 1, conascence 21, mutuality 6, dependence 21, strong-dependence 3, prenascence 6, postnascence 7, repetition 1, kamma 7, resultant 7, nutriment 7, faculty 9, jhāna 7, path 7, association 1, dissociation 8, presence 25, absence 1, disappearance 1, non-disappearance 25. (Enumerate thus.)

End of Negative–Positive

End of "INVESTIGATION" CHAPTER

END OF VISIBLE AND IMPINGING TRIPLET

END OF TRIPLET PAṬṬHĀNA, STATES: POSITIVE

INDEX OF FIRST OCCURRENCES

PALI-ENGLISH

This Glossary includes Pali words and phrases of Paṭṭhāna Vols. I & II. Many of these words and phrases recur frequently throughout these texts. Therefore, only the first reference—by volume and page of Conditional Relations—is given for each of them. The Pali and English names of the twenty-four conditions are given in the Chapter on Enumeration of the Conditions (C.R. I, p. 1).

Akusala: faulty I,3
Akusala-pada: faulty section I,13
Akusalābyākata-pada: faulty and indeterminate section I, 14
Akusale niruddhe: when faulty (state) has ceased I,143
Ajjhatta: internal II, 502
Ajjhattattika: internal triplet II, 502
Ajjhattārammaṇa: internal object II, 524
Ajjhattārammaṇattika: internal object triplet II, 524
Aññamaññaṁ: mutually related I,5
Aṭṭha: eight I,183
Aṭṭhaka: by eights I,72
Aṭṭharasaka: by eighteens I,230
Aṭṭhavīsa: twenty-eight II, 141
Aṭṭhāna: faulty conclusion I,159
Atireka: extra II, 510
Atīta: past II, 480
Atītattika: past triplet II, 480
Atītārammaṇa: past object II, 487
Atītārammaṇattika: past object triplet II, 487
Attā: self I,160
Attānaṁ: oneself I,160
Attānaṁ ātāpeti: tortures oneself I,160
Attha: meaning I,159
Atthappaṭisambhidā: analytical knowledge of meaning I,159
Adinna: which has not been given to one I,161
Adinnaṁ ādiyati: takes the property of others which has not been given to one I,161
Adinnādāna: stealing I,161
Adukkha-m-asukhā vedanā: neither painful nor pleasant feeling I,318
Anatta: impersonality I,142
Anantarā: in proximity to I,4
Anantarūpanissaya: proximity-strong-dependence I,157
Anāgata: future II, 481
Anāgataṁsa-ñāṇa: knowledge of future existences I,142
Anāgatārammaṇa: future object II, 487
Anicca: impermanence I, 142
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Pāliyaṁ kātabbaṁ: fill in the text II, 288
Pitā: father I,161
Pitaraṁ jīvitā voropeti: commits patricide I,161
Pitughāti-kamma: patricide I,162
Pisuṇa-vācā: slander I,161
Pisuṇaṁ bhaṇati: slanders I,161
Pīti: rapture II, 146
Pītittika: rapture triplet II, 146
Pīti-sahagata: accompanied by rapture II, 146
Pucchā-vāra: question chapter I,13
Puggala: person I,7
Puthujjana: common worldling I,142
Puna ekavīsaka: again—by twenty-one I,220
Pubbe: past I,142
Pubbenivāsa: past existence I,142
Pubbenivāsānussati-ñāṇa: knowledge of remembrance of past existences I,142
Pubbe samudāciṇṇe kilese: defilements addicted to before I,144
Pubbe suciṇṇāni: formerly well done I,142
Purimā purimā: preceding I,3
Purisa: male II, 561
Puris-indriya: masculinity-faculty II, 561
Purejātassa imassa kāyassa: to this prenascent body I,8

Pekkhitabba: see II, 289

Pharusa: rude, harsh I,161
Pharusa-vācā: rude speech I,161
Pharusaṁ bhaṇati: uses rude speech I,161
Phala: Fruition I,144
Phala-samāpatti: attainment of Fruition I,149
Phoṭṭabba: tangible object I,145
Phoṭṭabbāyatana: tangible object-base I,2

Bandhitabba: bind I,161
Bahiddhā: external II, 503
Bahiddhārammaṇa: external object II, 524
Bāvīsa: twenty-two II, 43
Bāvīsaka: by twenty-two I,36
Bāvīsati: twenty-two I,501
Bāhira: external I,27
Bāhiraṁ ekaṁ mahābhūtaṁ: one external great primary I,27
Byañjana: figure II, 289
Byañjanena na samenti: figures do not agree II, 289
Byāpāda: ill-will I,161

Bhaṇati: speaks I,161
Bhaṇḍa: property II, 212
Bhavaṅga: life-continuum I,149
Bhāvanā: keeping-in-being, Higher 3 Paths II, 177
Bhāvanāya pahātabba: eradicated by Higher 3 Paths II, 177
Bhāvanāya pahātabbahetuka: together with root eradicated by Higher 3 Paths II, 223
Bhindati: causes schism I,161
Bhojana: food I,7

Maggaṁ upanissāya: by the strong-dependence of the Path I,159
Maggaṁ uppādeti: develops Path I,157
Maggaṁ paccavekkhati: reviews the Path I,142
Maggaṅgāni: Path factors I,9
Maggahetuka: conditioned by the Path II, 452
Maggādhipati: dominated by the Path II, 451
Maggārammaṇa: Path object II, 451
Maggārammaṇattika: Path object triplet II, 451
Maggā vuṭṭhahitvā: having emerged from Path I,142
Majjhima: medium II, 423
Mano-dhātu: mind-element I,2
Mano-viññāṇa-dhātu: mind-consciousness element I,2
Mahaggata: lofty II, 363
Mahaggatārammaṇa: lofty object II, 406
Mahābhūtā: great primaries I,5
Mātā: mother I,161
Mātaraṁ jīvitā voropeti: commits matricide I,161
Mātikā: matrix; table of contents II, 521
Mātughāti-kamma: matricide I,161
Māna: conceit I,159
Mānaṁ jappeti: arouses conceit I,159
Micchatta: wrong views II, 424
Micchattaniyata: fixed destiny due to wrong views II, 424
Micchattaniyatattika: triplet of (state) with fixed destiny due to wrong views II, 424
Micchā: wrong I,161
Micchā-diṭṭhi: wrong views I,161
Missaka: mixed I,183
Missaka-ghaṭanā: mixed combinations I,183
Missagataṁ: mixed II, 288
Musā bhaṇati: speaks untruth I,161
Musā-vāda: lying I,161
Mūla: reference I,35
Meva: only II, 152
Moha: delusion I,38

Yaṁ yaṁ dhammaṁ ārabbha: taking any state as object I,2
Yaṁ yaṁ dhammaṁ garuṁ katvā: taking any state as estimable object I,3
Yaṁ rupaṁ nissāya: depending on this matter (i.e. heart-base) I,6
Yathā: just as, like I,16; according to I,142
Yathākamma: according to one's kamma I,142
Yathākammupaga-ñāṇa: knowledge of rebirths according to one's kamma I,142
Yathā-paṭicca-naye: as in the method of "Dependent" Chapter II, 48
Yāva: up to I,65

Ye ye dhammā uppajjanti: these states arise I,2
Yeva: only II, 47; just II, 141
Yeva gamanaṁ: proceeds in the same way II, 515

Rasa: taste I,145
Rasāyatana: taste-base I,2
Rāga: lust I,142
Rāgo uppajjati: arises lust I,142
Ruhira: blood I,161
Ruhiruppāda-kamma: wounding a Buddha I,161
Rūpa: matter, materiality I,6; visible object I,145
Rūpaṁ passati: sees the visible object I,145
Rūpaṁ yeva: materiality only II, 50
Rūpa-jīvit-indriya: physical life-faculty I,9
Rūpāyatana: visible object-base I,2
Rūpino dhammā: material states I,5

Labbhati: obtained I,341
Likhitā: given II, 289
Lohita: blood I,161
Lohitaṁ uppādeti: draws blood I,161

Vattanti: arise I,6
Vatthu: base I,23
Vatthu-purejāta: base-prenascence I,166
Vatthuṁ paṭicca khandhā: dependent on (heart-)base, (arise) aggregates I,23
Vaṇṇa: colour II, 476
Vaṇṇa-sampadā: fullness of colour II, 476
Vara: excellent, supreme I,18
Vācā: speech I,161
Vācanā-maggena: by way of recitation I,16
Vāra: chapter I,22
Vikkhambhite: uneradicated/suppressed I,144
Vikkhambhite kilese: uneradicated/suppressed defilements I,144
Vicāra: sustained thought II, 3
Vicikicchā: doubt I,142
Vicikicchā uppajjati: arises doubt I,142
Vicikicchā-sahagata: doubt-accompanied I,38
Viññāṇa: consciousness I,2
Viññāṇa-dhātu: consciousness element I,2
Viññāṇañcāyatana: infinity of consciousness I,142
Vitakka: applied thought II, 3
Vitakkattika: applied thought triplet II, 1
Vitthārito: has been fully expanded I,16
Vitthāretabba: should be expanded I,16
Vitthārena: in detail II, 152
Vipassati: practises insight I,143
Vipassanaṁ uppādeti: develops insight I,157
Vipāka: resultant I,362
Vipākattika: resultant triplet I,362
Vipākadhamma-dhammaṁ: state producing resultant state I,362
Vipāka-mano-dhātu: resultant mind-element I,339
Vipāka-mano-viññāṇa-dhātu: resultant mind-consciousness element I,339
Vipākā cattāro khandhā: four resultant aggregates I,8
Vipākābyākata: resultant indeterminate I,23
Vipāko tadārammaṇatā uppajjati: resultant (state) arises as registering I,143
Vippaṭisārissa: regrets I,143
Vibhaṅga-vāra: classification chapter I,22
Vibhajitabba: classify I,504
Vibhatta: as classified I,504
Visesa: difference II, 47
Visuṁ ghaṭanā natthi: no separate combination II, 269
Vīmaṁsā: investigating-wisdom I,2
Vīmaṁsa-sampayuttakānaṁ: associated with investigating-wisdom I,2
Vīmaṁsādhipati: predominant investigating-wisdom I,2
Vīriya: effort I,2
Vīriya sampayuttakānaṁ: associated with effort I,2
Vīriyādhipati: predominant effort I,2
Vīsaka: by twenty I,49
Vīsati: twenty I,501
Vuṭṭhāna: emergence I,149
Vuṭṭhahantassa (nirodhā): having emerged/emerging from (the attainment of Extinction) I,149

Vuṭṭhahitvā: having emerged from I,142
Vedanā: feeling I,318
Vedanāttika: feeling triplet I,318
Vodāna: purification I,142
Vodānaṁ paccavekkhati: reviews purification I,142
Voropeti: commits I,161

Saṁkiliṭṭha: corrupt I,502
Saṁkiliṭṭhattika: corrupt triplet I,502
Saṁkiliṭṭha-saṁkilesika: corrupt and corrupting I,502
Saṁkilesika: corrupting I,502
Saṁkhitta: abbreviated I,17
Saṁghaṁ bhindati: causes schism in the Saṅgha I,161
Saṁghabheda-kamma: causing schism in the Saṅgha I,161
Saṁsaṭṭha-vāra: conjoined chapter I,120
Saṁsaṭṭho: conjoined with I,120
Saṁsayo: doubt II, 289
Saindriya: with faculty I,220
Saka: one's own II, 212
Saka-pariggahe chanda-rāgo: lustful desire for one's own possession II, 212
Saka-bhaṇḍe chanda-rāgo: lustful desire for one's own property II, 212
Saṅkhāra: formations I,159
Saṅkhyā-vāra: enumeration chapter I,35
Saṅgahena: include II, 553
Sajjhāya: recitation I,35
Sajjhāyantena: for recitation I,35
Sajjhāya-maggena: according to the way of recital II, 14
Sajjhāya-maggena gaṇitaṁ: enumerate according to the way for recital I,380
Saññā: perception I,142
Satta: seven I,48
Sattaka: by sevens I,65
Sattatiṁsa: thirty-seven II, 26
Sattarasa: sevėnteen I,91
Sattarasaka: by seventeens I,220
Sattavīsa: twenty-seven II, 145
Sadisa: same as, like I,25
Sadda: sound I,145
Saddaṁ suṇāti: hears the sound I,145
Saddāyatana: sound-base I,2
Saddhaṁ upanissāya: by the strong-dependence of confidence I,157

Saddhā: confidence I,157
Saddha-pañcamakesu: in the confidence group of five I,342
Sanidassana: visible II, 535
Sanidassana-sappaṭigha: both visible and impinging II, 535
Sanidassana-sappaṭighattika: visible and impinging triplet II, 535
Sandhi: house I,161
Sandhiṁ chindati: breaks into a house I,161
Sappaṭigha: impinging II, 535
Sabbattha: all I,37
Sabbattha ekaṁ: all one I,50
Sabbamūlaka: "by all conditions" as reference I,17
Sabbāni padāni: all sections I,121
Sabbāni padāni vibhajitabbāni: all sections should be classified I,398
Sabbe dhammā: all states I,2
Sabhāga: common I,180
Samanantara-niruddhā: just ceased in contiguity I,10
Samanantara-vigatā: just disappeared in contiguity I,11
Samanantarā: in contiguity with I,5
Samādiyati: undertakes I,157
Samādiyitvā: having undertaken I,142
Samāpajjanti: enter the attainments I,159
Samāpatti: attainment I,149
Samāpattiṁ uppādeti: develops attainment I,157
Samuṭṭhāna: produced I,2
Samudāciṇṇe kilese: defilements addicted to I,144
Sameti: agree II, 289
Sampayutta: associated with I,2
Sampayutta-vāra: associated chapter I,138
Sampayuttena cittena: with the mind associated with I,332
Sampayutto: associated with I,138
Sampuṇṇa: in full II, 49
Sampha: foolishness I,161
Samphaṁ palapati: babbles foolishly I,161
Samphappalāpa: foolish babble I,161
Sammatta: right views II, 425
Sammattaniyata: fixed destiny due to right views II, 425
Sammoha: confusion II, 55
Savitakka: with applied thought II, 1

Savitakka-savicāra: with applied thought and sustained thought II, 1
Savicāra: with sustained thought II, 1
Savipāka: with resultant I,55
Saha gacchantena: to be taken with II, 39
Sahajāta-ghaṭanā: conascence combinations I,186
Sahajāta-vāra: conascent chapter I,73
Sahajātādhipati: conascence–predominance I,146
Sahajāto: conascent with I,73
Sādhukaṁ: thoroughly II, 553
Sāmañña: ordinary I,180
Sāmañña-ghaṭanā: ordinary combinations I,180
Sāsevana: with repetition I,55
Siyā: may I,13
Sīla: precept I,142
Sīlaṁ samādiyati: undertakes the precept I,157
Sīlaṁ samādiyitvā: having undertaken the precept I,142
Sukha: pleasant I,318; pleasure I,323
Sukha-sahagata: accompanied by pleasure II, 147
Sukha-sahagata-kāya-viññāṇa: pleasure-accompanied body-consciousness I,323
Sukhāya vedanāya sampayutta: associated with pleasant feeling I,318
Sugambhīrā ti: are profound I,18
Suciṇṇāni: well done I,142
Suṇāti: hears I,145
Suta: learning I,157
Suddha: by ones I,35
Suddhikaṁ arūpaṁ: purely immaterial (plane) II, 39
Sekkha: appertaining to learners II, 329
Sekkhattika: learners triplet II, 329
Sekkhā: learners I,142
Sekkhā vā puthujjana vā: learners or common worldlings I,142
Senāsana: lodging-place I,7
Sota: ear I,6
Sota-dhātu: ear element I,146
Sota-viññāṇa-dhātu: ear-consciousness element I,2
Sotāyatana: ear-base I,6
Sot-indriya: ear-faculty I,9
Soḷasa: sixteen I,427
Soḷasaka: by sixteens I,220

Hanati: kills I,161
Hantvā: after having killed I,162
Harati: plunders I,161
Haritvā: after having plundered I,162
Hīna: low II, 423
Hīnattika: low triplet II, 423
Hetu-paccayā ārammaṇe: with root condition and object I,35
Hetu-paccayena paccayo: related by root condition I,2
Hetu-sampayuttakānaṁ dhammānaṁ: to the states associated with roots I,2
Hetuyā nava: with root 9 I,35
Hetū: roots I,2
Hoṅti: are I,65

APPENDIX

COMBINATIONS

With regard to the combinations which have to be given in detail, Guide to C.R., Part III, which treats of them in this manner, is under preparation. Therefore it will be difficult to understand what is now given briefly by means of charts. The Faultless Triplet is taken as example so that, based on what is given here, the combinations in the other Triplets can be understood. If the combinations are understood the commons can be found from them. On the other hand, if the commons are understood the combinations can be found from them. The combinations in the Faultless Triplet will now be examined.

CHART A

MIXED COMBINATION (MISSAKA-GHAṬANA) 39

	1	2	3	4	5	6	7	8	9	10	11
Conditions	9 Kinds of Ps	4 Kinds of Dp	Ob-prn-pd* Cn-pd	Ba-ob-prn-pd* Cn-pd	Mental nu Physical nu	3 Kinds of Fa	Cn-fa Ba-prn-fa	4 Kinds of Dss	Ba-ob-prn Cn-dss Ba-prn-dss	Ba-ob-prn-pd Cn-pd-dss	Cn-fa-dss Ba-prn-fa	Total
1. Pd			"	"						"		3
2. Dp		"		"			"		"	"	"	6
3. Nu					"							1
4. Fa						"	"				"	3
5. Dss								"	"	"	"	4
6. Ps	"	"	"	"	"	"	"	"	"	"	"	11
7. N.D.	"	"	"	"	"	"	"	"	"	"	"	11
Enu	13	13	8	8	7	7	7	5	5	4	3	(39)

*See chart II(B) facing p. lxiv in Intr. to C.R. I

Note. The combinations can be easily explained by dealing with them in the following order: Mixed, Miscellaneous and Conascence taking all the conditions concerned in each case. But in the text, where the conditions are taken in the usual order, the combination or combinations are dealt with under each condition. So once these combinations are known they can then be taken according to the text.

A Short Explanation of the Chart

Headings

1. *9 Kinds of Presence.* For these see Ps in Chart II(A) given in Intr. to C.R. I, p. liii. They represent the conditioning and conditioned states of presence condition.
2. *4 Kinds of Dependence.* For these see Dp in the chart.
3. Predominance and presence are common.
4. Predominance and dependence are common.
5. See the nutriment (nu) heading in the chart.
6. See the faculty (fa) heading in the chart.
7. Dependence and faculty are common.
8. As in the dissociation (dss) heading.
9. Dependence and dissociation are common.
10. Predominance and dissociation are common.
11. Faculty and dissociation are common.

How they are common and how the combinations are obtained is given fully in Guide to C.R., Part III.

How to Read Chart A

It will be seen from the chart that in mixed combination there are only 7 conditions. Why only these 7 conditions, taken in that serial order, are chosen is explained in Guide to C.R., Part III.

When the "ditto" signs under the headings against predominance and the other conditions are read off, i.e. when the chart is read horizontally, it will be found that predominance has 3 mixed combinations, dependence has 6 and so on and that there is a total of 39 mixed combinations.

When the chart is read off vertically it gives the conditions contained in that particular mixed combination and also the enumeration.

These mixed combinations may be compared with those given for the 7 conditions in the following items (in brackets) under each of them in C.R. I. These are: 3 for predominance (447); 6 for dependence (462); 1 for nutriment (479); 3 for faculty (485); 4 for dissociation (512); 11 for presence (516); 11 for non-disappearance (524).

The 7 conditions and their 39 mixed combinations of the Faultless Triplet are all contained under one line of headings in the chart and when those for the 22 Triplets are dealt with they will be given under the same line of headings. This is the method by which the enumerations of the Triplets concerned can be determined. Then, based on this method, one can draw up detailed charts for each of the other Triplets.

How the Commons are Obtained from the Combinations (in brief)

How the commons are obtained from the combinations will now be dealt with briefly. When dealing with the headings of the chart it was shown under headings Nos. 3, 4, 7, 9, 10 and 11 how the commons are obtained from the combinations. As for the other headings, No. 1 shows that presence and non-disappearance are common; No. 2 that dependence, presence and non-disappearance are common; No. 5 that nutriment and presence are common (when presence is mentioned non-disappearance is also included); No. 6 that faculty and presence are common; No. 8 that dissociation and presence are common. The common conditioning and conditioned states of the common conditions concerned have to be selected to determine the enumerations. The single enumerations of the conditions are given in Charts II (B)–(H) facing p. lxiv in the Intr. to C.R. I.

The Miscellaneous combination chart that follows will be dealt with in a similar way.

Miscellaneous Combination (Pakiṇṇaka-Ghaṭanā) 64

Chart B

The chart contains all the enumerations and common conditions which were provided in Charts II (B)–(H) referred to above. The conditioning and conditioned states given there must be known. The only special thing here is heading No. 2 where there are two conditions. The enumeration for both object-prenascence and base-prenascence is 3. Object-prenascence has 4 common conditions and base-prenascence has 5 common conditions. But when the common of these conditions are taken there are only 3 as given in the chart.

Comparison with C.R. I

The Miscellaneous combinations of the conditions read off by reading the chart vertically can be compared with those given for the 16 conditions in the following items (in brackets) under each of them in C.R. I. These are: (1) 5 for object (445); (2) 3 for predominance (448); (3) 3 for proximity (454); (4) 3 for contiguity (456); (5) 4 for dependence (463); (6) 7 for strong-dependence (466); (7) 7 for prenascence (468); (8) 1 for postnascence (470); (9) 1 for repetition (472); (10) 2 for kamma (474); (11) 1 for faculty (486); (12) 5 for dissociation (513); (13) 8 for presence (517); (14) 3 for absence (520); (15) 3 for disappearance (522); (16) 8 for non-disappearance (525).

The method of finding the commons should be known by now. With the commons only 2 conditions are taken but with the combinations all that are possible.

The above 16 conditions must be noted. Here the 64 miscellaneous combinations of the Faultless Triplet are worked out under one line of headings. Those of the 22 Triplets will also be given under the same line of headings.

CHART B

MISCELLANEOUS COMBINATION (PAKIṆṆAKA–GHAṬANĀ) 64

	1	2	3	4	5	6	7	8	9	10	11	12	13
Conditions	**Pon**	**Ob-prn**	**Ba-prn**	**Ba-prn**	**Ob-pd**	**Ob-prn**	**Ba-ob-prn**	**Ob-prn-pd**	**Ba-ob-pd**	**Ba-prn-fa**	**Px**	**Rp**	**Asy-kam**	**Px-kam**	**Total**
1 Ob					”	”	”	”	”						5
2 Pd					”			”	”						3
3 Px											”	”		”	3
4 Ct											”	”		”	3
5 Dp				”			”		”	”					4
6 S.D.					”			”	”		”	”	”	”	7
7 Prn			”	”		”	”	”	”	”					7
8 Pon	”														1
9 Rp												”			1
10 Kam													”	”	2
11 Fa										”					1
12 Dss	”		”			”		”	”						5
13 Ps	”	”	”		”	”	”	”	”						8
14 Ab											”	”		”	3
15 Dsp											”	”		”	3
16 N.D.	”	”	”		”	”	”	”	”						8
Enu	3	3	3	7	3	3	1	1	1	1	7	3	2	1	(64)

Conascence Combinations

Major and Medium Conascence Combination 57 (Mahā-Catukka-, Majjhima-Catukka-Ghaṭanā)

Chart C

Here conascence, mutuality, association, conascence-dissociation and resultant represent their single enumerations.

CHART C

MAJOR AND MEDIUM CONASCENCE COMBINATION 57 (MAHĀ-CATTUKKA-, MAJJHIMA-CATUKKA-GHAṬANĀ)

		Without resultant 5					With resultant 5					
		1	2	3	4	5	1	2	3	4	5	
Conditions		Cn	Mu	Ass	Cn-dss	Mu-dss	Rs	Rs-mu	Rs-ass	Rs-dss	Rs-mu dss	Total
1	Cn	”	”	”	”	”	”	”	”	”	”	10
2	Mu		”	”		”		”	”		”	6
3	Dp	”	”	”	”	”	”	”	”	”	”	10
4	Rs						”	”	”	”	”	5
5	Ass			”					”			2
6	Dss				”	”				”	”	4
7	Ps	”	”	”	”	”	”	”	”	”	”	10
8	N.D.	”	”	”	”	”	”	”	”	”	”	10
	Enu	9	3	3	3	1	1	1	1	1	1	(57)

Without Resultant 5. In heading No. 5 mutuality-dissociation shows that mutuality and conascence-dissociation are common. Their conditioning states are 4 mental aggregates and (heart-)base at the moment of conception in five-aggregate planes and their conditioned states are 4 mental aggregates and (heart-)base (mutually). They are given in mutuality (c) and conascence-dissociation (b) in Chart II (D) in Intr. to C.R. I already referred to. The enumeration for each of them is 1.

With Resultant 5. In heading No. 2 resultant-mutuality shows that

resultant and mutuality are common; No. 3 resultant-association that resultant and association are common; No. 4 resultant-dissociation that resultant and dissociation are common; No. 5 resultant-mutuality-dissociation shows that these 3 conditions are common. For the latter the common states are the single enumeration given for resultant condition (b) in Chart II (D) referred to above. As for the commons given above they can be found from the single enumerations in the same chart.

The 57 combinations are included under one line of headings and those of the 22 Triplets will also be given under the same line of headings.

Comparison with C.R. I

The combinations of the conditions read off by reading the chart vertically can be compared with those given for the 8 conditions in the following items (in brackets) under each of them in C.R. I. These are: (1) 10 conascence combinations (458); (2) 6 mutuality combinations (460); (3) 10 dependence combinations (464); (4) 5 resultant combinations (477); (5) 2 association combinations (510); (6) 4 dissociation combinations (514); (7) 10 presence combinations (518); (8) 10 non-disappearance combinations (526).

Minor Conascence Combination 255
(Khuddaka-Sahajāta-Ghaṭanā)

Chart D (pp. 588–9)

A Short Explanation of Chart D

Chart D (i) on p. 588 gives the conditioning states and Chart D (ii) on p. 589 the conditioned states. Root and the rest of the 5 conditions, shown with asterisks, are ordinary combinations given as item 1. Here only 1 condition each has to be taken. As for item 2 and the others, 2 conditions have to be taken when there are 2 of them and 3 conditions when there are 3 and so on.

Enumerations. The enumerations for items 1–10 are always 7, 3, 3, 3 respectively for the 4 combinations without resultant and always 1 each for the 5 combinations with resultant. The conditioning and conditioned states of root and the rest of the 5 conditions are those given in the Single Enumeration charts in Intr. to C.R. I so often referred to. As for items 2–10, where there are 16 conditioning states, the conditions to be taken are those shown against them in the chart. Except for

CHART D (i)

MINOR CONASCENCE COMBINATION 255
(KHUDDAKA-SAHAJĀTA-GHAṬANĀ)

	Conditioning States	Names of Combinations							Total	Enu
		Ro	Pd	Kam	Nu	Fa	Jh	Pa		
1	Ordinary	* ,,			* ,,	* ,,	* ,,	* ,,	9 each	
2	Effort, mindfulness, one-pointedness, knowledge					,,		,,	,,	
3	Feeling, one-pointedness					,,	,,		,,	
4	Applied thought, one-pointedness						,,	,,	,,	
5	One-pointedness					,,	,,	,,	,,	7
6	Volition			,,	,,				,,	3
7	Consciousness				,,	,,			,,	3
8	Predominant desire		,,						6	3
9	Predominant consciousness		,,		,,	,,			6 each	
10	Predominant effort		,,			,,		,,	,,	
11	Non-delusion	,,				,,		,,	9 each	4
12	Investigating-wisdom predominance	,,	,,			,,		,,	6 each	2 2 2
	Total	24	24	9	33	72	36	57	(255)	

CHART D (ii)

CONDITIONED STATES

Associated aggregates	Mind-produced matter	Rebirth kamma produced matter	Additional Conditions			Enu	Without resultant	With resultant
1 "	"	"	Major 4			7		
2* "		heart-base	"	Mu		3	4	5
3 "			"	Mu	Ass	3		
4	"	Rebirth kamma	"		Dss	3		
5*		heart-base	"	Mu	Dss	1		1*

the 4 conditioning states of predominance (items 8, 9, 10 & 12), all the conditioning states of the other 8 items give 4 combinations without resultant and 5 with resultant, i.e. a total of 9 each. As for the conditioning states of predominance, which occur during life only, there are 3 combinations without resultant and 3 with resultant, i.e. a total of 6 each. In these cases items 2 and 5 of the conditioned states in the second part of the chart, shown with asterisks, are not included.

Additional Conditions. They are given in the second part of the chart (above). The 4 Major conascence conditions, as the leaders, are always included as additional conditions in any combination. For (a) item 2 mutuality is also added; (b) item 3 mutuality and association are added and (c) item 4 dissociation is added. These are the 4 combinations without resultant. For item 5, 2 conditions, mutuality and dissociation are added to give 5 combinations with resultant. Items 11 and 12 are wisdom and, therefore, the 3 answers for the faulty are excluded. So the enumerations with the conditions shown against them in the facing part of the chart for the 4 combinations without resultant are respectively 4, 2, 2, 2 and with resultant are all 1.

How to Read Chart D

Root: Ordinary 9

Without Resultant 4

1. Combination of root, conascence, dependence, presence and non-

disappearance (has) 7 (answers) when 6 roots are related to their associated aggregates, rooted mind-produced matter and rebirth kamma-produced matter;

2. Of root, conascence, mutuality, dependence, presence and non-disappearance 3 when 6 roots are related to their associated aggregates and (heart-)base;

3. Of root, conascence, mutuality, dependence, association, presence and non-disappearance 3 when 6 roots are related to their associated aggregates;

4. Of root, conascence, dependence, dissociation, presence and non-disappearance 3 when 6 roots are related to rooted mind-produced matter and rooted rebirth kamma-produced matter.

With Resultant 5

5. Combination of root, conascence, dependence, resultant, presence and non-disappearance 1 when 3 resultant roots are related to their associated aggregates, rooted mind-produced matter and rooted rebirth kamma-produced matter;

6. Of root, conascence, mutuality, dependence, resultant, presence and non-disappearance 1 when 3 resultant roots are related to their associated aggregates and (heart-)base;

7. Of root, conascence, mutuality, dependence, resultant, association, presence and non-disappearance 1 when 3 resultant roots are related to their associated aggregates;

8. Of root, conascence, dependence, resultant, dissociation, presence and non-disappearance 1 when 3 resultant roots are related to rooted mind-produced matter and rooted rebirth kamma-produced matter;

9. Of root, conascence, mutuality, dependence, resultant, dissociation, presence and non-disappearance 1 when 3 resultant roots at 13 rooted rebirth-consciousnesses in five-aggregate planes are related to (heart-)base.

Then root is taken with faculty and path of item 11 to give 9 combinations and with predominance, faculty and path of item 12 to give 6 combinations. In this way the rest of the combinations can be read off from the chart.

Comparison with C.R. I

The combinations of conditions read off from the chart in the above manner can be compared with those given for the 7 conditions in the

following items (in brackets) under each of them in C.R. I. These are: (1) Root with 24 conascence combinations (441–443); (2) Predominance with 24 conascence combinations (449–452); (3) Kamma with 9 conascence combinations (475); (4) Nutriment with 33 conascence combinations (480–483); (5) Faculty with 72 conascence combinations (487–495); (6) Jhāna with 36 conascence combinations (497–500); (7) Path with 57 conascence combinations (502–508).

It will be found from both the chart and the text that there is a total of 255 Minor conascence combinations. Here also they are given under one line of headings. Those of the 22 Triplets will also be given under the same line of headings. How the commons are obtained from these combinations is fully explained in Guide to C.R., Part III.

As mentioned earlier the conditions are not taken in the usual order to explain the 3 kinds of combinations. As this is different from the text, another chart is provided giving the commons and combinations for the conditions taken in the usual order for the reader who desires to follow the text.

Serial Order of Common Conditions and 415 Combinations

Chart E (p. 592)

Now, the combinations with their enumerations in the 22 Triplet Paṭṭhānas, most of which are elided in the text, are given in charts.

Combinations for 22 Triplets

1. Mixed Combinations for 16 Triplets

Chart F (p. 593)

The Triplets are itemized according to their serial order, i.e. 1 is the Faultless Triplet, 2 is the Feeling Triplet, 3 is the Resultant Triplet and so on. In Mixed Combinations, the Feeling Triplet and the rest of the 6 Triplets (items 2, 7, 13, 16, 19, 21), which do not contain materiality, are excluded and that is why there are only 16 Triplets here. The enumerations under the headings Nos. 1, 2, 5, 6 and 8 are the same as for the "By Ones" of the Triplets concerned. The other enumerations have to be determined from the states of the Triplets concerned.

CHART E

SERIAL ORDER OF COMMON CONDITIONS AND 415 COMBINATIONS

	Common Conditions	Combinations		Conascence			Total
		Mixed	Miscel-laneous	Major	Medium	Minor	
1.	Ro	11				24	24
2.	Ob	7		5			5
3.	Pd	15	3	3		24	30
4.	Px	6		3			3
5.	Ct	6		3			3
6.	Cn	14			10		10
7.	Mu	14				6	6
8.	Dp	17	6	4	10		20
9.	S.D.	13		7			7
10.	Prn	8		7			7
11.	Pon	3		1			1
12.	Rp	5		1			1
13.	Kam	14		2		9	11
14.	Rs	14				5	5
15.	Nu	11	1			33	34
16.	Fa	14	3	1		72	76
17.	Jh	10				36	36
18.	Pa	12				57	57
19.	Ass	13				2	2
20.	Dss	17	4	5		4	13
21.	Ps	18	11	8	10		29
22.	Ab	6		3			3
23.	Dsp	6		3			3
24.	N.D.	18	11	8	10		29
	Total		39	64	40	17	255 (415)

CHART F

COMBINATIONS FOR 22 TRIPLETS
MIXED COMBINATIONS FOR 16 TRIPLETS

1	2	3	4	5	6	7	8	9	10	11
Triplets	9 Kinds of Ps	4 Kinds of Dp	Ob-prn-pd Cn-pd	Ba-ob-prn-pd Cn-pd	Mental nu Physical nu	3 Kinds of Fa	Cn-Fa Ba-prn-fa	4 Kinds of Dss	Ba-ob-prn Cn-dss Ba-prn-dss	Ba-ob-prn-pd Cn-pd-dss Cn-fa-dss Ba-prn-fa
1	13	13	8	8	7	7	7	5	5	4 3
3	13	13	8	8	7	9	9	5	5	4 4
4	23	11	5	5	12	7	7	10	5	3 4
5,14	13	13	8	8	7	7	7	5	5	4 3
6	30	30	14	14	11	11	11	9	9	6 3
8	13	13	9	9	7	7	7	5	5	5 3
9	17	17	9	9	7	7	7	9	9	5 3
10	13	13	8	8	7	7	7	5	5	4 3
11	13	13	7	7	7	7	7	5	5	3 3
12	13	13	7	7	7	7	7	5	5	3 3
15	13	13	7	7	7	7	7	5	5	3 3
17	1	1	1	1	1	1	1	1	1	1 1
18	1	1	1	1	1	1	1	1	1	1 1
20	6	2	4	2	6	2	2	2	2	2 2
22	25	21	9	7	7	9	9	8	8	7 8

2. Miscellaneous Combinations for 22 Triplets

Chart G (opposite)

The 6 Triplets mentioned above, items Nos. 2, 7, 13, 16, 19, 21 (the Feeling, Rapture and 4 Object Triplets), do not contain materiality and so the conditions like postnascence and others, which have only materiality as conditioning or conditioned states, are excluded. That is why only the conditions under headings Nos. 4, 10, 11, 12 and 13, which have mentality as conditioning and conditioned states, are included under these 6 Triplets. As for Triplet No. 16, the Path Object Triplet, it will be seen from its states that the conditions under headings Nos. 12 and 13 are excluded. Also, for Triplet No. 19, the Past Object Triplet, the condition under heading No. 13 is excluded. So the conditions have to be taken according to the states of the Triplets. All that is given briefly in this single chart should be expanded into 21 charts (Triplets Nos. 5 and 14 being the same) for the 22 Triplets in the way that was given for the Faultless Triplet.

3(a). Major and Medium Conascence Combinations for the 22 Triplets

Chart H (p. 596)

Just as with the Miscellaneous Combinations given above, the 5 Triplets Nos. 2, 7, 13, 19, 21, which do not contain materiality, have only 1 combination without resultant and 1 with resultant. The other combinations are not obtained because the conditioning and conditioned states of the conditions are mixed with materiality. In the case of the other Triplet No. 16, resultant is not included because it is not contained in the states of that Triplet and so there is only 1 combination without resultant.

3(b). Minor Conascence Combinations for 22 Triplets

Chart I (pp. 598–9)

With regard to the headings: (1) Ordinary, etc. 7. These are the 7 conditions given for Minor Conascence Combinations of the Faultless Triplet; (2) Predominant desire, etc. 3. The other 2 are predominant consciousness and predominant effort. When taken with the other 2

CHART G

MISCELLANEOUS COMBINATIONS FOR 22 TRIPLETS

Triplets	1 Pon	2 Ob-prn Ba-prn	3 Ba-prn	4 Ob-pd	5 Ob-prn	6 Ba-ob-prn	7 Ob-prn-pd	8 Ba-ob-pd	9 Ba-prn-fa	10 Px	11 Rp	12 Asy-kam	13 Px-kam
1	3	3	3	7	3	3	1	1	1	7	3	2	1
2				4						7	3	8	2
3	3	3	3	7	3	3	1	1	1	7	2	1	1
4	9	7	3	4	4	2	2	1	1	7	2	2	1
5,14	3	3	3	5	2	2	1	1	1	7	3	3	1
6	5	5	5	17	4	3	3	3	1	25	21	8	7
7				16						16	10	16	10
8	3	3	3	6	3	3	2	2	1	7	3	2	1
9	5	5	5	6	5	5	2	2	1	17	17	2	1
10	3	3	3	6	2	2	1	1	1	6	3	2	1
11	3	3	3	5	1	1	1	1	1	8	2	3	2
12	3	3	3	4	2	1	1	1	1	9	4	3	1
13				7						9	5	5	1
15	3	3	3	3	2	1	1	1	1	5	3	3	1
16				9						9	9		
17	1	1	1	3	1	1	1	1	1				
18	1	1	1	3	1	1	1	1	1	1	1	1	1
19				6						7	3	9	
20	2	6	2	4	4	2	4	2	2	2	2	2	2
21			2							4	3	4	1
22	7	6	2	3	3	1	3	1	1	1	1	1	1

CHART H

MAJOR AND MEDIUM CONASCENCE COMBINATIONS FOR 22 TRIPLETS

Triplets	Without resultant 5					With resultant 5				
	1	2	3	4	5	1	2	3	4	5
	Con	Mu	Ass	Con-dss	Mu-dss	Rs	Rs-mu	Rs-ass	Rs-dss	Rs-mu-dss
1	9	3	3	3	1	1	1	1	1	1
2	3					3				
3	11	7	3	4	2	3	3	1	1	1
4	9	3	3	4	1	6	2	2	3	1
5,14	9	3	3	3	1	4	2	2	2	1
6	30	28	11	9	9	21	21	11	5	5
7	10					10				
8	9	3	3	3	1	1	1	1	1	1
9	17	11	11	5	1	1	1	1	1	1
10	9	3	3	3	1	1	1	1	1	1
11	9	3	3	3	1	7	3	3	3	1
12	11	7	3	4	3	7	5	3	3	2
13	3					3				
15	9	3	3	3	1	1	1	1	1	1
16	17									
17	1	1	1	1	1	1	1	1	1	1
18	1	1	1	1	1	1	1	1	1	1
19	3					3				
20	2	2	2	2	2	2	2	2	2	2
21	2					2				
22	21	6	1	7	1	7	1	1	7	1

headings there are 12 conditioning states. Those that are the same have been taken together.

So the Enumeration Chapters of the Investigation Chapters of (1) Positive conditions of Faultless Triplet in detail and the other 21 Triplets in brief, have been given. As for (2) Negative, (3) Positive-Negative and (4) Negative-Positive conditions, they cannot be given because it would make this book very lengthy.

CHART I (i)

MINOR CONASCENCE COMBINATIONS FOR 22 TRIPLETS

Triplets	Ordinary, etc. 7									Predominant desire, etc. 3						Non-delusion									Investigating-wisdom predominance					
	Without rs				With rs					Without rs			With rs			Without rs				With rs					Without rs			With rs		
1	7	3	3	3	1	1	1	1	1	7	3	3	1	1	1	4	2	2	2	1	1	1	1	1	4	2	2	1	1	1
2	3				3					3			3			2				2					2			2		
3	7	5	3	3	3	3	1	1	1	4	3	3	3	1	1	7	5	3	3	3	3	1	1	1	7	3	3	3	1	1
4	7	3	3	4	6	2	2	3	1	4	2	2	3	1	1	7	3	3	4	6	2	2	3	1	4	2	2	3	1	1
5,14	7	3	3	3	4	2	2	2	1	7	3	3	3	1	1	4	2	2	2	4	2	2	2	1	4	2	2	3	1	1
6	11	11	7	3	11	11	7	3	3	11	7	3	11	7	3	11	11	7	3	11	11	7	3	3	11	7	3	11	7	3
7	10				10					10			10			10				10					10			10		
8	7	3	3	3	1	1	1	1	1	7	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
9	7	3	3	3	1	1	1	1	1	7	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
10	7	3	3	3	1	1	1	1	1	7	3	3	1	1	1	7	3	3	3	1	1	1	1	1	7	3	3	1	1	1
11	7	3	3	3	7	3	3	3	1	7	3	3	6	2	2	7	3	3	3	7	3	3	3	1	7	3	3	6	2	2
12	7	5	3	3	7	5	3	3	2	7	3	3	3	1	1	7	5	3	3	7	5	3	3	2	7	3	3	3	1	1
13	3				3					3			1																	

15	7	3	3	3	1	1	1	1	1	7	3	3	1	1	1	4	2	2	2	1	1	1	1	1	4	2	2	1	1	1
16	17									17						17									17					
17	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
18	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
19	3				3					3			3			3				3					3			3		
20	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
21	2				2					2			2			2				2					2			2		
22	7	1	1	7	7	1	1	7	1	7	1	7	7	1	7	7	1	1	7	7	1	1	7	1	7	1	7	7	1	7

CHART I (ii)

DIFFERENT ENUMERATIONS OF MINOR CONASCENCE COMBINATIONS

	Ordinary Jhāna									Ordinary Path, Applied thought, One-pointedness									Feeling, One-pointedness				Ordinary root								
	Without rs				With rs					Without rs				With rs					Without rs		With rs		Without rs				With rs				
6	21	21	11	5	21	21	11	5	5	16	16	9	4	16	16	9	4	4												
7																			3		3									
9																							11	5	5	3	1	1	1	1	1